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North Indian Notes and Queries:

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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NOTICE.

CONTRIBUTIONS to *North Indian Notes & Queries* should be addressed to W. Crooke, Esq., *C.S.*, Mirzapur, N.-W. P., India.

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Gentlemen who are so kind as to contribute to *North Indian Notes & Queries*, are requested to kindly write on one side of the paper only; and also if they send more than one contribution at a time, to send them on separate slips. The Editor would consider it a favor if vernacular terms were written in specially clear handwriting. Contributions will be acknowledged in successive issues of the periodical.

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INTRODUCTORY.

THE present periodical is intended to be a continuation of *Panjab Notes & Queries*, of which four volumes were published, between 1883 and 1887, under the Editorship of Captain R. C. Temple, *B. S. C.* The publication ceased on his transfer to Burma. The title has been for the present extended so as to include, roughly speaking, that portion of India where the language of the people is of the Aryan type. We shall, however, insert occasionally notes and queries in connection with the Dravidian, Kolarian and Tibeto-Burman races.

In particular attention will be devoted to the following subjects :—

(1). *Religion.*—Here it is proposed to publish notes and queries on all the religions professed by the natives of Hindustan, excluding Christianity. The publication will be, of course, absolutely unsectarian, and will aim at collecting information more particularly on the popular faith of the people, the local deities of Hinduism, the ascetic and monastic orders, the saints and martyrs of Islám, as well as notes on the faith of the Pársi, the Buddhist and the Indian Jew.

(2). *Sociology.*—Under this head we shall admit all information coming under the general head of sociology,—the manners, customs, food, dress and social institutions of the people.

(3). *Antiquities and Local History.*—This will include notes on the ancient buildings and historical sites of Upper India. We shall particularly aim at the formation of lists of antiquities which have not as yet come under examination by the Archæological Survey; and we shall endeavour to record the local legends and traditions of the people in which every district abounds, many of which are at present hid away in Settlement Reports, and similar sources of information where they are practically inaccessible.

(4). *Folklore.*—This section will contain notes on the popular superstitions, the worship of ghosts and demons, fetishism and totemism, the evil-eye, the traditionary remedies for disease, magic and witchcraft, and other subjects of a similar nature.

(5). *Ethnography.*—Here we shall collect information on the peculiarities of various races; their history, legends and traditions, their social organisation and structure.

(6). *Language and Philology.*—Under this head we shall admit notes on the modern dialects of the country; their grammar and vocabulary. We hope to obtain in particular information on the more obscure dialects, such as the Hindi of the Himalayas and Central Indian hills; the argot or slang of the criminal classes; and lists of local agricultural and rural terms not found in the ordinary dictionaries. We shall publish occasionally collections of local proverbs, songs and riddles, rhymes and catches.

(7). *Anglo-Indian Local History.*—Here we shall aim at collecting information on the lives of eminent Anglo-Indians and the earlier settlers; and we shall in particular print some of the more curious and interesting monumental inscriptions to be found in the old cemeteries of many of our cities and cantonments.

(8). *Bibliography.*—We shall not only publish brief reviews and abstracts of new books and other publications dealing with the subjects special to this periodical, but we shall aim at the formation by degrees of a complete Bibliography of the books and periodicals dealing with them.

(9). *Numismatics.*—This will include notes on the ancient and modern coinage of the country, dealing especially with those local mints which usually escape the notice of the professed numismatist.

(10). *Arts and Manufactures.*—Under this head we propose to admit notes on the minor local industries of Northern India.

(11). *Agriculture.*—Here we shall occasionally insert notes on the culture of the less known agricultural staples.

We shall, in fact, admit in a brief form any available information on the present condition and past history of Upper India, provided that it is purely unsectarian and inoffensive to any class of the community.

The amount of the unrecorded information on the subjects briefly given above is very large. Few residents in this country, and in particular the large official class, have time and leisure to collect information and compile articles and papers of the nature of those published in the *Proceedings of the Asiatic Society* or the *Indian Antiquary*; but there are few men of culture and observation who do not record in their note-books the numerous facts of interest which come under their notice during tours in the camping season and in the course of their daily intercourse with the people. All this valuable knowledge is too often lost because there is no medium by which it can be recorded, and no publication exists which aims at bringing into communication the scholars and observers who are scattered over the country. This want our new periodical will attempt to supply.

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(The references are to the Notes.)

POPULAR RELIGION.

1. **Gaya—A survival of Buddhism.**—Camping in Gayá lately, I have been testing census schedules. The great difficulty has been to find out the religious sect of each person. The ordinary low caste man is quite unable to tell his sect. I solve this by asking :—"What *deotá* do you most worship ?" Sometimes I have been surprised by the answer :—"*Baudhjí.*" This was always from a low caste Hindú. Of course Baudh is the so-called Buddha, incarnation of Vishnu ; but I never before heard of that incarnation being worshipped by Hindús. It is evidently an interesting relic of Buddhism, of which Gayá is the original home and old stronghold.—*G. A. Grierson.*

2. **Mirzapur — Popular Religion — Local Shrines—Gansam Deo—Mahabir.**—At Márkundi, north of the Son river, is a rude mud-building, about 15 feet square, roofed with a thatch, in very bad repair, which is the shrine of the local god *Gansám Deo*, who is also called *Bara Deo*. Here all castes, even Bráhmans, worship him. His priest is a Baiga, selected from the aboriginal tribe of *Bhuiyárs*. Inside the shrine is a small platform, about four feet square, and on it are some rude earthen vessels with miniature legs like one of our round iron cooking pots ; these are known as *kalsa*, and are offered to the deity, not being used for any other purpose. They also offer little earthen images of horses, which are known as the escort (*sawári*) of Gansám Deo. A large *pípal* tree overshadows the shrine, but is said to have no connection with it. There is no special direction in which this shrine (known as *Deothán*) is to be built in relation to the village site, and there may be more than one in the village. Goats are offered there on Tuesdays by the Baiga. He cuts off the head outside and brings in the head dripping with blood, a few drops of which are allowed to fall on the platform. Then the worshippers cook and eat the meat of the animal outside. From the roof of the shrine hangs the magic chain (*gurda*) with which the Baiga beats himself in order to excite himself to the necessary pitch of ecstacy. When Bráhmans worship they make the fire sacrifice (*hom*).

Close by is an image of Mahábír or Hanumán, the monkey-god, of whom a Bráhman is priest. His image is fixed under a *Bahera* tree (*Terminalia Balerica*). The image is covered with a little shed, and in front is a platform of broken stones. His image, with its long tail, is smeared with red. The village Pandit, a Misr Bráhman, does worship

here on Tuesdays. He offers a thick wheat cake (*rot*), sweets and a fire sacrifice (*hom*), and he receives the offerings. He seems to have no prejudice against the local aboriginal shrine close by. Both are ill kept, and the people do not seem to care much about either.—*W. Crooke.*

3. **Santals—Offerings to appease Evil Spirits.**—Such offerings may often be seen. Sometimes they consist of clay images of horses and elephants, &c., which are offered on the sylvan shrines; sometimes they are eggs or a handful of grain placed on the path as though to bribe the spirit not to enter the village, while sometimes they are merely wisps of grass which are suspended to trees on the confines of the jungle.—(*Ball: Jungle Life in India, p.* 235).

4. **Thags—Sacrifice of Goats.**—Upon a white sheet is placed the consecrated pick-axe and knife of the gang with all the spirits brought for the feast. Two goats are selected, black and perfect in all their parts; they are bathed, washed and made to face the west, and if they shake themselves lustily to shake off the moisture from their bodies, they are considered acceptable to Devi. If one only shakes himself, both are accepted. If neither does, it is a sign that Devi has rejected both, and the party eat the rice and drink the spirits, but postpone the sacrifice to another day, regarding the feast in the light of a simple meal. If the feast take place, the skins, bones and offal are thrown into a pit, so that no one but a thag may see them.—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 68, *sq.*

5. **Khudrau Tree—A Folk Etymology.**—The *Abies Morinda* is a sacred tree named *Khudrow*, said to mean "honey tears," which are resinous drops which exude from it, and are made into cakes and offered. The people connect *Khudrow* with *Khuda* = "God" (Miss Gordon Cumming: *From the Hebrides to the Himalayas*, II, p. 171). Can any one give any more information about these cakes, and where and to whom are they offered? Is the *Abies Morinda* ever known as *Khudrau*, which would ordinarily mean "self-sown" or "spontaneous?"—*W. Crooke.*

6. **Panjab—Sadhua Bhagat.**—Sadhua Bhagat is the patron saint of butchers. Once he was going to kill a goat when the animal threatened that he would revenge himself in another birth. This so impressed the butcher that he joined the sect of Sádhs, whence his name. Another story is that he was a Muhammadan, but his name is opposed to this version of his origin. His name appears in many local songs.—*Chaina Mall.*

7. **Mirzapur—Local Shrines—Prasodha Bir.**—In the hamlet of Prasodha, attached to the village of Sahaspura, is the shrine of *Prasodha Bír*, "the hero of purity," who has a wide reputation. He has a square masonry shrine facing east, and a rude, shapeless image inside, with a number of carved stones, which look as if they had been taken from an ancient shrine of which only one pillar now remains standing close by. This pillar is now known as *Mahábír*, and is occasionally worshipped with flowers and lighted lamps. Prasodha has no Bráhman priest, but is worshipped with the fire sacrifice (*hom*) by any person who thinks it worth to come and bring his own Bráhman to do the business. Cakes, milk and flowers are offered by respectable people. Low castes, like Khatíks, offer a kid or a young ram. Such offerings remove disease and procure offspring. They think that the shrine is in honour of the ghost of some eminent person who died here; but no one knows any more about him. Pilgrims have come from as far off as Calcutta and Delhi to worship here. One Basant Mall of Chunár, many years ago, dug a tank in front of the shrine, but the wall and steps have now fallen into ruins. The worship of these *Bírs* is very interesting, and represents, probably, the most typical and premature form of the popular belief.—*W. Crooke.*

8. **Hill Worship.**—At Bindichna I ascended a sandstone hill which had been weathered and eroded to a most grotesque shape; but I experienced much trouble in inducing the coolies who were with me to accompany me to the highest peak, which was indeed somewhat difficult to reach. One man positively refused, the other two were trembling violently the whole time, and without assistance would certainly have come to grief. They excused themselves on the ground that they did not know how to climb; but I believe some superstitious fear was really the cause of their reluctance.—*Ball: Jungle Life in India*, p. 484, *sq.*

9. **Muzaffarnagar—Village God—Bhumiya.**—Bhúmiya here is popularly known as the zamindár. He is the patron of cultivation and cattle. Lamps are lighted at his shrine and Bráhmans are fed. The village sweeper beats a drum at his shrine on Sundays, and gets petty dues of grain.—*W. Crooke.*

10. **Bombay—Image Worship—Leprosy—Deaf and Dumb.**—In every Hindu family idols are daily worshipped. After they are washed a mark is made on their foreheads with a pigment composed of sandal-wood: a pinch of rice is applied over the mark, and flowers are heaped on the head of the idol. Care is taken in the choice of flowers for particular deities. On the head of Shambhu should be placed the leaves and flowers of the *bel* tree, leaves and flowers of the *tulsi* on that of Ganpati Durwa. Red coloured and sweet-

smelling flowers are alone used as offerings to the goddesses. Roses are preferred for this purpose. The Shástras also enjoin similar care in the case of the sandal-wood mark. Only a white sandal-wood mark should be made on the foreheads of Shambhu and Vishnu. Red sandal-wood is used for Ganpati and the other female deities. Deviation from these rules is threatened with the visitation of black or white leprosy. Only full-blown flowers, not buds, should be used in these offerings. If buds are used, the worshipper's next child will be deaf and dumb.—*R. Jaganâthji.*

11. **Muzaffarnagar—Local Goddess—Lalita.**—Another well-known local goddess is Lalita. She is the sister of Kálí. She brings bad dreams, and appears at night in all sorts of terrible forms. Her speciality is her long teeth, and she has sometimes a curious way of blowing up or inflating the bodies of people who do not respect her, to twice their natural size.—*W. Crooke.*

12. **Panjab—Saint Abdul Qadir Jilani—The Roshani Fair at Ludhiana.**—This fair is very similar to the Chirághan fair at Lahore. It is held in an open piece of ground near the fort at Ludhiána, where there is a shrine of the saint. He is said to have left his tooth-brush here, which grew into a ním tree. The fair is held partly on the 11th day of *Rabi-us-sáni* (7th March), and is attended by thousands of Hindu and Muhammadan villagers who visit the shrine of the Pír Sáhib, and light lamps at his tomb. Women, who desire male offspring, make offerings at the tomb. Some Játs believe that taking their cattle to the shrine secures them from disease and death. The fair lasts for three or four days, and the villagers move about both by day and night, singing all sorts of rural songs.—*Chaina Mall.*

13. **Crocodiles—Put in Tanks—Worshipped.**—"Hindus sometimes put crocodiles, which are objects of veneration, with some classes at least, into tanks—an attention which the crocodiles reciprocate by preying, when they get the chance, on their benefactors' persons or on their flocks and herds.—(*Ball : Jungle Life in India*, p. 26). *Query.*—What tribes worship crocodiles, and how are they worshipped?

14. **Mirzapur—Village Shrines—Kharbar Bir.**—In the village of Bhuili is the shrine of Kharbar Bír, the hero of noise. No one can tell anything of him. He is worshipped with offerings of earthen pots (*kalsa*), flowers and eatables. There is no day fixed for the worship. Part of the offerings are eaten then and there by the worshippers, and the rest given to the person in charge of the shrine, who is an aboriginal Bayár. He also gets at harvest (*deohári*), which should be 1¼ sers of grain per cultivator; but it is sometimes more and sometimes less. Offerings are made when there is any trouble, disease, &c.—*W. Crooke.*

15. **Vizagapatam—Human Sacrifice.**—Of the hill tribe Kudúlu, there are said to be two distinct classes, the Kotia Kudúlu and Jathapu Kudúlu. The former is that which was in the habit of offering human sacrifices to the god called Jankari with a view to secure good crops. This ceremony is generally performed on the Sunday either preceding or following the Pongal feast. The victim was seldom carried by force, but procured by purchase; and there was a fixed price for each person, which consisted of forty articles, such as a bullock, a male buffalo, a cow, a goat, a piece of cloth, a silk cloth, a brass pot, a large plate, a bunch of plantains, &c. The man who was destined for the sacrifice was immediately carried before the god, and a small quantity of rice, coloured with saffron, was put upon his head. The influence of this was said to prevent his attempting to escape, even though set at liberty. It would appear, however, that from the moment of his seizure till he is sacrificed he was kept in a continual state of stupefaction or intoxication. He was allowed to wander about the village, to eat and drink anything he might take a fancy to, and even to have connection with any of the women whom he might meet. On the morning set apart for the sacrifice, he was carried before the idol in a state of intoxication. One of the villagers officiated as a priest, cut a small hole in the stomach of the victim, and with the blood that flowed from the wound the idol was besmeared. Then the crowds from the neighbouring villages rushed forward, and he was literally cut in pieces. Each person who was so fortunate as to secure it, carried away a morsel of the flesh and presented it to the idol at his own village. A sacrifice was never offered in any village oftener than once in twelve years, nor was there ever more than one victim. This, however, was not the case of Bastar, where twenty persons have frequently been sacrificed at a time.—*Selections, Government of India, No. V.—Human Sacrifice and Infanticide*, p. 10).

16. **Sport—Superstition about Forest Deity.**—I had several beats here in the afternoon, in one of which two bears, a hyæna and several deer were seen; but I did not get a shot at them. The people were very sad at this result, and attributed it to the deity who presided over the forest. It was hinted to me, as it had been under similar circumstances in Singbhúm, that he might be induced to withdraw his protection were I to present the local priest with some sweetmeats.—(*Ball: Jungle Life in India*, p. 508).

17. **Muzaffarnagar—Small-pox Worship.**—In the Muzaffarnagar District is a shrine known as that of "the white small-pox mother (*Ujalí Mátá*)." They say that about twenty years ago one Lála

Súrajbhán *alias* Harduári Mal, a mahájan, got small-pox. The goddess appeared to him and told him to build a shrine to her, which he did. People come from all the neighbourhood to visit the shrine between the months of Chait and Asárh. They offer lumps of coarse sugar (*bheli*) and various kinds of cakes, such as *kachauris* and *púris*. When children get small-pox or scrofulous neck swellings, their parents pour water on the shrine and offer flowers, milk and Ganges water. The original shrine of this Mátá is said to be at Ráewálá, in Dehra-Dun, six *kos* from Hardwár. There is a great fair there every year between the months of Chait and Asárh, when thousands of animals and large sums of money are offered. People come from all parts of the country and make vows to procure children. When a child is born they take it there and offer up whatever they may have vowed. The lowest offering is five pice (known as *panji-panj* = five) Every offering should be in fives as this is *sawaya* or propitious. The priest is a Gusáín Mahant Balwant Gir.—*W. Crooke.*

18. Amritsar—Shrine of a Giant.—In the village of Kastewál is a shrine to a giant, erected near a well, in which the giant, named Jamné Sháh, is confined. He is allowed to leave his well only on one night in the year (13th of the month Jeth). On his return all the village lamps are extinguished. The sound of the rattling of his chains is heard, and a noise like the bubbling of a *huqqah*. A very bad smell also pervades the place on these occasions.—*Ghulám Husain.*

19. Makhdum Shah Jahaniya Jahangasht—The Saint.—This ubiquitous saint is said to have taken up his quarters for some time at Bhuili, in the Mirzapur District, where he inhabited one of the old Buddhist caves there which have been described by General Cunningham (*Archæological Reports*, XI, 130). The doorway of the chief cave is very small; but even now it is said to extend itself wide enough to admit the largest tray of offerings; and though the room is only 9ft. 7in. long by 7ft. 9in. wide, no matter how great the throng of votaries may be, it always stretches itself to admit them.—*W. Crooke.*

20. Panjab—Propitiation of the Demon of the Floods.—When a village is in danger from the overflow of a neighbouring river, an offering is made of a cocoanut and a rupee by the headman. He places the offering in his right hand and stands in the water. When the flood rises high enough to wash the offering out of his hand, it is believed that the waters will recede. Some people throw seven handsful of boiled wheat and sugar into the stream, and distribute the remainder among the persons present. Some take a male buffalo, a horse or a ram, and after boring the right ear of the animal, throw it in and leave it to the mercy of the river. If a horse is used, it should be saddled before it is thrown into the water.—*Chaina Mall.*

[These sacrifices to flood-demons are very common, and more instances would be interesting.]

21. Hot Springs—Ceremony—Barrenness.—Mr. Ball (*Jungle Life in India*, p. 531) says of a hot spring in Orissa:—"Annually at a particular festival the spring is visited by numbers of people, and I was informed that scrambles for betel-nuts thrown by priests into the mud, through which the overflow water of the basin trickles, are a leading feature. The scramblers are principally barren women, and those among them who succeed in finding a betel-nut will, it is believed, have their desire for children gratified ere long."

22. Bell presented to a Benares Temple.—Who was the European Magistrate of Mirzapur who presented a bell to the Durgá temple at Benares (*Mr. Sherring: Sacred City of the Hindus*, p. 165). Is there any inscription on the bell?—*W. Crooke.*

23. Khonds—Human Sacrifice.—The victim had always to be purchased. Criminals or prisoners captured in war were not considered fitting subjects. The price was paid indifferently in brass utensils, cattle or corn. The *záni* or priest (who might be of any caste) officiated at the sacrifice, but he performed the *púja* (an offering of incense, flowers, &c.), to the idol through the medium of the *Túmba*, a Khond child under seven years of age. This child was fed and clothed at the public expense, ate with no other person, and was subjected to no act deemed impure. For a month previous to the sacrifice there was much dancing, festing, and intoxication round the victim (*meriah*), who was adorned with garlands, &c., and on the day before the performance of the barbarous rite, was stupefied with toddy and made to sit, or if necessary bound, at the foot of a post on which was the effigy of a peacock representing the earth Deity. The assembled multitude then danced around to music, and addressing the Earth said:—"O God, we offer the sacrifice to you; give us good crops, seasons and health." After which they addressed the victim:—"We bought you with a price, and did not seize you. Now we sacrifice you according to custom and no sin rests on us." On the following day the victim being again intoxicated and anointed with oil, each individual present touched the anointed part and wiped the oil on his own head. They all then proceeded in procession round the village and its boundaries, preceded by music, bearing the victim and a pole on which was attached a tuft of peacock's feathers.—(*Human Sacrifice and Infanticide: Records, Government of India, No. V*).—(*To be continued*).

SOCIOLOGY.

24. **Infant Marriage—Early notice of.**—Pliny (*Nat. Hist.*, VII, 2) says of the Calingœ of India that the women conceive at five years of age and do not live beyond their eighth year.—*W. Crooke.*

25. **Panjab—Presents, &c., to Daughters.**—Among high caste Hindús, such as Bráhmans, Chhattrís and Kháttrís, a daughter invariably receives a present on festivals and other joyous occasions. Such people, as far as they can, will never use anything belonging to their daughters, and will not even drink water in the town or village where she has been married. An elder brother going to visit his married sister will not receive food or water from her. If he does not bring them with him, he must pay for them in addition to the customary present, which he is bound to make to her.—*Chaina Mall.*

[This is clearly a survival of marriage by capture, of which it would be interesting to collect other instances.—Ed.]

26. **Gorakhpur— Tattooing.**— Every one maintains that they make no distinction in the forms to be tattooed on women of different castes or tribes. The professional tattooers say that their clients select any pattern which pleases them. I enquired particularly about animals, and if there was any tribe that objected to any particular animal, or had any particular tattoo. But all maintain that there is nothing of the sort: that there must have been at one time, I feel sure. Natives say that tattooing is the only form of ornament that goes down to the grave with one. Also, that food cooked by a woman, who has not some form of tattooing on the arms, is unlucky (*manhús*). A girl is tattooed immediately after marriage.—*W. Cockburn.*

[The customs and ideas which regulate tattooing well deserve enquiry.—Ed.]

27. **Cow's Milk unclean.**—"One custom of the Hos is, to the best of my belief, quite unique in India. It is that they regard cow's milk as unclean and unfit for human consumption. The cows in some parts of the Kolchán are used for ploughing, and where they are not in charge of Hindú herds, are never milked." (*Ball : Jungle Life in India*, p. 165). *Query.*—Does this custom prevail anywhere else in India ?

28. **Khonds—Marriage Rules.**—The Khond bridegroom everywhere gives a consideration for his wife to her father, which is called *saddi*, in contradistinction to the price which is paid for a woman of any other race, who, as a wife, becomes property. Should a woman quit her husband at any time, he is entitled to the re-payment of this consideration, deducting the nuptial expenses which the father has incurred : while, should she become the wife of another, the father has a right to recover the same amount from him. Women have a right to quit their husbands at pleasure, with the sole distinction that they cannot leave them when pregnant, nor one year after the birth of a child. And, upon the other hand, no man, who is without a wife, can refuse to receive any woman who chooses to enter his house to become, in that capacity, its mistress. And the women of Pandakol, for example, exercise this right of change, on an average, four or five times in their lives ; some twice as often, but very few not at all. And to do so is a very easy process. In some parts of the country, in a village containing a hundred men, not above twenty, or at most thirty women, are to be found, so there is always abundant room for choice : while should the repugnance of the person preferred be extreme, or should there be any temporary difficulty, his tribe must receive the seeker of his bed until it is overcome, or she would pass on heaping shame upon her rejectors, declaring of them "that such people had once lived, but had ceased to exist, and deep disgrace would attach to them."—*Selections, Government of India, V, Human Sacrifice and Infanticide*, p. 46.

29. **Betel-chewing and tobacco-smoking.**—Professor Huxley (*Critiques and Addresses*, p. 137) suggests "that such strange customs as betel-chewing and tobacco-smoking may afford valuable ethnological hints." It might be worth enquiring whether there are any caste or tribal rules regarding these habits.

30. **Writing—Madras.**—In Telugu countries three kinds of hands are mentioned in writing.—*Gajalipi*, meaning "elephant's-hand ;" *Asvalipi*, "horse's-hand," and *Markatalipi*, "monkey's-hand." The former, *Gajalipi*, is applied to a flowing, round and legible hand, where every letter is large and beautiful. The *Asvalipi* is applied to writing which is not bold and round, but small and huddled together irregularly. *Markatalipi*, "monkey's-hand," is applied to the most illegible writing, the words being grouped together in masses. For this last reason this is also called *Gobisú*, meaning chain (hand), in which the letters, appearing with no space between, resemble a long and dragging chain. It would be interesting to know if any similar classification prevails in Northern India.

31. **Thags—Rules of abstinence.**—During the first seven days of an expedition the families of those engaged in one expedition admit, or

should admit, no visits from the families of Thags who are absent on another expedition, lest the travellers destined for the one should go over to the other gang : neither should they eat anything that has belonged to the families of such other Thags. The Thags engaged ought not, till the seventh day, to dress any food in *ghi*, nor eat any animal food except fish. But abstinence alone is not sufficient to propitiate the favour of the goddess: habits of neatness and cleanliness must be, for the time, observed, and the indulgence of benevolent feelings is a deadly offence. At this period the Thags must not shave, nor allow their clothes to be washed by a dhobi, nor give in charity. Even charity to the brute creation is suspended, for it is forbidden to bestow any food upon a dog, cat or jackal. None of the party must bathe nor eat sugar ; except what the leader may have brought with him when setting out. Formerly they never ate any salt or turmeric, but this regulation is obsolete. After this preparatory mortification they, on the seventh day, indulge in a good meal ; but it is necessary that greens of some sort should be a component part of it. During the whole time the expedition lasts, if within one year, they must take no milk nor clean their teeth with a brush.—(*Illustration of the History and Practices of Thags*, p. 90).

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32. **Coal—Use in Religious Ceremonies.**—Is coal used in any Hindu ceremony? Mr. Ball (*Jungle Life in India*, p. 513) gives a case of a priest bringing a lump for use in his "religious ceremonies."

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33. **Rajputana—Widow Marriage—Levirate.**—Among the Játs as among the Gújars, Mális and all the tribes of Merwárá widow marriage is the rule and is called *nátha*. A man cannot marry his younger brother's widow, but may that of his elder brother. The younger brother has the first claim on the widow's hand ; but if he does not marry her, any one in the *got* may do so. No feast to the brotherhood is given in *nátha*, and consequently this species of marriage is much less expensive than the other. No disability of any kind attaches to the children of a *nátha* marriage : young widows are married off by their husband's relations, who take from Rs. 100 to Rs. 150 from the second husband. Formerly the widows were not allowed much choice as to whom they should marry, and were generally given to the highest bidder ; and in the early accounts of the Mers the custom is stigmatised as revolting under the name of sale of women. As a matter of fact, grown-up widows can now choose for themselves, though when they do the Panchayat generally order a certain sum to be paid to the deceased husband's relations.—(*Rajputana Gazetteer*, *I*, p. 80).

34. **Pliny's account of E l e p h a n t s i n India.**—The elephants of smaller growth, which the Indians call bastards (*nothoi*) are employed by them in ploughing.—(*Nat. Hist.*, *VIII*, p. 1).

Were elephants ever employed in ploughing? Can the word "nothoi" be a corrupton of náta=undergrown ?

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35. **Thaggi.**—A young man was found strangled in Jaunpur. A lota string was round his neck. This was not thaggi, because *these assassins never use a lota string and never* leave the instrument of strangulation on the victim, and try to conceal the body or deface the features with fire. It was suspected to be a zananah case, and a wealthy landowner of Oudh, who had been encamped near, was suspected. The crime was never detected.—*Report, Inspector-General of Police, N.-W. Provinces*, 1867, p. 109.

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36. **Rajputana—Custom of exogamy—Marriage by capture.**—The custom is very widespread and well known all over Asia ; but the Muhammadan law (of which the peculiar effect is to break up the old tables of prohibited degrees) has so very largely obliterated it that we now rarely find it so well exemplified as in Rajputána, where we can trace it directly and palpably to the assumption that the whole of a great clan scattered over half-a-dozen parts of a large country are kinsfolk, and that marriage between such kinsfolk is incest. Thus, while all inheritance, political and proprietary, goes through males exclusively ; and while the mere bearing of the same clan name is a complete bar to matrimony ; on the other hand, relationship through females gives no kind of claim whatever to inherit, and is no sort of bar to a marriage, except only that a man does not marry into his *mother's* family. His maternal aunt, for instance, he could not marry : his maternal cousin he could. Here, as wherever exogamy prevails, marriage by abduction of the bride flourishes universally in form wherever it has decayed in fact : and the ceremony may be witnessed in great perfection at any marriage in high life, when the bridegroom arrives with his wedding band of armed kinsmen, who clash their arms and rush in with a shout upon the bride's party. It can be easily understood that exogamy has always operated to stimulate jealousies and heart-burnings between clans, and to make the taking of a wife a still more troublesome and perilous business than in civilised life ; for it leaves the supply of wives in the hands of a neighbouring clan, always jealous and often at open feud, who may suddenly refuse to give their daughters, as in the famous story of the war between Israel and Benjamin. Disputes over brides and betrothals have been important in Rájpút history.

Socially, the custom makes marriage difficult by narrowing the field of selection; for a man cannot go very far among strange tribes to seek his wife, nor a father to seek a husband, so that a poor man often does not marry at all, while a rich man of high birth is besieged with applications for his hand, in order that the stigma of an unmarried daughter may at least be formally removed. To this state of things may be traced in some degree the variety of heirs in Rajputána, and it has a direct tendency to encourage polygamy and infanticide.—*Rajputána Gazetteer, I*, p. 68, *sq*.

37. **Penance—Parallel between Hindu and Jewish usage.**—The Jews in their period of penance used to throw all leaven out of their houses (Exodus XII, 15—20; XIII, 7). Manu says (VI, 15):—"Let him cast away in the mouth of Aswina the food of sages which he had before laid up, and his vesture then become old, and his herbs, roots and fruits."—*W. Crooke.*

38. **Injunctions as to abstaining from certain kinds of food (chiefly vegetable) on certain days of the lunar fortnight—Eastern Bengal.**—Eating *kumrá*, a kind of gourd, on the *first* day of a lunar fortnight will be followed by loss of money.

Eating *brihaté*, or brinjal, on the *second*, brings privation of food. Enemies multiply from eating *patol*, a kind of cucumber (*Trichosanthes diœca*), on the *third*.

If a man eats *múlá*, or radish, on the *fourth*, his wealth decreases. A man gets a bad reputation who eats the *bél* fruit on the *fifth*. He will be re-born in the brute creation if he eats the leaves of the *ním* tree on the *sixth*.

His constitution will be shattered if he eats the fruit of the toddy-palm on the *seventh*.

Eating cocoanut on the *eighth* renders a man ignorant.

Eating the *alábú*, or bottle-gourd, on the *ninth* is as bad as eating beef.

So also eating the *kalambí*, a kind of pot-herb (*Convolvulus repens*) on the *tenth* is as bad as eating beef.

The guilt of mortal sin is incurred by eating kidney beans (*síma*) on the *eleventh*.

By eating the *punisák* (*Basella alba?*) on the *twelfth* a man incurs the guilt of killing a Bráhmán.

If a man eats brinjal on the *thirteenth* his children are sure to die.

Perpetual illness will be the consequence of eating the pulse known as *kalái* on the *fourteenth*.

And, finally, if a man eat flesh on the *new* or *full moon*, all his sins will be published to the world.—*Ráj Mohan Chakravarti : Gayá.*

39. **Merwara—Gujars—Custom of inheritance.**—The Gújars in Merwara have adopted a custom of inheritance from the Mers, by which the property is divided according to wives, and not according to sons.—*Rajputana Gazetteer, I*, p. 80).

Can any one give instances of this practice among other branches of the Gújars or other allied tribes?

40. **Marriage by proxy.**—Malhar Ráo Holkar married a girl of the Sirwi tribe—half-caste Rajputs. The sword of the Mahratta ruler, with his handkerchief bound about it, represented the prince, and to that the girl was united.—*Sir J. Malcolm: Memoirs of Central India, II*, p. 158.

41. **Polyandry practised by Khokhars of Panjab.**—Ghulám Básit (*Táríkh-i-mamálik-i-Hind* Dowson's Elliot, VIII, 202) says that the Panjáb Khokhars practice polyandry. Is this still the case? I can find no reference to it in Ibbetson's *Panjab Ethnography*.—*W. Crooke.*

42. **The spread hand.**—The spread hand designates the Shiah, and holding up three fingers only the Sunni. In villages the spread hand is marked on the walls where Shiahs live during Muharram.—(*Observations on the Musalmáns of India*. By Mrs. Mir Hasan Ali, I, p. 36).

[The spread hand is certainly not a symbol special to Muhammadans. Is the above statement correct?—ED.]

43. **Posture in Religious Ceremonies—Eastern Bengal.**—In performing a religious ceremony a Hindu should not sit with his face either to the west or to the south.—*Ráj Mohan Chakravarti : Gayá.*

44. **Panjab—Funeral ceremonies.**—Some Hindus perform their own funeral ceremonies (kriya karm) during their lives in order to prevent themselves becoming evil spirits (*bhút*) after death.—*Chaina Mall.*

45. **Thags—Division of plunder.**—The leader's share was one-tenth. If the nature of the property does not admit of decimation, one anna in the rupee is assessed on its value for the benefit of the leader. After this deduction and the payment of a small extra allowance to the strang-lers, grave-choosers, diggers and other officers, the remainder is divided by lot, called in the Thag dialect *kauri phenkua márna* or *dálna*. It is usual to make three allotments of the spoil, and to divide the gang into three equal parties. A cowrie is then given to each party by whom it is marked. The cowries are then placed in the hands of a man who is kept ignorant of the parties to whom they respectively belong, and the final decision is made by placing one of the cowries

upon each parcel of the plunder. The party then take possession of the shares thus consigned to them, and divide the produce among the individuals.—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 16.

46. **Nepal—Beginning of morning.**—The day begins when the tiles on a man's house can be counted, or when the hair on the back of a man's hand can be counted against the sky.—(*Dr. Wright: History of Nepal*, p. 299).

47. **Thags—The pick-axe fetish.**—When the sacred pick-axe is prepared it is entrusted to a member of the gang selected for his shrewdness, caution and sobriety. When in camp it is deposited in the earth, under the special protection of the goddess. When buried it is always placed with the point towards the direction in which the party intend to proceed, and they have the fullest confidence that if another course is to be preferred, the point will be found to have veered round so as to indicate the better way. Certain classes of the Thags when halting throw their instruments into a well, and the received belief is that when wanted it will come up of itself if summoned in due form. When the pick-axe is buried no foot must touch the earth which covers it, nor must it at any time be approached by an unclean animal, or any object which bears contamination. After each time that it has been used for the preparation of a grave it must be submitted to the purification of a bath. If the pick-axe fall from the hand of the man who bears it dismay spreads through the gang. This may indicate the death of the bearer of the sacred weapon, or some dreaful reverse to the fortunes of the gang. The bearer is immediately deprived of his office, and the enterprise on hand is abandoned. The gang which suffers this misfortune is excommunicated from the society of all faithful Thags. The most sacred oaths are taken on the pick-axe, or a piece of cloth is folded in its shape and oaths are administered on it. After the administration of the oath the person sworn drinks water in which this representative of the sacred implement has been washed.—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 49, *sq.*

48. **Rajputana—Marriage customs of the Bhils.**—Bhíl children are not betrothed by their parents in childhood. A Bhíl girl is often unmarried up to the age of 20 or 25. Her father can take no steps of his own accord for his daughter's marriage. Were he to do so, suspicion would be aroused that there was something wrong with the girl. His friends can take steps on his behalf, but he himself must wait for a proposal from the father of some eligible lad, which he can entertain or not as he pleases. Should he accept the proposal, the girl's father, having provided himself with a couple of earthen pots of liquor, will return to complete the ceremony of the *sagari* or betrothal, sitting down under some large tree or other cool spot in the village. The girl's father and his friends join them, and the question of the amount of money to be paid by the father of the lad to the father of the girl is there and then disposed of. The amount varies, according to the means and status of the parties concerned, from Rs. 30 to Rs. 60. When this is settled, the father of the boy makes a cup of leaves of the *dhák* tree, and placing it on the top of the vessel of water, puts inside it two annas worth of copper coin. The girl's brother, or some other boy among her relations, then takes the coin and turns the cup of leaves upside down. The betrothal is then complete, and nothing remains but to drink the liquor, which is done on the spot. The girl's father then kills a goat and gives a feast to his future son-in-law and his father, after which the latter returns home.—*Rajputána Gazetteer, I*, p. 117, *sq.*

49. **Muhammadans—Taking off the nose-ring.**—A Muhammadan married woman never takes off her nose-ring (*nath*) except during Muharram.—(*Mrs. Mir Hasan Ali: Observations on the Musalmáns of India, I*, p. 103).

50. **Bhils—Widow-marriage—Levirate.**—The day after the funeral the relatives of the deceased give a feast to the village, each relation providing something towards this feast—one rice, another ghi, and so forth. The honour of providing a buffalo belongs to the deceased's son-in-law, and failing him, the brother-in-law or the brother. The deceased's widow, if young, is now asked by all the relations whether she wishes to remain in her late husband's house or to be married again—a ceremony called *Nátra*. If she, as she generally does, wishes to be married again, she replies that she will return to her father's house. If the deceased has a younger brother, he will at once step forward and assert that he will not allow her to go away to any other man's house, and going up to her he throws his cloak over the widow, who thus becomes his wife, and is taken away by him to his house then and there. Eight days afterwards, when she is supposed to have done mourning for her late husband, her new husband supplies her with a set of armlets in the place of those given by her former lord, which are taken off. The *Nátra* is then complete. The younger brother is not, however, compelled to keep his brother's widow should he not wish to do so; but it is such a point of honour that a boy even will claim and exercise the right. Should the deceased have no younger brother, then the widow is taken away by her father or relations eight days after the *Káta*.—*Rajputána Gazetteer, I*, p. 120.

ETHNOGRAPHY.

51. **Nomadic Tribes in India.**—Megasthenes places among the Nomads of India a people who are called Scyritæ. These people have merely holes in their faces instead of nostrils, and flexible feet like the body of the serpent—(*Pliny: Nat. Hist.*, *VII*, p. 2). Can any one identify these people?—*W. Crooke.*

52. **Bhandara — Banjaras.**—The carrying trade of the country is in the hands of Banjáras. With their pack-bullocks they penetrate wildernesses and perform long journeys impracticable for any other mode of transit. The Musalmán section are known as Multánis, and the Hindú as Mathuris: Bráhmans, Kunbis, Rájpúts and all the stronger classes are found among them. The Mathuris generally transplant their own goods—often salt ventures—from place to place; while the Multánis and Lohánas, under which lower castes, Dhers and others, are enrolled, are usually carriers of the property of others. They all dwell in separate communities (*tánda*), and under leaders (*náik*). They have not the best reputation. The roving life they lead gives them opportunities of cattle-lifting, which they avail themselves of.—*Settlement Report*, p. 74.

53. **Bhartpur—Meos.**—The Meos have a mixture of Hindú and Musalmán customs. They practice circumcision, marriage by *nikáh*, burial of the dead. They make pilgrimages to the tomb of Masaud at Bahraich in Oudh, and consider the oath taken on his banner most binding. They also make pilgrimages to shrines in India; but never perform Hajj. Among Hindú customs they observe the Holi and Diwáli. Their marriages never take place in the same *got*, and their daughters cannot inherit. They call their children indiscriminately by both Musalmán and Hindú names. They are almost entirely uneducated, but have bards and musicians, to whom they make large presents. Songs called *ratwai* on pastoral and agricultural subjects are common. The dialect is harsh and unpolished, so that no difference can be made when addressing a male or female, or with respect to social distinctions. They are given to the use of intoxicating drinks, and are very superstitious and have great faith in omens. The only approach to caste among them is that the descendants of Lal Sing (who became a faqír and is said to have performed miracles) call themselves Sádh, cook within enclosure (*chauka*), and keep their food and water separate from the other Meos, but intermarry and adopt the other manners and customs of the tribe.—*Rajputána Gazetteer*, *I*, p. 166.

54. **A Raja with two tongues.**—The king of a place called Ruam in Singhbhúm is said to have had two tongues (*do jib*). Mr. Ball (*Jungle Life in India*, p. 169) takes this to mean that the Kols were *Nagas* or of the serpent race; and the legend is said not to be uncommon among the Kols. Can any other examples be produced?—*W. Crooke.*

55. **Bhartpur—Khari Gujars—Cow-killing.**—The Khari Gújars of Bhartpur are inferior to the Laur, being principally engaged in making butter and *ghi*, which their women sell, and which is looked upon by the Laur as derogatory. They have a curious custom of making a cow of cowdung, covering it with cotton, and then going through the process of killing it, which, on account of the general veneration for the cow among Hindús, causes them to be further despised by the Laur.—*Rajpútana Gazetteer*, *I*, p. 162.

[Does this custom prevail elsewhere, and what is the meaning of it?—Ed.]

56. **Hos—Marriage by capture.**—Among the Hos after three days of married life it is the correct thing for the bride to leave her husband and for the husband to carry her home again while she strenuously objects with kicking, screaming and biting. "This performance, which I have once witnessed, should be enacted as though there were no shamming about it."—(*Ball: Jungle Life in India*, p. 479).

57. **Panjabi rhyme about castes.**—

Tín zát ujjal kahiye—Bráhman, Chhattri, Vais:
Tín zát aghori—Káyath, Kalál, Kori:
Tín zát satyanási—Ahír, Gadariya, Pási.
Three castes are good—Bráhmans, Kshatriyas, Vaisyas:
Three impure—the Káyath, Kalál, Kori:
Three are wretches—the Ahír, Gadariya, Pási.—*Chaina Mall.*

58. **Wolf-children.**—It would be interesting to collect well-authenticated accounts of children said to have been carried off and nourished by wolves. Several instances are given by Mr. Ball.—*Jungle Life in India*, p. 454, *sq.*

59. **Panjab—Marriage Customs—Khattris.**—Among the Arora Kháttrís the original or dirty clothes of the bride and bridegroom are retained in the house until the marriage ceremony is finished, and then given to the family barber.—*Chaina Mall.*

60. **Banjara Language.**—Mr. Ball (*Jungle Life in India*, p. 516) says he was "informed by a Russian Prince, who travelled in India in 1874, that one of his companions, a Hungarian nobleman, found himself able to converse with the Banjáras of Central India in consequence of his knowledge of the Zingari language."

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61. **Allahabad—Aboriginal Tribes—Bhars.**—The aboriginal inhabitants were *Bhars*. Traces of their occupation are still extant in the shape of numerous *Bharadíh* or Bhar forts. In 1839 there were three Bhar communities in Khairagarh, which still exist: with this exception, the race is extinct. The Bhars were subjugated and expelled by the Rájpúts, who, in their turn, gave way before the Muhammadans.—*F. W. Porter: Allahabad Settlement Report*, p. 49.

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62. **Banjaras—Treatment of Husbands.**—The Diwán of Kudibuga told me that the strong-minded Bhanjára women are in the habit of inflicting severe chastisement on their husbands with very large sticks (*bari, bari láthi*). A similar custom prevails in the Nicobar Islands.—(*Ball: Jungle Life in India*, p. 517).

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63. **Nepal—Bhotiyas and Newars—Mode of distinguishing.**—The Bhotiyás always carry loads on their back, supported by a strap across the forehead. The Newars invariably carry theirs in baskets with a pole across the shoulder.—(*Dr. D. Wright: History of Nepal*, p. 27).

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64. **Castes who eat rats—Mirzapur.**—The Luniyas, Binds and Kewats of Mirzapur eat rats and mice. When the rice is cut they mark down their holes in the ground, and after smoking them out they dig out the animals with their grain-stores. Rats and mice are cut up and boiled with turmeric and other spices.—*W. Crooke.*

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65. **Bhagat—Chamar Syces.**—There is a class of Chamár syces (*sais*) known as *Bhagat*. They appear to be vegetarians and carry out their dead to burial with drumming and joyful songs, of which the burden is "*Sat! Sat!*" Vegetarians usually wear a red bead round their necks to mark their vow. *Query.*—Can any one give information about them, or supply the words of their death-song?—*W. Crooke.*

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66. **'Pahariya aborigines—Totemism.**—The chief distinction between the Keriyas and Paháriyas is that the Keriyas do not eat the flesh of sheep, and, may not even use a woollen rug.—(*Ball: Jungle Life in India*, p. 89).

[This is evidently totemistic, and it would be very interesting to collect instances of similar practices in other tribes—ED.]

67. **Panjab—Baniya Caste—Marriage Customs of.**—Some time before his marriage procession starts, the bridegroom is requested to ride a short distance on an ass. After that he rides a mare. The reason assigned for this observance is that the ass is the Great mother's animal or horse (*Máta ka ghora*), and that the respect paid to the animal propitiates this deity who, when thus honoured, sees that the marriage ceremony is successfully performed. They are quite sensible of the dishonour which follows riding on an ass, but the fear of the deity compells them to follow the practice.—*Chaina Mall.*

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68. **Magic Circle—Mode of recovering debts.**—They have the following rule about debts:—"If a debtor shall have been several times asked by his creditor for payment, and shall have put him off from day to day with promises, then if the creditor can once meet the debtor and succeed in drawing a circle round him, the latter must not pass out of this circle until he shall have satisfied the claim or given security for its discharge. If he in any other case presume to pass the circle he is punished with death as a transgressor against right and justice."—(*Yule's Marco Polo, II*, p. 279).

[Can any one quote instances of this practice in modern days? In the Eastern districts of the N.-W. P., *gururu* means a circle drawn on the ground, in which a man who takes an oath stands, or from which he takes the thing claimed.—ED.]

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69. **Aboriginal Tribes—Behurs—Monkeys.**—They are without fixed homes, and travel from jungle to jungle, no man knowing whence they come or whither they go. Their chief employment seems to be catching monkeys, which furnish them with a staple article of diet. The method of capture is popularly supposed to have an element of magic in it. A net is first placed in position, and the monkeys, on being driven from tree to tree, are finally stated to take headers into it under the influence of the spells. Becoming entangled, they are then beaten to death with clubs.—(*Ball: Jungle Life in India*, p. 148).

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70. **Allahabad—Rajputs—Rathors—Gaharwars.**—The Ráthors were the earliest Rájpút immigrants, and were in possession of the Duáb tracts at the invasion of Shaháb-ud-dín in 1193, *A. D.* They were then expelled, and retreated south-east into Khairagarh, the greater part of which pargana, and a portion of Arail, is held by the Gaharwárs, a branch of the Ráthor family.—(*F. W. Porter: Allahabad Settlement Report*, p. 49).

71. **Indian Cave-dwellers.**—It would be interesting to collect instances of tribes still living in caves. Mr. Ball (*Jungle Life in India*, p. 588) gives an instance of some people who live in caves on the Under river. "At Solon, in the Himalayas below Simla, there is a colony of people also living in caves, who, I was told, call themselves *Kunjwas*, a name which is applied to the Khonds of Kalahundi." These people deserve investigation.

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72. **Panjab—Hindu Weavers, Tailors, Barbers—Oaths.**—The Panjab weaver, when a Hindú, calls himself the descendant of *Kabír* (*Kabír-bansi*), and the tailors take the title of *Nándevi* or descendants of the famous ascetic *Nándev* or *Nána.* They will never take a false oath by the names of their supposed ancestors, and even when they are in the right, will seldom venture to swear by them. They are offended at the ordinary titles of *Juláha* or *Darzi*. In the same way Hindú barbers call themselves the descendants of Sain bhagat, and take the title of *Sain bhagti*, and resent being called *Nát*. The name of their supposed ancestor is also with them a very powerful form of oath.—*Chaina Mall.*

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73. **Khonds—Leopards—Totemism.**—A number of Khond coolies accompanied the camp to show the road and carry odd parcels. Not one of them, however, could be induced to carry a basket containing the skin of a young leopard. This, as far as I could make out, was because the animal was the totem or sacred beast of the tribe.—(*Ball: Jungle Life in India*, p. 600).

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74. **Panjab—Propitiation of Brahmans—Chabeni parlok.**—It is a common belief that the food, &c., given to Brahmans in this life will be the food of the deceased in the next world. Hence such gifts are known as *chabeni parlok* or the parched grain of the next world.—*Chaina Mall.*

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75. **Panjab—Killing a pigeon.**—Among the Kheshgi Patháns of Qasúr it is considered unlawful to kill a pigeon.—*Ghulám Husain.*

[Why is this? Is it their tribal totem?—Ed.]

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76. **Panjab—Vaishnavi Sect.**—The Vaishnavis in Hissár are so particular about their food that it is said they will not eat bread made from corn carried by the first of a string of one hundred camels if the last in the line be driven by a Musalmán.—*Ghulám Husain.*

77. **Rajputs—Character of.**—The following, an extraordinary case illustrating the Rájpút character, is taken from the reports of the Nizamat Adalat (5th December, 1853).—Harirám, a young man, son of the village zemindár, taking with him hired labourers, went to the field of Sáwant, with the avowed intention of cutting the crop. Sáwant and his two sons Anantrám and Hulási, then attacked and killed Harirám. The father and two sons then returned to the village where Anantrám, after stunning his own wife with several severe club blows on the head, attacked and killed his own daughter three years old. The third act was the assault and slaughter on the road to the zemindár's house of Amra, servant of Harirám, who was going along unarmed. The three then came to the zemindár's house, murdered the mother of Harirám, and cut a little girl three years' old in the face with a sword. The father then said:—"Having done for all, we must as Rájpúts now die ourselves," and then and there despatched his son Anantrám by two sword-wounds on the neck, nearly decapitating him. He next called on his son Hulási to come forward. This man, craven according to the dreadful standard of courage here exhibited, swore a solemn oath that he would die after killing his father, who then, failing in an attempt to stab himself, was put to death by the prisoner Hulási, using the sword with both hands and almost severing his head from the body. The prisoner then throwing away his sword and resuming his axe fled, and was shortly arrested.

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78. **Exclusion from Hindu Temples.**—Can any one give a list of the castes which are permanently or occasionally excluded from Hindú temples?—*W. Crooke.*

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79. **Dogras—Origin of the name.**—The settlers on the hills that edge the Panjab, at all events those of them who have retained their Hindú faith, bear the name Dogra, while the country they inhabit is called Dúgar. The origin of the name is this. Near Jammu are two holy lakes—Saroín Sar and Mánsar: from there the country round was called in Sanskrit Doigartadesa, or the country of the two hollows. Hence the name Dúgar.—(*F. Drew: Jummoo and Kashmír Territories*, p. 43, *sq.*)

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80. **Megasthenes on India.**—Megasthenes places among the Nomads of India a people who are called Scyritæ. These have merely holes in their faces instead of nostrils, and flexible feet like the body of the serpent.—(*Pliny: Nat. Hist.*, VII., p. 2). Who were these people?

FOLKLORE.

81. **Naini-Tal—Hail superstition.**—A heavy storm came up about 10 o'clock. I had been talking to the *máli* in the morning. He had transplanted into the garden some pot plants and said he thought the season for hail had passed. About 1 o'clock hail came on, and I ran out into the verandah to look at the hail, and to see if it was very bad. I saw the *máli* dive into the kitchen and come out with the cook's chopper with which he made strokes on the ground outside in the hail. I thought he was killing some insect—a scorpion or perhaps a snake. Then he deposited the chopper, blade uppermost, on the ground, and came over to speak to me. We deplored the hail, and I asked why he had taken out the chopper. He replied, if you brought out the *hatyár* (implements) that the hail would pass over. As he was speaking the hail changed to heavy rain as if to corroborate his statement. A curious bit of superstition to come across by chance, and I am writing it down at once, 1 A. M., May 25, 1889.—*Marion Rivett-Carnac.*

82. **Bhandara—A fort occupied by a demon.**—The flat-topped eminence known as Partápgarh is said to have been occupied by a demon. From this vantage ground (the height of the hill and the singularity of its shape make it a prominent feature in the landscape) he was accustomed to scan what happened in the country below; and any ill-fated beings forced to pass that way were sure to be swallowed up by this monster. At last there came a sainted man who took up his abode at the foot of the hill on which the bluff rock of Partápgarh stands. Soon the demon, aware of his presence, came to make a meal of him. A frightful battle ensued. At the end of the seventh day the demon was vanquished, and the victorious man of God erected a "house of victory" in commemoration of the event. This he made over to the Gond Rája, who took care in future to be himself the master of such an important position.—*Settlement Report*, p. 52.

83. **Shadow—Pollution by.**—How far and among what castes is the idea prevalent now-a-days that if the shadow of a low caste person falls on food it cannot be eaten?—*W. Crooke.*

84. **Indigo—Small-pox—Iron.**—Mr. Ball (*Jungle Life in India*, p. 499), states that the late Rája of Vizianagram "countenanced a superstitious belief to the effect that the growth of indigo or the employment of iron in the construction of building, &c., in his territory would be inevitably followed by epidemics of small-pox and other diseases." *Query.*—Are such ideas general?

85. **Bhandara—The Lanji Fort—Human Sacrifices.**—The story runs that one of the Gond Rájas of Garh Mandla in an excursion had his attention first called to the place by seeing a hare, when chased by his dogs, turn and pursue them. It struck him that there must be much virtue in a place that gave a timid hare such courage, and under the idea that men born and nurtured in the same place might similarly be imbued with capacity for great deeds, he determined to erect a fort. While engaged in the excavation a spirit appeared, who declared herself to be the goddess Lanjkoi, a name of Devi, and she promised to constitute herself the protectrix of the fort provided a human sacrifice was partly offered at her shrine. It was consequently named after her, and a temple erected in her honor.—*Settlement Report*, p. 51.

[This legend of the hare and dogs is told of Agra and various other great forts.—ED.]

86. **A Wonderful Snake.**—Mr. Molte (quoted by Ball—*Jungle Life in India*, p. 490, *sq.*) who visited Sambalpur in 1766, writes:—"On my return from this place (the Ebe river) I paid a visit to the Naik Bans (*sic*), the great snake worshipped by the Mountainous Rájas, which they say is coeval with the world, and which at his decease will be at its end. His habitation was a cavern at the foot of a rock, at the opening of which was a plain of 400 yards surrounded by a moat. I understood he came out once a week, against which time such as make religious vows carry pigs and fowls, and picquet them on the plain. About nine in the morning his appearance was announced to me. I stood on the banks of the moat opposite the plain. He was unwieldy, thicker in proportion to his length than snakes usually are, and seemed of that species the Persians called *ajdha*. There was a kid and some fowls picqueted for him. He took the kid in his mouth and was sometime squeezing his throat to force it down, while he threw about his tail with much activity. He then rolled along to the moat where he drank and wallowed in the mud. He returned to his cavern. Mr. Raby and I crossed the water in the afternoon, and supposed, from his print in the mud, his diameter to be upwards of two feet."

87. **Panjab—The Spots on the Moon—A legend.**—The moon became enamoured of Ahalya, wife of Gautam Rishi, and taking the form of her husband, visited her in the absence of her husband. Gautam returned, and finding the pair together cursed his wife, so that she turned into a stone: then he threw his shoe at the moon which struck him and left the black mark which remains even to this day.—*Chaina Mall.*

88. **Panjab—Witches—Liver-eaters (Jigar-khor).**—When a witch succeeds in taking out a man's liver she will not eat it for two and a half days. If after eating it she is put under the influence of an exorcisor she can be forced to take the liver of some animal and put it back to replace that taken from her original victim.—*Ghulám Husain: Kasur.*

89. **Mirzapur—Transference of disease.**—One mode of transferring disease is to fill a pot with flowers and rice, and bury it in a pathway with a flat stone to cover it. Whoever touches this is supposed to contract the disease from which the patient is suffering. This is known as *chalauwa* because it is supposed to make the disease "move on" (*chalána*).—*W. Crooke.*

90. **Syria—Evil-eye—Rugs.**—Most of the Syrian rugs are made with a small square of some decided colour, generally blue upon a black ground, placed in a very conspicuous place intended to ward off "the evil-eye."—(*Report of Consul Bessenger, United States Consul at Beirut,* quoted in Journal of Society of Arts, 24th October, 1890).

[This idea prevails in many Indian trades, such as chintz printing. It does not appear to have been noted in connection with carpet making. Can any one give instances?—Ed.]

91. **Kols—Witchcraft.**—The Lurka Kols gave but short shrift to any one who was ascertained by their Sokhas or witch-finders to be the author of any injurious magic. And indeed it is said that whole families were disposed of by being hacked to pieces like venomous reptiles, since it was supposed that the black art was hereditary, and that it was advisable to scotch the brood. The practice is by no means extinct, as the following story, which was told me by the Deputy Commissioner of Hazáribágh, who tried the case, will serve amply to illustrate. A Kol, losing some of his cattle by disease, employed the witch-finder to discover the author of the mischief. After the usual incantations (as described by Colonel Dalton, in his *Descriptive Ethnology of Bengal,* p. 199), a certain old woman was pointed out. On being charged with the offence she admitted that she was guilty of having "eaten" the cattle. She was, however, forgiven, but warned against causing any further injury. After a time the man's eldest son died, and the woman was charged with having "eaten" him. Again she admitted the charge, but this time added, "I was not alone in doing so, but was aided by three sisters." All the women of the village and neighbourhood having been assembled, they were made to sit down in a circle, and the old woman walking round, dropped fragments of cloth behind each of the three whom she accused. These were then made to stand forth, and they likewise admitted that they had shared in devouring the young man. The father then, addressing the first old woman, said:—"I forgive you for eating my cattle, but this I cannot forgive." Arming himself with a sword he caused the four women to carry the bier on which his son was laid down to the river side, and then proceeded to kill and cut oft the heads of the women one after another, none of them seeking safety in flight, though the last took temporary refuge under the bier. Having accomplished the quadruple murder, the man forthwith delivered himself up to justice, and in his subsequent trial detailed with full *minutiæ* all the circumstances, of which the above is but a brief sketch. Sentence of execution was passed upon him as he all through expected it would be.—(*Ball: Jungle Life in India,* p. 115, *sq.*)

[Many similar cases are given in Dr. Chevers' *Indian Medical Jurisprudence.*—Ed.]

92. **Panjab—Lucky and unlucky days for wearing new clothes.**—

Budh, Bíphai, Shukrbár,
Vapra pahni tín bár.
Atkai charai Aitwár:
Bâqi sáré nâqis bár:

Wednesday, Thursday and Friday are lucky for wearing new clothes; failing these comes Sunday. The remaining days are all unlucky.—*Chaina Mall.*

93. **Ghosts—Power of crossing water.**—Is there any prevalent belief that ghosts or evil spirits generally cannot cross running or still water?—*W. Crooke.*

94. **Sambalpur—Divination.**—Near one village on the riverside I passed an encampment of gipsy-like people, the men having beards, who called themselves Talingas. One of the women of the party seated on the ground was swaying her body about, and with her hair all streaming appeared to be working herself into a state of frenzy, probably for the purpose of performing some divination. A man accompanied or encouraged her gesticulations by playing on the tom-tom.—(*Ball: Jungle Life in India,* p. 489).

95. **Cow's halter—Superstition regarding.**—Villagers in various parts of the country have superstitions about a cow's halter (*pagha*). In some places people will not step over one, or use it for other purposes like ordinary ropes. Can any one give more details?—*W. Crooke.*

96. **Pnglish Gold Coins—Theory regarding.**—Ferrier (*Caravan Journey*, p. 149) says that at Herat the people imagined English gold coins to be only iron, placed in devil's water from some well or spring. Does this idea still prevail anywhere?—*W. Crooke.*

97. **Panjab.—Euphemism as applied to rats.**—It is a common popular belief that if you do not abuse your house rats they will not injure your goods.—*Chaina Mall.*

[The whole subject of euphemism is very interesting, and it would be worth collecting instances where euphemistic or honourable titles are applied to dangerous animals, &c.—Ed.]

98. **Propitiation for the killing of animals.**—What are the exact rules current among various classes of Hindús and Jains regarding the propitiation which is necessary for the killing of an animal?—*W. Crooke.*

99. **Panjab—Peacock's feathers—A Charm against snake-bite.**—It is a safeguard against snake-bite to smoke one of the blue tail feathers of a peacock in a tobacco pipe.—*Ghulám Husain: Kasur.*

100. **Allahabad—Asterisms.**—The natives assert that if a drop of rain fall in the *kirtika* asterism there will be no crop of the *juár* (millet), as they say that rain in *kirtika* brings insects (*kíra*): hence the name of the asterism.—*F. W. Porter: Allahabad Settlement Report*, p. 25.

[This rural etymology is of course nonsense. The name of the asterism is *krittika*, from Sanskrit *krit*—to cut: *kíra*—an insect, is Sanskrit *kíta*.—Ed.]

101. **Human conversation—Animals understanding.**—Are there any animals who are popularly supposed to be able to understand the conversation of human beings?—*W. Crooke.*

102. **Panjab—Snake-bite—Goats—Snake-stone.**—When a goat kills a snake it eats it and then ruminates, after which it spits out a bead (*manka*) which, when applied to a snake-bite, absorbs the poison and swells. If it is then put into milk and squeezed the poison drips out of it like blood, and the bitten person is cured. If it is not put into milk it will burst in pieces.—*Ghulám Husain: Kasur.*

103. **Panjab—Observances at an eclipse.**—Hindús bathe during an eclipse at some sacred stream in order to make themselves pure enough to be able to repeat the spells (*mantra*) which are enjoined on such occasions in order to relieve the Sun or Moon from the persecutions of Rahu and Ketu, the eclipse demons.—*Chaina Mall.*

104. **Panjab—Crows picking up handkerchief.**—If a crow picks up a woman's handkerchief and then drops it, she will at once give it to a beggar.—*Ghulám Husain: Kasur.*

105. **Respect paid to dead animals.**—Is there any animal except a tiger to which, when it is dead, it is usual to make a salám?—*W. Crooke.*

106. **Panjab—Muhammadans—Death of young children.**—Punjábí Muhammadans believe that children who die young will act as advocates for their parents at the day of judgment.—*Ghulám Husain: Kasur.*

107. **Panjab—Position in sleep—Godlings and manes.**—Illiterate Hindús believe that sleeping with the feet to the North is an insult to the godlings (*deota*) and the manes (*pitr*), as they reside in that quarter. In the same way it is inadvisable to sleep with the feet towards the Ganges as this is an insult to the sacred stream. Literate Hindús have the same belief on the ground that the attractive influence of the North is dangerous if the feet be in that direction during sleep.—*Chaina Mall.*

108. **Panjab—Masan—A Thief's Spell.**—It is believed that when thieves enter a house they throw masán or the ashes of a cremation-place on the sleeping inmates, which makes them unconscious while the thieves rob the house.—*Ghulám Husain: Kasur.*

109. **Where do you go?**—Calling a man back who is about starting to go to some other place, or asking him where do you go? are supposed to be very bad omens to the party who starts to go. So these questions are generally avoided; and if they cannot but be put, it is managed in a very cunning way. Instead of asking where do you go? one would say, I suppose you are likely to be at Tanjore to-morrow by this time? He would reply, No, at Trichinopoly, by which the questioner is to understand that he is to go there. Similarly when any more information is to be given to the party who has already started and who is still in sight, another runs after him in hot haste, and after joining him relates to him what he wanted to relate.

In the same way it is considered equally ominous to say I too shall accompany.—*Pandit Natesa Sastri: Madras.*

110. **Panjab—Charms on re-marriage.**—If a man has lost two or three wives in succession, he gets a woman to catch a bird and adopt as her daughter. He then marries the bird, and immediately pays over the marriage-dower to the woman that adopted his bird-wife, which he divorces. After this he can get himself married to another woman, and she will probably live.—*Ghulám Husain: Kasur.*

111. **How to live till your eye-brow turns out grey.**—Vegetarians, as almost all South Indian Bráhmans are, hate to touch anything in which even an insect is found dead. *Ghí* especially is greatly molested by ants, and several ants also die in it. To produce no nausea in the minds of the inmates of the house who take that *ghí* after removing the ants, the old grandmother of the house always comes out with a recommendation that those who eat of anything in which ants have died, and those who unconsciously eat ants, live to a very great age till their brow turns grey. Curiously enough, this belief reigns among the illiterate throughout the whole of South India.—*Pandit Natesa Sastri.*

112. **Panjab — The Bird Garuda.** — The Garuda bird (the Adjutant Crane) is Vishnu's vehicle, and Hindús, if they want to be lucky, should manage to see one on the day of the Dasahra.—*Ghulám Husain: Kasur.*

113. **Panjab—Propitiation of Ghosts of dead relations.**—If you happen to see the ghosts of any of your dead relations, it is advisable to give alms in their names: otherwise they will do their utmost to make you join their company.—*Chaina Mall.*

114. **Panjab—Beating a brass tray.**—Panjábí Muhammadans have a prejudice against beating a brass tray (*tháli*), as it is supposed to disturb the dead who awake, supposing the day of judgment has arrived.—*Ghulám Husain: Kasur.*

115. **Stone Implements—Thunderbolts.**—It is a common belief that stone-arrows, &c., are found in places where thunderbolts have fallen.—Mr. Ball (*Jungle Life in India*, p. 473) gives an instance. The same belief is current in Europe.

116. **Thags—Danger of interfering with them.**—The Rája of Kandal, ninety *kos* east from Haidarabad, arrested all the Thags in his dominions. For three successive nights the voice of Devi was heard from the top of every temple in the capital, warning the Rája to release them. The whole town heard her, and urged the Rája to comply. He was obstinate, and the third night the bed on which he and his Ráni were sleeping, was taken up by Devi and dashed violently on the ground. They were dreadfully bruised, and had they not released the Thags they would certainly have been killed next night.—*Illustrations of the History and Practices of the Thags*, p. 103.

117. **Panjab—The Jaributi Charm.**—There is a hill near Pathánkot called Dhángir, where the herb known as *jaribúti* grows. Jogis collect it and mix it up with the ashes of an unmarried Hindú. People buy this substance and contrive if they can to have it administered to their enemies. Any one who eats it becomes entranced. The effect of it can only be removed by a series of incantations carried out by another Jogi.—*Ghulám Husain: Kasur.*

118. **Earth-Quakes**—Earth-quakes (*bhúkampa*) are supposed to occur in this most sinful age of *Kali* (Kaliyug) from the earth not being able to bear the sins.—*Pandit Natesa Sastri: Madras.*

119. **Thags—Omens—Deer.**—If a single small deer crosses the road from right to left, it threatens evil: if from left to right, it promises good. A herd of small deer at all times and under all circumstances promises a meeting with other Thags, and is considered good. The Deccan Thags consider the crossing of a single deer either from left to right or from right to left a bad omen.—*Illustrations of the History and Practices of the Thags*, p. 84.

120. **Rupture—Cure for.**—Does the idea prevail anywhere in India that passing a person through a cleft in the trunk of a tree cures rupture? There is a reference to this idea in White's *Selborne*.—*W. Crooke.*

121. **Panjab—Death-custom.**—It is a common practice to put into the mouth of a corpse the *pancharatna* or five jewels—gold, silver, copper, coral and pewter. The leaves of the tulsi (sweet basil) and Ganges water are put into the mouth of a dying man, and the former into the ears and nostrils also. These are said to be offerings to Yama, God of Death, who, on receiving them, shows mercy to the soul of the deceased.—*Chaina Mall.*

122. **Thags—Omens—Cats.**—The sound of cats fighting, if heard in the first watch of the night, is propitious. It is called *Káli kí mauj*, or the roaring wave of Káli, if heard after the first watch, and threatens evil; but this may be averted in the morning by gargling the mouth with sour milk and then squirting it out. Cats fighting during the day is very bad: worst of all if, while fighting, they fall from a height. This necessitates a sacrifice.—*Illustrations of the History and Practices of Thags*, p. 85.

ANGLO-INDIA.

123. **Thags—A European patron of theirs.**—Makay Sahib at Kytah is a great friend of Moti, the Thag, and it was from him he obtained the English pass which Umrao showed to the horsemen when we were apprehended at Dekhola.—*Illustrations of History and Practices of Thags*, p. 376.

Query.—Can any one give any information about this "Makay Sáhib?"

124. **An Anglo-Indian Epitaph.**—Can any one give any information about the following epitaph, which is said to exist on a stone recently found in the old settlement graveyard (St. John's) in Calcutta?—(*Notes and Queries*, I, 466, 13th June, 1874). Whatever may be its origin the ballad is too good to be lost.

"Here lies the body of Joseph Townsend,
Pilot of the Ganges:
Skilful and industrious,
A kind father and useful friend,
Who departed this life, on the 26th June 1738.
Aged 81 years.

I've slipped my cable messmates,
I'm dropping down with tide;
I have my sailing orders,
While ye at anchor ride.

But never on fair June morning
Have I put out to sea,
With clearer conscience or better hope,
Or heart more light and free.

An Ashburnham! A Fairfax!
Hark how the corslets ring!
Why are the Blacksmiths out to-day
Beating those men at the spring?

Ho Willie, Rob, and Cuddie!
Bring out your boats amain!
There's a great red pool to swim them o'er,
Yonder in Deadman's lane.

Nay, do not cry sweet Katie,
Only a month afloat,
And then the ring and the parson,
At Fairlight Church my doat!

The flower-strewn path—the Press gang!
No, I shall never see,
Her little grave where the daisies wave,
In the breeze on Fairlight lee.

Shoulder to shoulder Joe my boy!
Into the crowd like a wedge!
Out with your hangers messmates!
But do not strike with the edge!

Cries Charnoch—"Scatter the faggots!
Double that Bráhman in two!
The tall, pale widow is mine Joe!
The little brown girl's for you!

Young Joe (you're nearly sixty),
Why is your hide so dark?
Katie was fair with soft blue eyes,
Who blackened your's? Why, hark!

The morning gun! No, steady!
The arquebuse to me!
I've sounded the Dutch High Admiral's heart,
As my lead hath sounded the sea.

Sounding, sounding the Ganges,
Floating down with the tide;
Moor me close by Charnoch,
Next to my nut-brown bride.

My blessing to Katie at Fairlight,
Holwell, my thanks to you!
Steady! we steer for heaven,
Through the scud drifts cold and blue!

125. **An Anglo-Indian Epitaph.**—In the old cemetery at Tambalganj (Turnbullganj), near Chunar, is the following inscription in memory of Mary Brumstruph, died in 1800, aged 20:—

How loved, how valued, now avails thee not:
To whom related or by whom begot:
A heap of dust alone remains of thee:
'Tis all thou art and all the proud shall be.

PHILOLOGY.

126. **The Song of the Barber—Hamirpur.**—

Sab se nái bará khilárí.
Lekar silí naharaní, chhúrá karí tayyár chhuráníí,
Choti pakar sabon ko múndá, baghal, mochh aur dárhí.
Golá phirvá sir men rakhkar kalam nukílí kárhi.
Músd músd kar pet chalávai, kheti karé na bárí.
Peti bághal dabákar lotá háth liyé rujgárí.

Of all men the barber is the greatest trickster. With his whetstone, nail-parer and razor he gets ready his tool bundle. He catches people by the top knots and clean shaves them—armpit, moustache and beard. Leaving a round tonsure on the head he points off the side-locks. By clean shaving he fills his belly: neither field nor garden has he. With his bundle under his arm and his brass waterpot in his hand he gets his living.—*V. A. Smith* (*I. A. S. B.*, 1876).

127. **Aphorism attributed to Samman, the Saint.**—

Samman—Sánsa na karo,
Sír par hai Sáín,
Jo kuchh likhá lilát men,
Pahunchegá yáhín.

Saith Samman, do not fear: the Lord is on thy head: whatever is written on thy forehead, will reach thee here.

128. **Panjab—A Hindi Riddle.**—

Nári se paida nahín,
Báyu dekh manjháé,
Aisi parabal bastu hai,
Ravi dekh barh jáé.

Not born of a woman: withers at the sight of wind: a very powerful thing which increases at the sight of the sun.

Answer.—Pasína: perspiration.—*Chaina Mall.*

129. **An Aphorism of the Saint Samman.**—

Samman aisí prit kar,
Jaisá lohá káth.
Woh káté, woh le taíré—
Yehi barón kí bát.

Samman, let your friendship be as iron for wood—the first cuts the second, and the second makes the first float—such is the principle of great people.—*Chaina Mall.*

130. **A Proverb with reference to the rainfall in different months—Eastern Bengal.**—

Jadi barshé Gráné,
Chiná káun dwigunė,
Jadi barshé Paushé,
Kari bekáy tushé
Jadi barshé Mágher shé shé.
Dhanya rájá punya désé.

With rainfall in the month of *Agrahayana* (November-December) the crop of *chiná* and *káun* will be two-fold. In the month of *Paush* (December-January) (grain will be so scarce that) cowries will be given in exchange even for chaff. If at the end of Magh (January-February), happy is the King and holy his dominions.—*Ráj Mohan Chakravarti: Gayá.*

131. **Proverb—Dilatoriness.**—

Mochí kí kál, korí kí hál.

The shoemaker's "to-morrow," the weaver's "presently."—*Chaina Mall.*

132. **The Lay of the Lord's Return.**—In the following verses the desolate condition of a good wife, during the absence of her husband, is figuratively and pathetically described:—

I.

Chandr badan! Mirg lochaní
Aur kamar lacháki kes!
Tor angná men do kanwalá phalí
Kyun dharí tu maile bhes?

II.

Ág lagi yih kanwalá!
Bajr pare yih kes!
Síchan wálá ghar nahín
Chháy ráhá pardes.

III.

Anand rahe yih kanwálá!
Suchit rahe yih kes!
Síchan wálá hai khará
Dhare bairágí bhes!

I. (He.)

O lovely form! O fawn-like eyes!
O slender waist 'neath tresses bent!
O lotus orbs which bloom and rise!
What doest thou with garments rent?

II. (She.)

May fire these twin-blossoms burn!
By lightning scathed these tresses be!
In vain my tearful eyes I turn.
My love—he comes not back to me.

III. (He.)

O tresses wave! O blossoms rise!
Unharm'd by fire of heav'n or earth!
Behold thy love in strange disguise!
Come back to prove thy sterling worth.

C. J. Sibold: Mirzapur.

133. **A Newari Song from Nepal.**—

Sakhi prabha juna gana jilu mani;
Sákya kula yá mani tribhubana yá dhani,
Sansara sa madu vati gyáni.
Wasaya juyává rání dukhi je garbhiní.
Ji papi ya gana prána leni.
Wasayá rúpa khaní soso kiki mana wani
Apsará gana napa choní.
Sháka niha agyání va sala kisi ranga muna
Barkha sa thugulí kha ka na.

O friend! my husband never thinks of me: Sakya dynasty jewel, master of the three worlds, in the world there is none equal to him in enlightenment. Being his Ráni I unhappy am pregnant. My life, sinful as I am, will never last. His shape will charm the heavenly beauties, who will be happy in his society. I the ignorant author, having put together horse (7), elephant (8) and color (5), in this year, this song made known—(Chronogram N. S., 587 = *A. D.* 1467).—*Dr. Wright: History of Nepál*, p. 307.

134. **Palethan Idioms.**—

(*a*). *Palethan pakáná* = to contrive a person's ruin
(*b*). „ *nikálná* = to beat severely.

Mirza Rafi-ud-daula, in satirizing a miser, puts these words in the butler's mouth:—

Nánbá ko jo dekhún bharke nazar
Mujh se kahtá hai woh gidikhar,
Jáke mushrif ke ghar lagáúngá,
Aur palethan terá pakáúngá.

If I look steadily at the baker the blockhead says:—"I will bribe the kitchen accountant and ruin you."

Main terá aisá palethan nikálúngá
Ki tú 'umar bhar yád rakhega.

I will beat thee so severely that thou wilt remember it all thy lifelong.—*Chaina Mall.*

AGRICULTURE.

135. **Buddha and Rice Cultivation.**—The importance of rice cultivation to the Sakyas is evident from the name of the Buddha's father "pure rice." Probably also from the seemingly fictitious names of his four brothers: "clear rice," "strong rice," "white rice" and "immeasurable rice."—*Oldenburg: Life of Buddha*, 97 *Note.*

136. **The Singhara Nut—Traba bispinosa.**—This must have been something like the nut used by the Thracians. *Thraces qui ad strymon habitant equos foliis tribuli saginant: ipsi nucleos vescunt panem facientes prædulcem.—Pliny: Nat. Hist. XXII*, p. 12.

137. **The Singhara Nut—Traba bispinosa.**—This familiar Indian water-nut is widely distributed. The name of the African lake Tanganyika means the habitat of the singhára nut.—*Academy, 16th June*, 1877.

NUMISMATICS.

138. **Pice of King Kadphises.**—The pice of King Kadphises are popularly known as *tení múi paisá* or dead bantam pice. What is the origin of the name?—*W. Crooke.*

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POPULAR RELIGION.

139. **Mirzapur—Local Shrines—Nakti Devi.**—At Chopan, on the River Son, is the shrine of Nakti Devi. She is so called because her image has no nose, it having been broken off by some one long ago. Her shrine is a masonry building under a *pípal* tree near the river. —*W. Crooke.*

140. **Mirzapur — River Worship — The Belan.**—All respectable rivers should, like the Ganges and Jumna, run from West to East. The Belan, in South Mirzapur, runs from East to West, and has a bad name in consequence. It is unadvisable to bathe in it, or cremate the dead on its banks.—*W. Crooke.*

141. **Santals—Charak Puja—Bhuts.**—Some Sántáls asked Mr. Ball (*Jungle Life in India, p.* 232) to allow them to perform the *Charak Púja* or swinging festival, and said that in consequence of the *Bhút* or evil spirits not being appeased, their women and children were dying of sickness, and their cattle were being killed by wild beasts.

142. **Muzaffarnagar — Local Worship — Boils.**—At Jalalabad, about three miles from Thána Bhawan, is a tank known as the Gusáínwála táláb. People troubled with boils or eruptions make offerings there on Sundays, and women go there and make gifts once a year to avoid boils. —*W. Crooke.*

143. **Mirzapur—Local Shrines — Cholera and Small-pox.**—Round many local shrines little miniature cots (*chárpái*) may be seen hung up. This is done to avert epidemics of small-pox and cholera.—*W. Crooke.*

144. **Mirzapur—River Worship—The River Son.**—They have no special title for the river which further East is called *Son Bhadra Mahaváj* or "the fortunate great king." It is said here that he has a shrine near his source at Amar Kantak. People bathe in the river at eclipses and on the Khichri festival on the last day of the month Pús (January). Bathing is meritorious only on the North or Kási (Benares) bank. There are two great bathing places—Korári and the Sobhanátha temple. The feast day is the Rámnaumi of Chait.—*W. Crooke.*

145. **Panjab—Legend of Guru Nanak.**—The Sikhs have a legend that when Guru Nának's body after death became a bone of contention between his Hindu and Muhammadan followers, it disappeared like Kabír's; and while the people were yet looking about for it, a Ját came running to the house and said he had met Guru Nának, and had been ordered by him to deliver the following message :—"I have left two sheets (*dopattas*) behind me; let the Hindus take one and burn it; the Muhammadans may take the other and bury it." Both parties agreed, and the knotty point was solved: Guru Nának being himself translated to Heaven.—*Frances E. Rose.*

146. **Bhils—Memorial Tablets—Horse and Snake Worship.**—"Bhils erect stone tablets in memory of their male dead (never to deceased women), and, as a rule, the figure of the deceased is carved on the stone. He is often represented on horseback with sword, lance or shield; sometimes on foot, but invariably clothed in the best of long clothes, and armed with a sword and shield—a style of dress he was quite unaccustomed to in the flesh. Tablets are also erected to boys who have died while still minors; but instead of a figure of the deceased, a large hooded-snake is carved on the stone."—*Rajputána Gazetteer, I*, p. 122.

147. **Mirzapur—Local Shrines—Rakhsel Dih—Phulmati Devi—Raja Lakhan—Dhandait Dih—Sandais Dih.**—At Belwaniya, in South Mirzapur, are several local shrines. Rakhsel Dih is protector of the village: Phúlmati Devi, a mere block of stone. Rája Lákhan is the well known Deity of the Kols. The others are undescribed village gods, of which no one knows more than their names.—*W. Crooke.*

148. **Sacrifices to Hill Deities—Iron Bracelets, &c.**—"One of the guides told me that iron was to be found under a ledge of rock near the top. I fancied that he alluded to the occurrence of some form of iron stone; but on going to the spot we found a number of fragments of iron bracelets, much corroded by rust, and evidently of great antiquity. Together with them were some earthen vessels, which for size or shape might be compared to ordinary porcelain insulators for telegraph wires. At first I thought they might have contained the incenerated remains of bodies; but the contents were not to be distinguished from the clay in which the vessels were embedded. With them I also found a fragment of an earthen lamp of modern shape. When and by whom these objects had been placed in so singular a position I was never able to ascertain; and I am not aware of any custom or rite at present among aboriginal or other races to account for their occurrence."—*Ball: Jungle Life in India*, p. 38.

These are possibly the same as the curious mud vessels known as *kalsa*, which are offered on jungle shrines all along the Kaimúr and Vindhya range. I have found women's lac or glass bangles offered in such places. These were possibly offerings to the deity of the hill which Mr. Ball ascended. Can any one give examples of similar offerings in other parts of the country?—*W. Crooke.*

149. **Mahabharata-phala.**—*The Rámáyana* is generally the sacred book much read as a religious course to be undergone before dinner in Southern India. The effects (*phala*) of reading this *Rámáyana* are supposed to be always good—giving of progeny, health, wealth, peace, &c., to the person who reads it. Exactly the reverse is supposed to be the *phala* (effect) of reading the *Mahábhárata* regularly. So people who cannot but read that great storehouse of knowledge always read it irregularly: the first *parva* first, then the third, then the fifth, then the second, then the fourth and so on.—*Pandit Natesa Sastri: Madras.*

150. **Mirzapur—Local Shrines—Manrar Devi.**—Mánrar is the name of the sacred drum used by the aboriginal Kharwárs in the religious dances (*karama*). To Mánrar Devi goats, liquor and fowls are offered by the Baiga. She is worshipped under a *mahua* tree. She has no regular shrine, and the ground is cultivated up to the very bottom of the tree at her shrine near Chopan.—*W. Crooke.*

151. **Arka Shrub and its Sacredness.**—The botanical name of *Arka* is *Asclepias Gigantea*, and it is one of the most sacred shrubs to the Hindús of South India, more to the *Saivites* than to the *Vaishnavites*. But there are occasions on which the Vaishnavite, too, equally uses it with the Saivite. Its leaves are used during the *Rathasaptami** day. Seven leaves of it with a little cow dung, *durva* grass (*Agrostis Linearis*) *and til* seeds are placed on his head by each man on the morning of the *Rathasaptami* day before his bath. Then holding these on his head by his left hand the person goes into the water and bathes, facing the rising sun in the east. Thus here we see how the leaves play a sacred part. Both Saivites and Vaishnavites accept the sacredness of these leaves on that day and bathe.

* The direct transit of the sun from the South solstice to the North is called Rathasaptami.

Next we come to its flowers. All the kinds of *arka* shrub in this respect are not supposed to be sacred. Only those yielding pure white flowers, which are called white *arka* shrubs, are supposed to be sacred; and these white flowers of the white *arka* are used in worshipping Siva.

Thirdly, we come to the fibre of the *arka* shrub. Whether we procure this fibre from white *arka* or other kinds of *arka*, it is alike sacred for treading *Rudráksha** beads, so much so that some religious Hindus who could afford to make their Rudráksha garlands in gold, would prefer a string of white *arka*, and if that kind is not procurable, any *arka* to it.

Next we come to the root of the *arka* shrub, and in this case only the white *arka* is to be taken into account. The root of this shrub is taken out with all befitting religious ceremonies, and is used in carving out a small neat figure of a *Ganapati* or *Sakti* goddess, which figure is worshipped by the devotees of these deities. Figures made of this root are supposed to have greater powers in conferring boons upon their devotees than those carved out of other materials. A certain sect of devotees called *rechchhishta ganapati upásakas* carve figures of their god Ganapati out of this root alone.—*Pandit Natesa Sastri : Madras.*

152. **Hindu Sacrifice—Turmeric.**—"At a Hindú temple in the village of Kutras, in Manbhúm, a festival was going on, which attracted our attention for a few moments. The bodies of three sacrificed kids lay on the ground, and the priests, in return for copper coins, were distributing turmeric to a number of women, who, reserving it in their hands, immediately transferred it to their faces, arms and legs, and then finished their toilets with a daub of blood on their foreheads. To the children cooked rice was distributed."—*Ball : Jungle Life in India*, p. 34.

Query.—What worship is this?—*W. Crooke.*

153. **Panjab—Sain Bhagat—His legend.**—Sain Bhagat is the patron and supposed ancestor of Hindú barbers. He was the barber of a great Rájá, and was deeply religious. Once, while engaged in religious meditation, he missed the time at which he should have attended the Rájá, and the Deity, himself attended and did the barber's duty. When he came to his senses he hastened to attend the Rájá, who expressed surprise at his having repeated his visit. Sain Bhagat then understood what had occurred, and devoted the rest of his life to contemplation and religion. No Hindú barber will take a false oath on his name. —*Chaina Mall.*

* *Rudráksha* is the seed of *Elæocarpus lanceolatus.*

154. **Horses—Images of, offered to the local gods.**—It is a common practice all over Upper India to offer rude images of horses, elephants and other impossible animals to the local gods. Mr. Ball (*Jungle Life in India*, p. 23), describes them as placed close to certain trees and rocks which are spots regarded as sacred to particular sylvan deities or devils or evil sprits. "The baking is effected by building the vessels, when fully sun-dried, in the form of an arched vault over a hollow in the ground, covering the arch with a thick layer of clay and cow-dung and lighting a fire below."

155. **Ancient Local Worship of the Sun.**—Haradatta mentions as prevailing customs which had no sanction in the *Veda*.—(1). When the sun stands in Aries (Mesha), the young girls would paint the sun with his retinue on the soil with coloured dust, and worship them in the morning and evening. (2). In the month of Márga-Sírsha (November-December), they roam about the village nicely dressed, and whatever they receive as presents they give to the god. When the sun stands in Cancer (Karkata) in the asterism of Púrva Phálguni, they worship Umá, and distribute sprouting kidney beans and salt. When the sun stands in Aries in Uttara Phálguni, they worship the goddess Srí. As customs of classes he mentions that at the marriage of Súdras they fix posts in the ground, put thousands of reflecting lamps upon them, and lead the bride round by the hand. As customs of families he remarks that some wear the *sikha* or scalp lock in front, some behind, and that passages of the *Veda* allow both according to different times.—*Max Müller : Ancient Sanskrit Literature*, p. 53, *Note.*

Can any one quote modern instances of these customs?—*W. Crooke.*

156. **Thags—Tapauni—The Sacred Sugar.**—The *tapauni* sacrifice is performed after every murder. The sugar (*gur*) is laid upon a blanket or sheet placed upon a clean spot. On the cloth near the *gur* is deposited the consecrated pick-axe and a piece of sugar as an offering. The most noted Thag stands on the cloth facing west, and making a hole in the ground, pours in a little of the *gur*, and prays to the goddess Devi for success. All the assembled followers repeat the prayer after their leader; and the latter, after sprinkling water on the pit and pick-axe, puts a little *gur* on the head of each Thag who has been so fortunate as to secure a seat upon the carpet. The signal for strangling is now given, as if a murder were actually about to be committed, and the one who has received the *gur* eats it in silence. None is allowed to fall on the ground. Any fragments, are thrown into the pit.—*Illustrations of the History and Practices of the Thags : London*, 1837, p. 62.

157. **Mirzapur—Local gods—Gulal Bir.**—In the village of Lachhmanpur, near Bhuili, is the shrine of Gulál Bír. It consists of a few stones under a *Sihor* and *Ním* tree. Gulál was an Ahir by caste, who died in some remarkable way, of which the story is now lost. He turned into a *Bír* or malignant ghost, and is occasionally propitiated with offerings of flowers, Brahmanical cords, &c.—*William Crooke.*

158. **Thags—Kali—Burial of victims.**—Káli used, it is said, to assist Thags in bringing the bodies of their victims, but she chose to be secret in her operations, and the Thags were prohibited from looking back to see what she was about. A novice, however, unguardedly looking behind him, saw the patroness of the Thags in the act of feasting on the corpse, one-half of it hanging out of her mouth. According to another account the person looking back was a slave, and the goddess was engaged not in satisfying the demands of hunger or gratifying a taste for luxury by swallowing the murdered traveller, but in tossing the body into the air, for what purpose does not appear. The offence to the goddess is said also to have been aggravated by the fact that she was not attired with sufficient strictness to satisfy her sense of decorum: at any rate, she was greatly displeased, and vented her displeasure on her servants, the Thags, by condemning them to bring their victims themselves.—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 45.

159. **Muzaffarnagar—Local Deities—Dharm Sinh—Hazari Sinh—Savant Sinh.**—The best known local gods in the Muzaffarnagar district are Dharm Sinh, whose priest at present is one Jawáhir, a man of the Sáni or Máli caste; Sávant Sinh, who is ministered to by Jaswant Sinh, Rajpút; Hazári Sinh, who is attended by one Jhamman of the Kahár caste. All these are deified ghosts of persons who have died in an unusual way, or whose funeral obsequies have not been properly performed. Their feast-day is Sunday. On these occasions the god puts his divine influence on his priests, or as the phrase is, "comes on their heads" (*sir par á játa*). They then play (*khelna*) or move about in a frantic way, and shake their heads. After this they answer questions and give oracular responses. Sávant Sinh appears only on the night of the Anant Chaudas feast (14th light half of the month Bhádon = September). The other deities give oracles all through the year. These three divinities are propitiated by the feeding of Bráhmans and Jogis. Offerings (*prasád*) are made with flowers and sweetmeats, and lamps of *ghi* are burnt. Sávant Sinh and Hazári Sinh are most in repute now-a-days.—*W. Crooke.*

160. **Benares—The Gods appearing—Sweetmeats.**—It is a common belief in Benares that at midnight all the gods take the form of human beings and buy up all the sweetmeats to be found in the confectioners' shops, so that the whole supply is exhausted. If any one ventures to follow them, and he comes under their observation, he is killed by them; hence, as a natural consequence, the matter has never received the investigation it deserves.—*Chaina Mall.*

161. **Muzaffarnagar—Local Shrines.**—In the village of Somti, south of Thána Bhawan, is the shrine of an unnamed Pír. If any person's cattle get afflicted with maggots they put a pice on the sore and give it to the faqír at the shrine, and the maggots disappear at once.—*W. Crooke.*

162. **Khonds—Human sacrifice**—(*continued from para.* 23).—On returning to the post, which was always placed near the village deity called Zakari Penu, and represented by three stones, near which the brass effigy, in the shape of the peacocks, is buried, they killed a hog in sacrifice; and having allowed the blood to fall into a pit prepared for the purpose, the victim who, if it has been found possible, had been previously made senseless from intoxication, was seized and thrown in, and his face pressed down until he was suffocated in the bloody mire amid the noise of instruments. The priest then cut a piece of flesh from the body and buried it with ceremony near the effigy and village idol as an offering to the earth: all the rest afterwards went through the same form, and carried the bloody piece to their villages where the same rites were performed, part being interred near the village idol and little bits on the boundaries. The head and face remained untouched, and the bones, when bare, were buried with them in the pit. After this horrid ceremony had been completed a buffalo calf was brought in front of the post, and his forefeet having been cut off, was left there till the following day. Women dressed in male attire, and armed as men, used to drink, dance and sing round the spot, the calf was killed and eaten, and the priest dismissed with a present of rice and a hog or calf.—*Records, Government of India, No. V: Human Sacrifice and Infanticide*, p. 4.

163. **Mirzapur—Local Shrines—Shrine of a Brahman.**—At Chopan, near the river Son, is a brahm or shrine to a Bráhman killed in the olden time by a tiger. It is under a *bargad* or banyan tree. He has a little mud platform under the tree, and a small pyramidal mound of earth is his image (*múrat*). The top is smeared with whitewash. The priest is a local Bráhman. He worships on Sunday, Monday, Tuesday and

Thursday. Rice and pulse (*khichri*) and Brahmanical cords (*janeo*), are offered on recognised holidays (*teohár*). Next it is a small *lingam* and *yoni* at which Hindus indiscriminately worship.—*W. Crooke.*

164. **Panjab—Om sat nam—Mantra.**—The Sikhs believe that the recitation of the words *om sat nám* is a cure for rheumatism, cough and biliousness. Their use procures salvation in the next world: prosperity and safety from misfortune in this. Read after meals, it helps digestion and brings good luck.—*Chaina Mall.*

165. **Muzaffarnagar—Local Shrines—Shah Vilayat.**—In the town of Thána Bhawan is the shrine of Sháh Viláyat. People make vows at his shrine, and if they gain their object, offer a sheet (*chádar*) and some sweets. His feast (*urs*) is on 20th Rajab. Faqírs assemble in numbers, and it is considered a very lucky task to sweep out his shrine.—*W. Crooke.*

166. **Hearth Worship.**—The main religious ceremonies of the aborigines of south Mirzapur are conducted in the *rasoi* or cooking-house. This is perhaps a survival of the worship of the hearth which Mr. Hearn (*Aryan Household*, p. 55, *sq.*) shows to have been very general. Other instances would be worth recording.—*W. Crooke.*

167. **Mirzapur—Local Shrines.**—In the Gangetic Valley the common village shrine is called *dih* or *deohár*. This usually represents a goddess known as *Sairi* or *Mahámari*, who is worshipped during epidemics. The shrines of the Bírs are quite separate, and there are often two in one village dedicated to a *Bír* and a local goddess. The Bír looks after crops, but has nothing to say to sickness, which is the business of the *dih.*—*W. Crooke.*

168. **Rajputana—Local worship among the Jats—Tejaji.**—The Játs worship a variety of gods, including Máta, the small-pox deity, and Mahádeo; but the chief object of veneration for all the Játs of Márwár, Ajmír and Kishngarh is Tejaji, a sort of legendary hero, half deified, who died from snake-bite. The Játs believe that if they are bitten by a snake and tie a thread round the right foot while repeating the name of Tejaji the poison will prove innocuous. There is a temple to Tejaji at Sarsara, in Kishngarh, and a fair is held in July. Tejaji is always represented as a man on horseback with a drawn sword, while a snake is biting his tongue. Nearly all Játs wear an amulet of silver with this device round their necks.—*Rajputana Gazetteer, I*, p. 79.

169. **Mirzapur—Local Shrines—Raja Lakhan.**—At Chopan, on the Son, Rája Lákhan, the *dehwár* or village god, lives in a very ancient *bargad* or banyan tree, near the police station.—*W. Crooke.*

170. **Bikanir — Alakhgir Sect.** — Perhaps the most curious religious sect in the State is that of the Alakhgirs, founded by a Chamár named Lalgir. He denounced idolatry, and taught his followers to call only on the Incomprehensible (*alakh*), and his sole worship consisted in crying Alakh! Alakh! Charity was to be practised, the taking of life and meat as food forbidden, and ascetism encouraged. The sole rewards he held out to his followers in this life were the attainment of purity, untroubled contemplation and serenity. There was no future state: heaven and hell (that is, happiness and misery) were within. All perishes with the body, which is finally dissolved into the elements, and man has no immortality.—*Rajputana Gazetteer, I*, p. 195.

171. **Mirzapur—Local—Shrines—Mangan Diwan.**—On the top of a hill, near the town of Ahraura, is the tomb of a faqír named Mangan Díwán, from whom the hill takes its name. Women go there in hope of male offspring, and a visit to the shrine, which is only a rude stone enclosure, is good as a remedy for fits and hysteria.—*W. Crooke.*

172. **Panjab—Incarnation of Vishnu—Popular belief about.**—It is generally believed that when the earth is overburdened by the sins of mankind, Vishnu leaves his heaven (Vaikuntha) and comes to earth, accompanied by all the host of heaven. This has been the case at all his incarnations—Krishna, Nara Sinha, &c.—*Chaina Mall.*

173. **Khonds—Human Sacrifice—Peacock totem.**—Fortunately the Khonds had no notice of our approach, and were taken completely by surprise. The preparations for the ceremony appeared to have been completed. The entrance to the hamlet, which was in the form of a square, had been newly fitted up with wicker work, and in the centre, close to the rude village idol, had been erected a bamboo pole about 40 feet high, on the top of which was an effigy in the shape of a bird with peacock's feathers.—*Selections, Government of India, V: Human Sacrifice and Infanticide*, p. 26.

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174. **Bhils—Marriage by capture.**—"Should some unmarried and unbetrothed girl take a fancy to and run off with some young man, her father and brothers as soon as they have found out where she has gone to, at once attack and burn his house; or in the event of their being unable to do that, they burn any house in the village which comes handy. This most probably is resented and retaliated, and the quarrel may be prolonged for some time; but, as a rule, a panchayat is sooner or later appointed to settle the dispute. The compensation awarded to the girl's father never exceeds Rs. 100. A hole is dug in the ground and filled with water. The girl's father and his son-in-law then each drop a stone into it, and their quarrel is finally settled. The panchayat and party then consume some liquor at the son-in-law's expense and depart in peace. Should an unmarried and unbetrothed girl refuse to run off with a man when asked to do so, the man will generally shout out in the village that he has taken so and so's daughter's hand, and woe to him who dares to marry her. A panchayat is then assembled, and the father generally passes his daughter to the man, receiving double the compensation that would have been awarded had the girl consented to marry him in the first instance. Should a girl, unmarried, but who has been betrothed, run off with somebody else, the man to whom she was betrothed at once attacks and possibly kills the man whom she has run off with, and burns both his and the girl's father's huts. The quarrel often goes on for years and leads to retaliation till the entire village community on either side are drawn into the quarrel, and turn out and attack each other. Should a wife run away from her husband to some one else, the injured husband and his friends often burn the whole of the village in which the recipient of the faithless wife's favours lives. Eventually, when a panchayat is formed, the wife is often given up and taken back by her husband, any children that she may have borne in the meantime being left with their father. Should the man refuse to give her up, then some Rs. 200 is rewarded to the husband in compensation by the panchayat—not to mention the liquor required by the latter during their consultation."—*Rajputána Gazetteer, I*, p. 21, *sq*.

175. **Salono or Rakshabandhan festival—Akbar's celebration of.**—"On the festival of the eighth day after the Sun's entering Virgo in this year, he (Akbar) came forth to the public audience chamber with his forehead marked like a Hindú, and he had jewelled strings tied on his wrists by Bráhmans by way of a blessing. The chiefs and nobles adopted the same practice in imitation of him, and presented on that day pearls and precious stones suitable to their respective wealth and station. It became the current custom also to wear the *rákhi* on the wrist, which means an amulet formed out of twisted linen rags."—*Abdul Qádir Budaoní: Dowson's Elliot, V*, p. 531.

176. **Thags—Persons protected from attack.**—Women were never strangled except through sheer necessity. "Among the privileged classes are washermen and poets, professors of dancing, blacksmiths and carpenters, musicians, oil-vendors and sweepers, Ganges water-carriers if they have the water actually with them (but if their pots are empty they are subject to the general law of destruction), Madári Faqírs and in some districts Sikhs. The maimed and the leprous are also spared, but perhaps the origin of the latter exemption is ascribable to the fear of contamination rather than to humanity. The sacred cow in the eyes of all Hiudús who have any pretensions to consistency, is a protection to its possessor. Art, however, is sometimes resorted to for the purpose of removing this impediment to business. A party of Thags projected the murder of fourteen persons, including several women, but the design could not be carried into effect because the victims had a cow with them: with some difficulty they were persuaded to sell the cow to the Thags, who, to induce the travellers to consent to the sale, pretended that they had vowed to make an offering of a cow at Sháhpur, and were much in want of one. The cow was actually presented to a Bráhman at Sháhpur and the obstacle being removed, the whole of the unsuspecting travellers, including the females, were two or three hours afterwards strangled."—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 29, *sq*.

177. **Oudh—Athletic festival.**—In every town and village there is an annual athletic display called the *Gurui*. It is held on the fifth day of Phálgun, and lasts from four in the afternoon till dark.—*Dr. Butter: Outlines of the Typography and Statistics of the Southern Districts of Oudh*, p. 155.

Can any one give further details of this?—*W. Crooke.*

178. **Thags.—Appointment of Stranglers.**—"The office of stranglers in these gangs is never allowed to be self-assumed, but is conferred with due ceremony after the fitness of the candidate in point of firmness, bodily strengh and activity has been ascertained, and a sufficient degree of expertness in the use of the *rúmál*, or long shred of cloth used for the purpose of strangling, has been acquired by long sham practice of the process among one another. When thus qualified, the person on whom the office is to be conferred

proceeds to the fields conducted by his Guru, who carries with him the *rúmál* or shred of cloth, and anxiously looking for some favourable omen, such as the chirping of certain birds or their flight past the right hand, he knots the *rúmál* the moment that either occurs, and delivers it to the candidate, imploring success upon him. After this they return and the ceremony is closed by a feast or distribution of sweetmeats. It is the seniors only who confer this office,—generally old Thags held in some estimation, but who, from the infirmities of age, have ceased to accompany the gangs on their expeditions, and who receive their chief support from the voluntary contributions of those on whom they have conferred the privilege of using the *rúmál*."—*Illustration of the History and Practices of Thags*, p. 378, *sq*.

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179. **Centenarians.**—" In the evening an old man, who had been in English service, and to whom a number of the neighbouring villages belonged, paid us a visit. He told us he was 108 years old. I have seen men in India reputed to have attained much greater ages than this ; but the difficulty of ascertaining the truth in such cases of longevity renders it impossible to compare them with well authenticated cases in Europe. I do not know it to be a fact ; but I should say from my own observation that Muhammadans more commonly attain to greater ages than do Hindús, and that the aborigines rarely reach beyond sixty."—*Ball : Jungle Life in India*, p. 37.

Query.—Can any one give cases attested by horoscopes, &c., of persons more than 100 years of age, or give any facts to show the comparative longevity of Hindús as compared with Muhammadans ?—*W. Crooke.*

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180. **Diseased Cattle—Use of meat.**—" I have noticed that the meat is generally cooked and eaten close to the spot where the carcase lies, and I should not be surprised if it were the case that none is taken home, and that the women and children are not permitted to take a share in the banquet. With regard to cattle killed by wild animals, I am not aware of any similar custom prevailing. The meat is generally disposed of by some of the low caste tribes."—*Ball : Jungle Life in India*, p. 159.

Query.—Do these rules generally prevail ?

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181. **Female Thags.**—Captain Sleeman knew of only one woman who went on a Thaggi expedition, the wife of Bahhtáwar, Jamadár of the Súsiya class of Thags.—*Illustrations of the History and Practices of Thags*, p. 261.

182. **Deer flesh—Rules about.**—Mr. Ball (*Jungle Life in India*, p. 292) notes that the Hindús in his camp would not eat the flesh of the *bárasingha* deer, while the *sámbhar* was for them lawful food.

Query.—Is this the general rule?

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183. **Indian Centenarian—A Charm.**—[para. 177].—On the 13th instant, a man, named Luximon, said to be over 100 years old, died at Seringapatam. His father served as a havildar in Hyder Ali's Infantry in the wars against the British. The parent left his son a string of 200 gold coins, which he directed him to always wear round his waist. This request the son is said to have faithfully complied with.—*Pioneer*, 26th November, 1890.

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184. **Allahabad—Cultivation of Opium forbidden by Panchayat.**—It used to be cultivated only by Kurmis, Káchhis and the better classes of agriculturists ; but of late years Bráhmans and Chhattris have taken to it. Mr. Montgomery mentions how, before last settlement, its introduction into the Trans-Gangetic parganas was attempted, and how the attempt was received. The cultivators assembled together, rooted up the obnoxious plant, and threatened excommunication to any member of the tribe who should again attempt its culture. Fifty years have passed, and they are now of the same mind. I have often enquired the reason of this, but all the answer I can get is " the panchayat has interdicted it." Why this was done in the first instance, except from a spirit of opposition to the Powers that be, I cannot imagine ; and the cultivators either cannot or will not tell.—*F. W. Porter : Allahabad Settlement Report*, p. 35.

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185. **The Gheva Shoe.**—"The *gheva* is a peculiar shoe made chiefly at Isfahan. What we call the upper is made of knitted cotton ; the sole is formed of rags screwed together with thongs, and tipped at toe and heel with bits of hard sinew or horn. It forms a strong and cool foot-covering. It is used throughout Persia by the lower classes in summer, and in mountain expeditions, from its firm foothold, it is peculiarly useful. It is washed and pipe clayed, and lasts a long time."—*C. J. Wills : Persia as it is*, p. 134.

Is this shoe worn by any class in India ?—*W. Crooke.*

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186. **Thag Rules of Abstinence** (*continued from Note* 31).—If the *sonrka* or first murder takes place within the first seven days (satha), they consider themselves relieved from all restraints. They ought not to murder as the first victim any Bráhman or Sayyad, nor any very poor man, nor any man with gold upon him, nor any man who has a quadruped with him, nor a Dhobi, nor a Sweeper, nor a Teli, nor a Bhát, nor a Káyasth,

nor a blind or married person, nor a leper, nor a dancing woman, nor a pilgrim or devotee. Some of these descriptions of people ought indeed not to be murdered at all, and none but the incorrigibly heterodox would think of opening an expedition by a professional operation upon any of them. —*Illustrations of the History and Practices of Thags*, p. 90.

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187. **Indian Hounds—Thibetan Mastiffs.**—It may be worth noting that Indian dogs were kept in Babylon. The representation of one of them from a tablet is like a Hill mastiff. See Herodotus I., 193. It would be interesting to know how and by what route they reached Babylon.—*W. Crooke.*

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188. **Thags kicking Corpses.**—The Thags of the Jamáldeha and Lodha clans always make the youngest Thag kick the corpse of the first victim five times on the back for luck. The Motiyas do the same; but the practice does not seem to be general.—*Illustrations of the History and Practices of the Thags*, p. 80.

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189. **Allahabad—Manorial dues—Bankar and Phalkar.**—From groves and jungles the landlord claims a share, generally one-fourth, of the wood (*bankar*), and the same proportion of fruit (*phalkar*). For mango, *mahua* and palm trees a rate of one to two annas per tree (*peri*) is levied. The privilege of collecting lac (*lákh*) from *pípal* trees is leased. Shepherds have to pay for their flocks grazing on the flowers and leaves of the *babúl*. In the alluvial villages tamarisk (*jháu*) brings in large profits.—*F. W. Porter: Allahabad Settlement Report*, p. 72.

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190. **Mirzapur—Aborigines—Burial of Children.**—Young children are generally buried, not burnt; but if the first child of a married pair dies, it is better to burn than bury: as if buried there is less chance of more offspring. Is this custom known elsewhere?—*W. Crooke.*

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191. **Allahabad—Manorial dues—Jalkar.**—The landlord levies water dues (*jalkar*) for the right of fishing on or gathering the wild rices (*tinni, pasahi*) and other products of the tanks.—*F. W. Porter: Allahabad Settlement Report*, p. 72.

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192. **Thags—Signs of recognition.**—When Thags meet Thag strangers, there is something in their manner that soon discovers itself to each other, and to assure the surmise thus excited, one exclaims "*Ali Khán*," which on being repeated by the other party, a recognition of each other's habits takes place; but this is never followed by a disclosure of past acts. We do use certain terms to distinguish particular circumstances and events connected with our proceedings, which are known to ourselves alone.—*Illustrations of the History and Practices of Thags*, p. 376, *sq.*

[It would be very interesting to collect the modern secret thieves' argot.—ED.]

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193. **Panjab—Hindus—Tithes—Charity.**—A good Hindu should give a tithe, or as much as be can afford, of his income in charity.—*Chaina Mall.*

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194. **First cousins—Marriage of—Among Mahomedans.**—The marriage of first cousins is considered the natural thing in Persia (*C. J. Wills: Persia as it is*, pp. 52—64). It appears also to prevail among the Indian Mahomedans. Are there any special rules or authorities on the subject?—*W. Crooke.*

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195. **Panjab Tobacco—Sikh belief about it—Teetotalism.**—Sikhs believe that they cannot attain salvation if they touch tobacco; the sight of it even offends them. They say that it is better to die than eat the leavings of another man. If a Sikh touches a piece of tobacco he deeply offends the manes of his ancestors. The water touched by a person using tobacco is as bad as spirits, which sends the user and seven generations of his descendants to hell.—*Chaina Mall.*

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196. **The Carpenters' green leaf.**—The carpenters of South India have resort to a green leaf whenever in their work any part of their body is wounded by their instruments. They make so great a secret of the leaf that very few know what the leaf is, as it is brought in a squeezed state to be tied over the wound that the bystanders could not easily distinguish it. Of course, every carpenter knows the leaf and holds it as a secret to his profession. But the others (and it is only in others' houses that carpenters in South India often work) do not know it. After several attempts I traced out the leaf. It is the Tamil *Náyuruvi*, Sanskrit *Apámarga*, and its botanical name is *Achyranthes aspera*. This leaf, when tied over a wound for a few days, cures it most effectively. It is tied raw and well crushed. To this leaf the carpenters give their own name, and call it the carpenters' green leaf (*Tachchanpachchalai*).—*Pandit Natesa Sastri: Madras.*

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197. **Foster-mothers—Influence on Children.**—Buddha's nurse was not to be too tall, or the neck of the infant would be stretched; nor too short, or his body would be bent; nor too large, or his legs would be contracted; nor too weak, or his body would not acquire firmness; nor of too full habit, or her milk would be hot, and cause his skin to become red; nor of too dark a complexion, or her milk would be cold, and cause his flesh to be in lumps, in some parts

hard and in others soft.—*Hardy : Manual of Buddhism*, p. 152, *sq.*—Do these or any similar ideas prevail at present in the selection of Indian wet-nurses ?—*W. Crooke.*

198. **Allahabad—Manorial dues—Grazing.**—In the waste lands the grass is preserved (*rakhel*) and sold after the rains, or a fee of so much per head of cattle is levied for the right of grazing (*charâi*). Even the potash (*reh*) is sold to the washerman and the glass bangle-maker, and the potter has to pay for digging clay for his pots.—*F. W. Porter : Allahabad Settlement Report*, p. 72.

199. **Bhil funeral ceremonies.**—(*continued from Note* 144).—In the evening the Bhíl Jogi appears on the scene and goes through various ceremonies. He is first of all provided with 12 sers of wheat-flour and 5 sers maize-flour, which he places in front of the deceased's bier. The Jogi then plants his brass image of a horse on the top of the flour, and sticks an arrow in front of it, and also some small copper coin. Two empty jars, the mouths tied up, one with red and the other with white cloth, are also placed by him in front of the horse. A rope is next tied round the horse's neck. The Jogi then calls out the names of the deceased ancestors, at the same time signifying to the heir that now is the time for him to give alms or religious grants to the memory of his father or ancestors, which appeal is generally responded to, and a cow given to the Jogi. The heir after this directs the Jogi to provide the deceased with food. The Jogi cooks some rice and milk and pours it into a hole he has dug in the ground. He also pours in an ewer-full of liquor and drops in a copper coin, and then fills up the hole again with earth. Other mystic rites follow : the heir makes presents to the Jogi, and the family friends give presents to the heir. The ceremony concludes with some hard drinking.—*Rajputana Gazetteer*, p. 119, *sq.*

200. **Thags—Mystic signs—Dialect.**—The operations of the Thags are facilitated and their designs cloaked by a peculiar dialect; they have recourse also to a variety of signs, both for concealment and for the purpose of communicating with comrades beyond the influence of speech. Drawing, the back of the hand along the chin from the throat outwards, implies that caution is requisite, that some stranger is approaching. Putting the open hand over the mouth and drawing it gently down, implies that there is no longer cause for alarm. If an advanced party of Thags overtake any traveller whom they design to destroy, but have need of more assistance, they make certain marks on the roads by which those of the gang who follow understand that they are required to hasten forwards. A party in advance also leave certain marks where a road branches off as intimations to those who are behind. They draw their feet along the dust in the direction they have taken, and if their friends are to follow quickly, they leave the dust piled up at the end of the line where the foot drops or make a hole in the dust with the heel. If the road afford no dust they leave two stones placed one upon the other in the line they have taken, and strew a few leaves of trees along the road. If their co-adjutors are to make haste, they make a very long line of leaves. They have many other signs for similar purposes.—*Illustrations of the History and Practices of the Thags : London*, 1837, p. 15.

[Exactly the same practices prevail among English thieves and tramps.—See *Chatto and Windus' Slang Dictionary*, p. 27, *sq.* There is no doubt but that modern Indian thieves use similar hieroglyphics, which it would be very interesting to investigate. Wandering vagrants, like Habúras and Sánsiyas, make marks along roads to direct their companions.—Ed.]

201. **Garhwal—Widow-marriage.**—A Pahári widow removes her nose-ring, worn by all wives, as a sign that she seeks another mate. Should she have no son, marriage is compulsory, as in Garhwál intestate property goes to the Rája, so they are provided with husbands, and the dower goes to the Rája.—*Miss Gordon Cumming : From the Hebrides to the Himalayas, II*, p. 287.

Can any one give any more information about this ?—*W. Crooke.*

202. **Allahabad.—Manorial dues on residents, not tenants.**—Permission to erect a loom, build a house or construct a masonry well, has to be paid for. At births, deaths and marriages, as well as on festival days, such as the Muharram or Holi, the landlord claims a perquisite. From the frequenters of fairs fees are exacted, in bazars the shop-keepers have to pay ground-rent, and dues are taken from the settlers and purchasers. In fact, the Indian landlord seems to consider that a resident of his village should pay him for permission to do any conceivable action, even to eating, drinking and sleeping.—*F. W. Porter : Allahabad Settlement Report*, p. 72.

203. **Panjab—Jains—Regard for animal life.**—The *Gurus* of the Jains do not wear shoes lest they may tread on and crush some animal; regard for animal life being the main principle of their creed.—*Chaina Mall.*

204. **Allahabad—Rustic Measures.**—A *dábi* is a handful of cut grain, as much as can be cut with one sweep of the sickle : several *dábi* make a small sheaf (*lehna*), and several *lehna*, a load (*bojh*), as much as a man can carry on his head.—*F. W. Porter : Allahabad Settlement Report*, p. 19.

205. **Naming a Child.**—Among the Bráhmans of Southern India the naming of a new-born child (*námakarana*) takes place on the 11th day after the birth of a child or before its *upanayana* or initiation into the Bráhman caste, generally called the thread marriage in the south. The name which the boy bears before and after his *upanayana* may be same; but in many cases the name given at the *upanayana* will be different from the one usually borne by the party, the former name being generally called *Sarmá* (from *Sarman* Sanskrit, meaning name). The name generally given to a child is that of the departed elders of the family, generally from the grandfather upwards. If the grandfather happens to be living, there is no objection to name the fourth grandson after his grandfather. But on no account the grandsons before the fourth receive the name of their grandfathers.—*Pandit Natesa Sastri: Madras.*

206. **Panjab—Poining the thumb an insult.**—Pointing the thumb towards a person, a practice known as *thosa*, is a gross insult. Particularly women and boys, when quarrelling, do this.—*Chaina Mall.*

[The practice is general in Northern India.—ED.]

207. **Shaving.**—In many families the first shaving to a child, male or female, is performed in the odd years of 1, 3 or 5. To get a child shaved after its 5th year is considered very awkward, and so the first shaving generally takes place in the 3rd or 5th year in a sacred hill or temple. In Southern India the *Palnis* in the Madura district and the Tirupati in the North Arcot district are the common places for shaving. After the first shaving the females do not again get themselves shaved for their whole life unless they become widows. Among the *Teukalai Vaishnavas* alone even widows do not allow themselves to be shaved again, but carry their natural beauty of their hair on their heads to their death.

Among males, after the first shaving is performed, a certain good day is chosen for the *chúdákarana* or the keeping of the lock of hair unshaved on the head. The rest is shaved, and after that there is a periodical shaving in every 15th or 20th day, according to the taste and convenience of the party.

The chief points to be attended to after shaving are—the bath which must be done twice. The party bathes once, squeezes his cloth, wipes his body and finishes everything belonging to a bath. Then again he undergoes a second bath. Unless this bath is performed twice the pollution of the barber is supposed to cling to the party. The next thing to be attended to after the bath is to change the old *janeo*, the holy thread, to a fresh one.

Sanyasis (those who have retired from the world) get themselves shaved only on the full moon day and apply cow-dung, mud from ant-hills and green *dhúrva* grass to their bald heads. They don't possess any tuft of hair on their head.

There are certain week days (*dina*), certain lunar days (*tithis*) and asterisms (*nakshatras*) in which shaving should not take place.

Saturday, Sunday, Tuesday and Friday are bad days for shaving. Saturday and Tuesday must be entirely avoided. Monday, Wednesday and Thursday are good days for shaving. But the best are only Monday and Wednesday.

Kurvíta Budha-sômayôh. May shaving be performed on Wednesdays and Mondays?

The lunar days, on which shaving is prohibited, are the 4th, 6th, 8th, 9th, 12th, 14th and new moon and full moon days:—

Sashty ashtamí chaturthí cha,
Navamí cha chaturdasí,
Dvádasyám paurnimáyámtu,
Kshaurakáryam vivarjayet.

Shaving ought not to be performed on the 6th, 8th, 4th, 9th, 14th, 12th and full moon days (includes also new moon).

There are certain asterisms on which shaving should be avoided. They are, says the following verse:—

Tríni púrva, makhá-jyêshthá,
Bharní janma-krittiká,
Sváti sarpa, visákha-árdrá,
Chittrá kshaura vivarjitá.

The three asterisms beginning with *púrvá*, which are *púrvá, púrvabhádra, púrváshádha, naktá, jyêshthá, bharní, krittiká*, when it happens to be the asterism in which the person himself is born, *sváti, áslêsha, víshákha, árdrá and chittrá.* Thus of the 27 asterisms, 12 are omitted. The remaining 15 are acceptable for shaving purposes.

Thus, after examining the week day, the lunar day and the asterism, the shaving is to be performed. It may sometimes be very difficult to find the three coincide.

So if, on an examination, two of the three happen to be favourable, the shaving is freely undertaken.

Shaving is also supposed to increase the long life of persons. Monday by 2 months, Wednesday by 4 months, and Friday by 6 months, though for the last Friday, the practice is quite different. No one would get himself shaved on a Friday. On this account of shaving increasing the life of persons, it is called *áyush-karma*, the act of prolonging life.

The person who sits for a shave must have an empty belly. He must not have eaten anything from the morning.

A shave after meals is strictly prohibited. Pollution is supposed to cling.—*Pandit Natesa Sastri: Madras.*

ETHNOGRAPHY.

208. **Wandering Blacksmiths.**—In the western districts of the N.-W. Provinces you occasionally meet gangs of wandering blacksmiths, whose customs deserve investigation. In Central India, according to Mr. E. Balfour (*J. A. S. B.*, No. 145, Vol. XIII, N. S.) they are called in Dakhani *Ghissari*, in Marhatti *Lohár*, but call themselves *Taremúk*. They worship Khandoba. Their marriages are conducted in the Hindú manner, but intoxicating drinks are largely used. They have earned a great name for gallantry, and it is very usual to hear of the rough Taremúk levanting with another man's wife. On the occasion of a birth they sacrifice in the name of Satwai. They burn the bodies of married people and lay the ashes by a river side; but the unmarried dead are buried, and for three days after the funeral food is carried to the grave, though they draw no augury of the state of the soul of the deceased from any creature eating the food.

209. **The Meos of Bhartpur—Salar Masud.**—This tribe, which has been known in Hindustán according to the *Kutab Tawáríkh* for 850 years, was originally Hindú and became Musalmán. They claim descent from the Rájpút races of Jádon, Kachhwáha and Tunwar, and they may possibly have some Rájpút blood in their veins; but they are probably, like many other similar tribes, a combination of various stocks; and there is reason to believe them very nearly allied to the Mínas, who are certainly a tribe of the same structure and species. The Meos have in Bhartpur twelve clans (*pál*), the first six of which are identical in name and claim the same descent as the first six clans of the Mínas. Intermarriage between both was the rule till the time of Akbar, when, owing to an affray at the marriage of a Meo with a Mína, the custom was discontinued. Finally, their mode of life is, or was, similar, as both tribes were once notoriously predatory. It is probable that the original Meos became supplemented by converts to Islám from other castes. It is said that they became converts to Islám at the time of Mahmúd Ghaznaví, in the eleventh century, after their conquest by Masúd, son of Amír Sálár, and grandson of Sultán Mahmúd Sabaktagín by the mother's side, General of Mahmúd Ghaznaví's forces, who is venerated by the Meos and by whose name they swear.—*Rajputána Gazetteer I.*, p. 165, *sq.*

210. **Kunbis—A folk etymology.**—"The etymology of the name Koonbee seems to be *kun*, a root, and *bee* seed, in allusion to the agricultural habits of the Kunbees or Koonbees."—*Bhandara Settlement Report*, p. 63.

211. **Bhandara—Sonjerri or gold-washing tribe.**—"One trait of theirs, illustrative of their low state, may be mentioned, and that is that they avoid any spot where luck attended former efforts: they fly from it as from an accursed thing."—*Settlement Report*, p. 72.

212. **Bhujwas or the grain-parching caste.**—They are rather occupational than a regular caste. In the N.-W. P. and Oudh they include Káyasths, Ahírs, Gadariyas, Kurmis and Baniyas. In the Panjáb Muhammadans also carry on the trade. Most of those in the Panjáb are immigrants from the N.-W. P., who accompanied the British troops in the Sikh war.—*Chaina Mall.*

213. **Pliny's Account of India.**—"It is a well known fact that many of the people of India are more than five cubits in height. These people never expectorate, are subject to no pains either in the head, the teeth or the eyes, and rarely in any other parts of the body: so well is the heat of the sun calculated to strengthen the constitution. Their philosophers, who are called Gymnosophists, remain in one posture with their eyes immovably fixed on the Sun from its rising to its setting, and during the whole of the day they are accustomed to stand in the burning sands on one foot—first one and then the other. According to the accounts of Megasthenes, dwelling upon a mountain called Nulo there is a race of men who have their feet turned backwards with eight toes on each foot."—*Nat. Hist., VII.*, p. 2.

[Can any one give any information about these statements? —ED.]

214. **Kumaun—Agariyas—Iron smelters.**—The villages of Agar, whence the inhabitants are called Agarís, belong to the tribe of Sons, whose special avocation is the working of the iron mines, and preparing the ore not only of the Lohakot ridge itself, but throughout the province. They are Súdras by caste, and will not labour at the actual work of Lohárs or blacksmiths. They are also employed in the Bhábar and elsewhere as road-makers and excavators of water-courses (*beldár*), and during late years the Sons have become the principal contractors for all roads and buildings at Naini-Tal, and have been found highly useful to the settlers at that sanitarium. The Agarís remain at home from May to November, and during the rest of the year they and their families are to be found at the several mines, some of the best of which are in Rámgarh itself: the main body, however, after sowing their wheat and barley, collect at Khetsani, in pargana Páli, where the mild climate and the cheap food, besides the plentiful ores, hold out great attractions.—*J. H. Batten: Settlement Report*, p. 303, *sq.*

215. **Kumaun—A settlement of Mongol Tartars.**—The inhabitants of Darma Ghát, though equally of Tartar origin, are traditionally

derived from a different race, and their settlement is traced through the circuitous route of Hindustán. They are here considered as the descendants of a body of Mongol Tartars which was left to secure possession of Kumaun after its subjection to Timur. This force, thinned by disease and the sword, ultimately retreated to the Darma Pass, and there formed a permanent establishment. The historians of Timur mention the subjugation of these hills by one of his Atabegs—a fact which is also confirmed by the local records. These consist of little more than an enumeration of the former Rájas with the duration of their respective reigns. They, however, note an *interregnum* of about 20 years during which the Mughal sway continued. Vestiges of this race are still found in the centre of the province, particularly at Dewara and Bageswar, consisting of tombs constructed with large flat tiles, and in other respects substantially built. These cannot consequently be attributed to the aborigines who were too rude to have made use of tiles or bricks for any purpose, while they differ both in form and appearance from the graves of Jogis, the only class of Hindus which adopts sepulchre. —*G. W. Traill: Statistical Report on the Bhotiya Mahals of Kumaun*, p. 83, *sq*.—(*To be continued*).

216. **Kumaun — Alleged ancient Mongol graves**—(*continued from para.* 213).—The extreme sanctity of Bageswar, a principal Prayág or place of pilgrimage, precludes the supposition that either of these sects would have been suffered, as subjects of a Hindu Government, to pollute that place with their dead, while the Muhammadans, as is well known, were never able to effect any conquests within these hills. By the natives these tombs are called Mughal. Gold ornaments and arms are reported to have been occasionally found in them: several graves have been exposed in digging foundations at Bageswar since 1815; but they contained only small earthenware lamps. The Darma Bhotiyas, from the association of the Muhammadan creed with the name of Mughal, repel as an insult the extraction here attributed to them. They are nevertheless unable to assign any other; while the difference in language, customs and dress, particularly of the females, proves that they could not have had a common origin with the other Bhotiyas. No opportunity has been offered for comparing the Darma dialect with that of the Mughals.—*G. W. Traill: Statistical Report on the Bhotiya Mahals of Kumaun*, p. 84.

[Harcourt notes that in different places in Lahúl old tombs have been found, and the local traditions point to a people beyond Yarkand as the builders. Ten years is assigned as the period during which they remained in that valley, during which time the Lahúlis took refuge in the upper heights and there cultivated and resided.—*Kuloo*, &c., p. 127. In Hunza, too, there is a tradition of a Mughal invasion (Biddulph's *Tribes of the Hindu Kush*, p. 34), and the Mauláí sectaries are called Muglee (*Ibid*, p. 116.) The earliest movement of the Mongols in force towards India took place in 1221 *A.D.* under Jinghiz Khan.—See Howorth's *Mongols, I*, p. 50. *Douglas: Life of Jinghiz Khán*: London, 1877. Jinghiz Khán was born 1162, proclaimed chief of his horde in 1175, and died 1227. It is not necessary, however, to connect these strangers with the Mongols of history, as they may have belonged to the same race, and have had given them the name subsequently best known.—*E. T. Atkinson: Himalayan Gazetteer, II*, p. 512, *Note*.]

217. **Nepal—Mining caste—Agariyas.**—Though the mines close to this place are now nearly exhausted, yet other veins of copper have been discovered, and are worked at no great distance from this. It would seem that the miners (who are of the Agariya caste or tribe) move from place to place according as their discoveries prompt them; and though I am not exactly informed upon what terms they carry on their operations, yet there is reason to suppose that they find them abundantly profitable, since *Karriput, Rániput* (or a miner's son and a queen's son) is a proverbial expression in the country, denoting the opulence of these people, who, it is notorious indeed, throw away their money in the most lavish manner, working only when stimulated by necessity or by particularly advantageous offers.—*Col. Kirkpatrick: Account of the Kingdom of Nepal*, p. 62.

[This is certainly not true of the Mirzapur Agariyas who smelt iron and are a most miserable race. For the Agariyas of the Vindhyan and Kaimúr ranges, see Colonel Dalton's *Descriptive Ethnology*, 196, 200, 317, 322, *sq*.].

218. **Kumaun—Caste among the Bhotiyas.**—The Bhotiyas ought necessarily to have no distinctions of caste. The Mana, Níti and Jawár Bhotiyas, however, pretend to consider those of the Darma and Byanse *Gháts* as an inferior sect, and neither eat nor intermarry with them. The descendants of the first colonists in the villages at the mouth of the Gháts, who now confine their pursuits to agriculture, and maintain no direct intercourse with Tibet, affect similar pretensions in regard to the Bhotiyas within the Gháts; while all unite in assumptions of superiority to the natives of Tibet, though on their annual visits to that country they are compelled to drink and eat at the houses of their several correspondents, such ceremony being there an indispensable preliminary to every commercial dealing. Of late years the Jawár Bhotiyas have affected to imitate the niceties and scruples of Hindus in regard to food, and have assumed the designation of *Sinh*; but they have derived no consideration from these pretensions, and continue to be regarded with abhorrence by the Hindus as descendants from a cow-killing race. The policy which may have dictated the line of conduct having now ceased with the abrogation of the Bráhmanical Government, it may be expected that these pretensions will gradually disappear, and that these Bhotiyas will relapse into the unscrupulous habit of their Tartar ancestors.—*G. W. Traill: Statistical Report on the Bhotiya Mahals of Kumaun*, p. 85.

FOLKLORE.

219. **Punjab—Theft ordeal—Charyari Rupees.**—It is not an uncommon practice, with a view to detect petty household thefts, to weigh a square (*cháryári*) rupee against rice which is given to the suspected persons. The one who spits blood after eating it is considered the thief.—*Chaina Mall.*

220. **Thags—Omens—Dogs.**—Meeting a dog is a very bad omen: if he shakes his head the design in hand is at once abandoned.—*Illustrations of the History and Practices of Thugs*, p. 85.

221. **Panjab—Guarding the ashes of the dead.**—When a great person is cremated the bones and ashes are carefully watched till the fourth day, to prevent a magician interfering with them. If he has a chance he can restore the dead person to life, and then retain his power over him.—*Chaina Mall.*

222. **Thags—Omens—Owls.**—The loud full call of the large owl is interpreted according to the ordinary rules of right and left. Two owls hooting in answer is ominous. This the Deccan Thags call *Rája* or *Mahi*, and the Hindustanis *Thákur*. To both it portends ill, and safety to their intended victims. The low gurgling sound made by the large owl is a bad omen. If they hear it early in a journey, the march must be suspended for some days. If it is heard on the left, they must advance far and fast, as danger threatens from the rear. If on the right, they must halt, as danger lies in front. A loud and continued chirping or calling of the small owl, if made by the bird while sitting, promises good; if while flying, it threatens evil. The chatter or call while sitting is interpreted according to the rules of *Thibáo* or *Pilháo*. A low call of the small owl called *Chireya*, always threatens evil.—*Illustrations of the History and Practices of Thags*, p. 86, *sq*.

223. **Sport—Superstitions about.**—"The Thákur declared that where we were going was the best place for game, by which I was for the moment pacified; but we drew a blank and saw no signs of any animals, such as abounded near the Akarsuni hill. I afterwards found that the reason why the Thákur did not beat there was because it was considered sacred, and that a prophesy existed to the effect that if any animals were killed there, the destruction of the house of Khur Sowa would ensue. Similar beliefs I found to be very prevalent in Singhbhúm, and the people in many places proved to be most unwilling to aid me in sport."—*Ball: Jungle Life in India*, p. 141.

224. **Braj—A verse on meeting—omens—**

Sussá, sarp, sannyási, tel,
Bidhwá Bráhman milé akel,
Kanuá bipr milé mag máhi
Prán jáé—kuchh sansai náhín.

If you meet on the road a hare, a snake, a Sannyási ascetic, oil, a Bráhman widow, a one-eyed Bráhman, you are bound to die. There is no hope for you.—*W. Crooke.*

225. **Thags—Danger of interfering with them** (Note 116).—When Madhoji Scindia caused seventy Thugs to be executed at Mathura, he was warned in a dream by Devi that he should release them, and the day after their execution he began to spit blood and died within three months.—*Illustrations of the History and Practices of Thags*, p. 101.

226. **Sport—Superstitions about Bears.**—"The man who had acted as my guide in these expeditions was a Musalmán and a very plucky young fellow. As I was marching away he came to me to complain that the Bengalis and Bhumiz who lived in the village had been abusing him for taking me to the hill as they believed the bears to be possessed by evil spirits, who, if offended, would visit with wrath and utter destruction those who interfered with them. They assured the man that he would some day be certainly killed by a tiger or bear for his misconduct."—*Ball: Jungle Life in India*, p. 146.

227. **Panjab—Resuscitation from death—Popular belief.**—Many cases have occurred in which people, when even on the bier on the way to the cremation ground, have come to life. They say that when they went to Yamaráj, the kingdom of the dead, it was found that there had been a mistake, and some one else, for whom they were mistaken, should have died. So they were released and allowed to return to this world.—*Chaina Mall.*

228. **Bison—Superstition about.**—The Majhwárs would not help Mr. Ball (*Jungle Life in India*, p. 332) to kill bisons, as they are nearly allied to the sacred kine. "They are supposed to be under the special protection of the Bhút or evil spirit of the hill, who would relentlessly revenge any injury to these his protégés."

229. **Baroda—Wrestlers.**—It is a general belief that one of the Chiefs of Baroda was told by a faqír that he would die if he did not keep wrestlers, and the same idea was adopted by the succeeding Gaekwars.—*Ghulám Husain: Kasúr.*

230. **Thags—Omens from the cry of the Jackal.**—First there is the ordinary cry of a single jackal, which they call *bhali* or *barhohi*; secondly, the general clamour of a number, termed *vaurin*; thirdly, the *ekariya* or short call of the jackal, in the attempt to make which he seems as if suddenly checked. Any one of these calls heard during the day threatens great evil. The first, when heard by night, is interpreted in the usual way—right or left. The second, heard at night, is good on the left, and of little or no importance on the right, except on the opening day of the expedition. Heard them on the right it signifies evil, and the plans must be abandoned. The third is invariably bad, whether heard by night or day. The noise of jackals fighting, called *danthi*, is also a very bad omen, and involves the necessity of leaving the part of the country in which the gang hears it.—*Illustrations of the History and Practices of the Thags*, p. 82.

231. **Vaccination—The Imam Mahdi.**—Muhammadans believe the object of vaccination to be to discover a child with white blood who is the Imám Mahdi. *Ball: Jungle Life in India*, p. 415, converts this word into *Imám Mundi*, or Saviour of the World!) who would be immediately destroyed and the British Ráj thus preserved.

232. **King Pawan—A folk tale.**—King Pawan (the Wind) is said to have reigned as far as Amraoti in Berar and Bhandak in Chanda; and there is a fable that it was his daily custom to bathe at Pauni, to break his fast at Bhandak, and sleep at Amraoti. His wife also had miraculous powers. She is stated to have had the power of walking over the tanks as on dry land, and of drawing water in unbaked pots by means of a string that had never been twined. Both she and Pawan himself, though they possessed wealth untold, wore simple white garments and laboured with their own hands. One account says that they were content with the possession of the philosopher's stone, so that they could, if they so wished, turn their subjects' tribute of iron ore and such like things into silver and gold. But there came a day when Pawan's wife, known as Kamalpati, "queen of the water lily," saw the rest of the women going out to celebrate the Pola festival, clad in garments of many colours and with ornaments of gold and silver about their persons. She, too, must own such things, and before the next Pola feast came round, by constant importunity she had induced her lord to let her dress and adorn herself as other women did. She joined the festival no longer distinguished by the simplicity of her apparel: her eyes were now opened, and she found that her virtue was departed from her. No longer would her untwined string and unbaked pot perform their office; no longer would the leaf of the lotus support her steps. The end of it was an earthquake which overthrew the town of Pauni.—*Bhandara Settlement Report*, p. 47.

[This legend appears in various forms in different parts of the country: see Captain Temple's *Legends of the Panjab*, *I*, p. 39: Mr. S. M. Moen's *Bareilly Settlement Report*, p. 20, *sq*.]

233. **Panjab—Sraddha—Shaving—Washing of clothes.**—Illiterate people do not allow their heads to be shaved or their clothes washed during the performance of the Sráddha or ceremony in honour of deceased relations. They believe that the fragments of hair, dirt, &c., go down to the manes and offend them.—*Chaina Mall.*

234. **Adjutants (Leptopilos Argala)—Quack medicine.**—A small portion of the flesh is administered daily, to be chewed with *pán*, in cases of incessant leprosy. This, it is said, will effectually drive the disease out of the system.—*Ball: Jungle Life in India*, p. 83.

[It would be interesting to collect other quack remedies for leprosy.—ED.]

235. **Lightning—Persons struck by.**—This fear of lurking evil ever oppresses the people of Java. No one can be found brave enough to touch a man struck to the ground by lightning. They will cover him up where he fell with leaves, or generally with stable dung, and commit his recovery to nature.—*H. O. Forbes: A Naturalist's Wanderings in the Eastern Archipelago*, p. 103.

Is there any corresponding belief in India?—*W. Crooke.*

236. **Ajmir—The (?) headless horsemen.**—It is generally believed that for some time past a troop of four or five hundred horses, armed and dressed in green, issue from a valley every night in the neighbourhood of Ajmír, and after riding about for some time, mysteriously disappear. They are believed to be the escort (*sawári*) of the Imám Husen, whose tragical death is commemorated at the Muharram.—*Chaina Mall.*

[This seems to be a form of the legend of our old friend the *Dúnd*, or headless horseman, who appears to be ubiquitous in Upper India. It would be useful to collect the local legends of this kind.—ED.]

237. **Harvest ceremonies—Last sheaf.**—Four ears of paddy from the last crop are stuck in the ground in the form of a square, and by the side of each a wand of palm leaf, to which are tied a few grains of rice wrapped up in cotton wool. At harvest this square is left to the end, and the lucky sheaf is carried last of all.—*H. O. Forbes: A Naturalist's Wanderings in the Eastern Archipelago*, p. 170.

There are various parallels in India. Can any one describe them?—*W. Crooke.*

238. Panjab—A verse on "meeting" omens.—

Ek Súdr, aur Vais apár,
Tín Bipr, aur Chhattri chár,
Nau nári ágé jo áwen—
Mat chalo, tohe sagun batáwen.

If you meet one Súdra and many Vaisyas (Banyas), three Bráhmans and four Chhattris—nine women coming in front—don't go: I give you this omen.—*Chaina Mall.*

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239. Panjab—"Meeting" omen verse.—

Dúdh, machhli jo ágê áwen,
Yeh sagun jo koi páwe,
Pothi liye do Bipr milen
Já ke káraj sakle sáre.

If you meet milk and fish on the road, two Bráhmans with their books, the omen is good, and all your desires shall be accomplished.—*Chaina Mall.*

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240. Beans—Considered impure.—Is there any Indian tribe or caste which has a prejudice against the use of beans? In Egypt they were thought impure.—*Herodotus, II*, p. 37.—Cicero (*De Div. I*, p. 30) says this was because they disturbed the mind in sleep.—*W. Crooke.*

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241. Thags—Danger of interfering with them—Leprosy.—Thags believe that Nanka, Rája of Jalaun, was stricken with leprosy because he had Buddhu and his brother Khamoli, the most noted Thags of the day, trampled to death by elephants. Next day the disease broke out on him. To secure relief the Rája completed a well which Buddhu had begun at Jalaun, had a platform (*chabútra*) built in his name, fed Bráhmans and had worship done to him; but the disease was incurable, and the Rája died a miserable death in a few months. The tomb and well are both kept up, and visited by hundreds to this day.—*Illustrations of the History and Practices of the Thags*, p. 100, *sq.*

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242. Panjab-Backbiting—Eating another's food.—Backbiting causes innumerable generations to burn in hell; while eating the leavings of another's food causes one hundred generations to burn.—*Chaina Mall.*

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243. Lighted Lamps.—A lighted lamp should not be given by one to another by hand. It should be placed down, and the other party be asked to take it. But a wife alone can give direct without placing down a lighted lamp to her husband. The reason for this is, the hand is supposed to contain fire (*agni*), and in giving away a lamp in its lighted state, one gives away fire to another, which is not permitted. But as the fire in the husband and wife coincide, they are allowed to give lighted lamps to one another.—*Pandit Natesa Sastri : Madras.*

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244. Panjab—Camel's hoof—A charm against rats.—It is generally believed that the right hoof of a camel is a potent charm against rats, and if put in a house, will clear it of these vermin.—*Chaina Mall.*

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245. Preventive for Cholera.—People in the South of India, when cholera begins its attacks, always put a cloth, with their family forehead mark in it, in the gateways and doors. Sometimes a trident, sometimes a round mark, and sometimes a horizontal three-striped mark would be found outside houses in towns and villages where cholera rages.—*Pandit Natesa Sastri : Madras.*

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246. Cures for Vomiting.—The peacock's feather burnt into ashes and mixed with honey and taken once or twice, is an effective cure for vomiting. A small bundle of common ashes of cow-dung cakes tied in a piece of cloth and put in hot water, cures vomiting when the water is drunk. To prevent the sensation of vomiting, the simple Hindu drags his own lock of hair to his nose, and a smell of that tuft of hair is an effective cure for the sensation of vomiting.

The scent of mud, which contains salt, which scent is raised by sprinkling water, has the power of curing vomiting.

When another person shampoos the upper arm of the party having the sensation of vomiting, the vomiting is said to stop.

These are the various cures adopted to prevent vomiting.—*Pandit Natesa Sastri : Madras.*

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247. Thags—Omens—The Hare.—The passing of a hare across the road in front of a gang is a bad omen. The call at night on the left is good, on the right bad, and Thags on hearing it allow all travellers to escape; if they kill any one, whom they have with them at the time, they will find no booty, or if anything is found, it will be their ruin. They will perish in the jungle, and the hare will drink water out of their skulls, if fate is not averted by sacrifice.—*Illustrations of the History and Practices of the Thags*, p. 84.

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248. Sneezing in Children.—In the South of India the sneezing in children is considered as a visit of an evil spirit to take away the life of the children. So the mother or the nurse would bless the child at every sneezing. At the first sneezing, *i. e.*, after

the first sneezing has passed over, she would say *dírghâ-yus* (long life); if the child sneezes again a second time, she would add *púrvá-yus* (full life); and if the sneezing comes a third time, a third benediction would be pronounced—*ennum padinârá-yus* (ever 16 years in life). If the child sneezes while crawling, and when it happens to sit on a sieve accidentally, a certain special rite is performed. Certain sweetmeats made out of flour and sugar are prepared, and the neighbours are invited to attend this feast. The child is made to sit on the sieve in which it sneezed, and the sweetmeats are poured on its head. The neighbours snatch away the falling eatables, and the winnowing basket ever afterwards is hung up in a part of the house without being used. This custom prevails in the Telugu country, and not in the Tamil.—*Pandit Natesa Sastri : Madras.*

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249. **Lizards chirping—A good omen—Eastern Bengal.**—When a man thinks of any undertaking, and a lizard chirps at the time, it is a sign that he will be successful in his enterprise should he commence it.—*Ráj Mohan Chakravarti : Gayá.*

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250. **Holi Ceremony—Multan Custom.**—The people at Multán have a custom at the Holi of throwing a piece of thread, with a little cotton attached to it, into the fire. It is said that this does not burn.—*Chaina Mall.*

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251. **Serpent.**—When any vow to Subrahmanya is left unperformed, the god is supposed to make his visit in the form of a dream to the person who has undertaken the vow. When such a dream occurs the party performs the vow at once without any more delay.

Sometimes some serpent strays into the house, and as soon as it is seen it is considered a visitation of the god (*Subrahmanya*), and the vow is performed.—*Pandit Natesa Sastri : Madras.*

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252. **Thags—Omens—Antelopes.**—If a single antelope or a pair are seen crossing the road from left to right, it is a good omen; if from right to left, very bad.—*Illustrations of the History and Practices of the Thags*, p. 85.

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253. **Telingana — Sneezing Omens.**—Another person's sneezing is generally a bad omen. Some person's sneezing is known to be lucky. If it is not known who it is that has sneezed, the sneeze is treated as a bad omen, so as to be on the safe side. Some people believe a second counteracts the first, and others, that a double sneeze is even lucky.—*H. G. Prendergast : Masulipatam.*

254. **Thags—Omen—Crows.**—The voice of the large mountain crow is interpreted with some peculiarity. Contrary to the ordinary rules of enquiry, the *pilháo* in this omen is the croaking on the right, and the *thibáo*, the croaking on the left. If he croak from a tree, either on the right or left, it promises good; and if water be in sight, it is better. If heard from a tree while the gang are in camp, it promises a rich traveller on that spot, and the gang waits for him. If he croak while on the back of a pig or buffalo, or from any dead body or skeleton, the omen is bad. If from the back of a cow, opinions differ as to whether the omen is good or bad.—*Illustrations of the History and Practices of Thags*, p. 87, *sq*.

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255. **Telingana—Cows—Luck.**—The belief that a cow with a shaking horn gives more milk than any other kind, and that to keep such a cow, or one that gives milk without calving, is very lucky, is common. It is a good thing to look into her face the first thing in the morning, or on first seeing the new moon. (Compare *Panjab Notes & Queries, I*, p. 781).—*H. G. Prendergast : Masulipatam.*

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256. **Panjab — Snakes — Omens.**—Whoever sees a snake on a Sunday, will see it for eight Sundays successively.—*Ghulám Husain : Kasur.*

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257. **Fire.**—When a house catches fire, old orthodox Hindus in Southern India regard it as a visitation of the god *Agni*, on account of some fault done by themselves. So, instead of trying to put out the fire, they throw their upper garments on the burning flame and retire to a distance to look at the havoc committed by Agnibhagavan!—*Pandit Natesa Sastri : Madras.*

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258. **Panjab—Muhammadans and Hindus—Cats.**—Both Hindus and Muhammadans in the Panjab consider it a sin to injure or kill a cat.—*Ghulam Husain : Kasur.*

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259. **Sneezing.**—When any person sneezes while crossing the doorway of the house, it is considered that a great calamity will befall him, and to avert it, he is called back to sit down a little, and a little water is sprinkled over his head, and he is also given a little water to drink.—*Pandit Natesa Sastri : Madras.*

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260. **Panjab—Cultivation of Henna, unlucky.**—Panjabi cultivators have a prejudice against growing henna, as it is considered unlucky.—*Ghulám Husain : Kasur.*

ANGLO-INDIA.

261. **The epitaph on Joseph Townsend (para. 124).**—The tombstone referred to is to be seen in St. John's Churchyard in Calcutta. It is one of a number of old tombstones which have been placed like a pavement all round the outer edge of the not very ornamental building that shelters the tombstones of stout old Job Charnoch, his daughter, son-in-law and Surgeon Hamilton.—*J. H. Lloyd.*

262. **Native imitation of European manners.**—The following is from Hicky's *Gazette* of 1780:—"The attachment of the native of Bengal to the English laws begins now to extend itself to European habiliments. Raja Ramlochund, a very opulent Gentoo, of high cast and family, lately paid a visit to a very eminent attorney, equipped in boots, buckskin breeches, hunting frock and jockey cap. The lawyer who was employed in studying Coke upon Littleton for the improvement of the revenues of Bengal, was with the smack of a half-hunter waked from his reverie in great astonishment at the lively transformation of his grave Gentoo client, who, it seems, was dressed in the exact hunting character of the Earl of March, and had borrowed the fancy from one of Darly's comic prints. The Nabob Sidet Ally, when lately at the Presidency, employed Connor, the tailor, to make him the following dresses, *viz.*, two suits of regimentals, two ditto, an English Admiral's uniform, and two suits of canonicals. At the same time sent for an English peruke maker, and gave him orders to make two wigs of every denomination, according to the English fashion, *viz.*, Scratches, Cut-wigs and curtailed Bobs, Ques, Majors and Ramilies, all of which he took with him when he left Calcutta."

263. **An Anglo-Indian Millionaire—John Farquhar.**—A little above Manirampur, on the Hugli, are the Powder Works at Ishapur, formerly under the superintendence of John Farquhar, who contrived to amass the colossal fortune, as it was said, of eighty lakhs of rupees. It is but an act of justice to state that the whole of this sum was not accumulated from the perquisites, fair or unfair, of his official post: a considerable proportion of it was the result of the unrivalled parsimony of this prince of Indian misers, who contracted with the solitary servant of his house to supply his table for two annas a day. On his return to England he is said to have offered to endow one of the Scotch Universities with £100,000 to establish a professorship of Atheism, but the offer was of course rejected.—*Calcutta Review, III,* p. 462.

264. **General Stewart—A Hindu.**—Berhampur was, in 1806, the residence of General Stewart, who used to offer *puja* to idols and worship the Ganges. He lived to an advanced age, was well acquainted with the manners of the natives. His museum at Chauringhi was open to the public. During the last years of his life he fed a hundred destitute beggars daily. He was called "Hindu Stewart." Like Job Charnoch he married a Hindu, and she made a Hindu of him.—*Calcutta Review, VI,* p. 434.

[Can any one give any further information about this personage?—ED.]

265. **Mirzapur—Early tomb of a French resident.**—In the compound of the house of the Maharaja of Benares, on the left bank of the Ganges, opposite the city of Mirzapur, is a square masonry tomb with a marble slab containing this inscription:—

CI GIT.

Joseph Even Devil Monbiarn,
Ne a Rennes le 15 *Aoust* 1749.
Mort le 10 *Novembre* 1805.

Below in Persian characters:—

Joseph Even Bahádur.

In the compound are three native tombs, one known as that of Basanti Bíbi. These have no inscriptions. M. Monbiarn is believed to have been a merchant. He must have been a wealthy man as is evident from the house and gardens which he constructed.—*W. Crooke.*

266. **Native titles for Europeans.**—The earlier Haidarabad residents are known by the native titles conferred on them by the Nizáms of their day. Sir John Kennaway is Diláwar Jang; Colonel Kirkpatrick is Hashmat Jang; Sir Henry Russell is Sábit Jang, and Sir Charles Metcalf, Mumtazimuddaula.—*Sir R. Temple: Haidarabad, Kashmir, I,* p. 62, *sq.*)

[Can any other instances of this be produced?—ED.]

267. **Cost of passages to England early in the Century.**—Mr. Forbes, in his *Oriental Memoirs,* says "the captains of the homeward-bound Englishmen demand eight thousand rupees (£1,000) for the passage of a single person, and fifteen thousand for that of a gentleman and his wife." He adds:—"One gentleman, distinguished for his liberality, gave five thousand guineas for the accommodation of his wife and family, besides an ample supply of Madeira wine, provisions and delicacies for the table."

268. **Anglo-Indian meals early in the Century.**—Sir James Mackintosh, writing from Bombay in the year 1805, says:—"The regular course of our idle and disengaged day is as follows:—We often are, and always ought to be, on horseback before six (soon it will be five); we return from our ride to breakfast at eight, when, to show the enervating effects of climate, I eat only two eggs and a large plate of fish and rice called *khichree*, not to mention two cups of coffee and three of tea. During the forenoon there is no exertion, nor going out except for necessity. We then write, read, &c. At four, when alone, we dine, and from half past five to seven walk, which for the last four months we could do with great pleasure. At seven we drink tea, and from tea to bed time I read to our whole family party."

269. **Anglo-Indian meals early in the Century.**—Mrs. Fay writes:—"I will give you our bill of fare and the general prices of things: a soup, a roast fowl, curry and rice, a mutton pie, a forequarter of lamb, a rice pudding, tarts, very good cheese, fresh churned butter, fine bread, excellent Madeira (that is expensive, but eatables are very cheap), a whole sheep costs but Rs. 2, a lamb Re. 1, six good fowls or ducks, ditto; 12 pigeons, ditto, 12lb of bread, ditto; 2lb of butter, ditto, and a joint of veal, ditto. Mrs. Fay mentions that in her time claret was sold at Rs. 60 per dozen. Lord Valentia tells us it was poor stuff, being highly medicated for the voyage. This was what was known as English claret.

PHILOLOGY.

270. **Punjab Skit on Doctors.**—
Baidán batthin ránd,
Chal Jallan ghar apne,
Sahá de nishang.

The widows are sitting at the doctor's house: you had better go home Jallan and start your daughter's marriage. Jallan goes to consult the doctor about his daughter's health, and finds that the doctor cannot save his own daughters from widowhood: so he concludes he had better go home and look after his own daughter's marriage himself. It is, in fact, the equivalent of "Physician heal thyself."—*Chaina Mall.*

271. **Punjab—Popular Saying.**—
Ghorá, ránd, háthí
Múl na bhalín sáthi.

The horse, the widow and the elephant are dangerous creatures to be familiar with.—*Chaina Mall.*

272. **The Song of the Khangar—Hamirpur.**—
Dekho khangáran ki chaturái.
Ghorá ghisain, paikiyán khelé, givhi git, dholki bajái.
Chauki dehi chor ko tákai kabhu áp khud lehi churái.
Khoran khoran phirahi, rát din ghus ghus chaukasi dikhái.

How smart the Khangár is! He can groom a horse and tumble. He can sing a song and perform on the drum, and steal himself while he watches the thief. From lane to lane he prowls ever watchful night and day.—*V. A. Smith* (*J. A. S. B.*, 1876).

273. **Kangra—A Love Song.**—
Os pápi ne mujhe dekha ek najar,
Tan man ki rahi nahin kuchh bhi khabar.

That wicked one gave me but one look, and no recollection even of myself remained.—*R. C. Temple, J. A. S. B.*, 1882.

274. **The Oil Woman's Song—Hamirpur.**—
Til ki ghání perai tiliniyán.
Lát tút gayo, kolhú chatak gayo, girgayo váko bail chikanyán.
Kharí bigar gayo, kachara khadar gayo, tel bigarkar bhayo tilpaniyán.
Ghúmat, ghúmat áphu girgai, sáth girgayo váko khasam milaniyán.
Kahat Kabír suno bhái Sádhú,
Aisehi girjaihai sab duniyá.

The oilman's wife was grinding the charge of oil seeds: the upright beam broke, the mill cracked, her sleek bullock fell, the oilcake spoiled, the residuum went bad and became watery. From going round and round she fell, and with her fell her worthy husband. Quoth Kabír:—"Hear good brother! just so the whole world shall fall.—*V. A. Smith*: (*J. A. S. B.*, 1876).

275. **Kangra—A Love Song**—
Re jádu kar'ke merá man mohyá:
Re jádu kar'ke merá man mohyá:
He jádu kar'ke merá man mohyá:
Ap'ne begáne so khoyá.
Re jádu kar'ke merá man mohya:
Re jádu kar'ke merá man mohya.

O with bewitchment my heart he fascinated:
O with bewitchment my heart he fascinated:
Ah with bewitchment my heart he fascinated:
I have lost my friends and acquaintances.
O with bewitchment my heart he fascinated,
O with bewitchment my heart he fascinated.
—*R. C. Temple* (*J. A. S. B.*, 1882).

276. **The Song of the Nat—Hamirpur.**—
Báns gár Nat nách dikhávat:
Kalájang, kulhatí báns par márat:
Ap aur ho khilávat.
Jaisé náchat kilkilá nabh par, aisehi náchat gít bahu gávat.
Dekhat jahán dául kachhu sundar tahán tik ja chhávani chhávat.

The Nat plants a bamboo pole and shows off his dancing. Acrobatic and tumbling feats he performs himself on the pole and teaches to others. As the king-fisher dances in the sky, so he, while dancing, sings merry songs. Wherever he sees a good opportunity there he halts and roofs himself in.—*V. A. Smith* (*J. A. S. B.*, 1876).

277. **Etah—A Braj Verse.**—
Páni ko bágh, majár mithái ko:
Rúndiya ki bhains charé munhmuktá.
Bájár ki ghúns, saudágar ká ghorá,
Ránd ká put, phúhar sustá
Rasoí ká Bipr, qassái ká kuttá.

Water for the garden: sweets for the cat: the pastured buffalo eats its fill. These never starve—the market bandicoot, the merchant's horse, the widow's brat, the lazy slut, the kitchen Bráhman, the butcher's dog.—*W. Crooke.*

278. **Panjab—A School-room rhyme.**—
Alif, Be—Kankaua:
Mán chíl, báp kaua.

A and *B* are children's kites: the mother a kite, the father a crow.—*Ghulam Husain: Kasur.*

279. **English words corrupted in Hindustani.**—*Waggonette* is *Bárnit.* At Chunar the Roman Catholic *chapel* is *chhápar girja.* They tell me this is because it was once thatched, from *chhappar!*—*W. Crooke.*

280. **Proverb.**—
Sher jab dum phatkáré,
Bairi hanskar milé,
Sánp jab phunkkar máré.

Beware of a tiger when he lashes his tail, an enemy who meets you with a smile and a hissing snake.

281. **A Bombay riddle.**—
Ewadisi pori,
Tiche nakáut dori,
Tila pharaphara odhi.

A very small girl with a piece of thread in a hole through her nose, and with which she is pulled rapidly backwards and forwards. *Answer.*—A needle.—*K. Raghunathji.*

North Indian Notes and Queries:

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POPULAR RELIGION.

282. **Jhansi—Satti Monuments.**—The common form of the "satti" monument in Jhansi is a square pillar of rough stone, from 4 to 7 feet high, with the upper part of one face smoothed and engraved. At the top there is generally a carved *panja*, or spread hand, with representations of the sun and moon underneath, the sun being distinguished by having a smaller circle inside it with projecting rays. Underneath are the figures of a man and woman holding hands, and there is sometimes an inscription. Is this sort of pillar found outside Bundelkhand? The best I have met with was at Sarsainda. It had, in addition to the ordinary carvings, a group of smaller circles, presumably stars, above the sun; and under the figure of the man and woman was a representation of the man lying on the pyre, with his wife sitting below holding his feet in her lap. There is a flowered border all down the stone, and inside it an inscription running thus:—

Hit apne ke karne sati bhai
Hai nár. Kaljug men sati bhai: dekhen log
[*Bichái. Sakhi chali tab janm lag: Pandit leo*]
Bichái. Honhár so ho chuki:
Sajan leo samhár.
Bhali bhai: so main chali
Sab kah Síta Rám.

The verses are evidently supposed to be said by the woman who is sacrificing herself, addressing a female friend (if we read *sakhi* and not *sati* in the third line).

"For her dear one the lady has sacrificed herself: in this iron age she has sacrificed herself: see, ye people, and consider. My friend, when I have gone, then is life indeed (*lit.* birth time). Oh! Pandit, see and think on it. Destiny has been fulfilled; my husband, take and keep me. I have been virtuous; and now I am gone: all of you bless me!"—*J. S. Meston.*

283. **Tooth-brush Tree.**—The Ludhiána legend (*N. I. N. & Q.*, I., *Note* 12) that the saint Abdul Qádir Jiláni "left his tooth-brush here, which grew into a ním tree," is a well known Buddhist myth, which is met with at many Buddhist sites. One of these tooth-brush trees was at Sáketa, which Cunningham identifies with Ajodhya (*Archæological Reports, Vol. I.*, p. 324). Buddhist remains should be looked for at Ludhiána.—*V. A. Smith.*

284. **Nepal—Forest Worship.**—"I took notice occasionally of several trees in the forest round which wisps of jungle grass were bound, and in

one particular spot they were observable for a hundred yards together. This circumstance was accounted for differently: one person telling me that these marks were designed to indicate the vicinity of wild beasts, and another that they were propitiatory offerings by passengers to the deities of the forest. It is not probable, however, that any one part of the road is more dangerous than another, and I am therefore inclined to attribute this practice to a superstitious motive." *Col. Kirkpatrick: Account of the Kingdom of Nepal*, p. 19.

[Can any one give any further account of this? In the western districts of the N.-W. Provinces wisps of grass are tied round acacia trees as a barrier against cattle-disease.—ED.]

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285. **Biswan—Oudh—Chaupan Shah Shahid.** — This Saint is said to have arrived at Biswan in the early days of Sultan Mahmúd Ghaznavi. He is believed by the Muhammadans and Hindús of the town to be a most powerful Shahíd, and there is a fair over his mausoleum every Thursday.—*Azizuddin Ahmad.*

286. **Ladakh—Eclipses—Rams' horns fixed on fruit trees.**—"Saspula, on the right bank of the river, is celebrated for its apricots. Amongst its orchards I noticed several of the trees with rams' horns let into the bark and so covered by it as to be at first undistinguishable. They were, in general, inserted in the angle formed between a branch and the stem. Upon enquiring the meaning of this addition, it was stated that the horns were thus engrafted as a propitiatory offering at the time of an eclipse, and that trees so honoured bore ever afterwards an unfailing crop of the choicest fruit."—*Moorcroft: Travels in the Himalayas, II.*, p. 4.

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287. **Dehra-Dun—Dedication of houses, etc., to the Deity.**—There was also the following custom prevalent in this district. Often in cases of quarrel amongst themselves, people used to offer up at the temple of their deity stones from the Khats and mud from their houses; and that house having become the residence of their deity, fell in ruins. No person could take possession of it. In several cases deities were in the habit of ordering "land or houses to be freed;" and this order of the deity was made known by the Mallis who came from Garhwál. The Government having thought this custom wrong, did away with it.—*Code of Local Regulations: G. R. C. Williams' Memoir, Appendix XXXIV.*

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288. **South Mirzapur—Aborigines—Mountain Worship.**—The Korwas worship Rája Chandol in the month of Phálgun (February) with an offering of a cock, some red lead (*sendúr*) and flowers. This worship is done by the Baigá priest. The Patáris and Majhwárs get the Baig to do worship to Rája Chandol, Sonaich an Bachráj Kunwar and his wife. Goats are sacrificed in their honour. Rája Chandol has a specia offering of a cock. To Bachráj Kunwar an offering of rice, milk and sugar is made, as well as a black goat and flowers. No one can do this excep the Baigá. The Ghasiyas get the Baigá, or, in hi absence, the village zamindár, to worship Rája Chandol and Baríyár Sáh. There is no specia time fixed for the offering, but when a vow is fulfilled, or a prayer answered, a goat is offered to these deities. The Bhuiyárs offer a goat, cucumbers and a white cock to the deities residing on the Gonra hill. They make a burnt-offering (*hom*) with butter and molasses. The Kharwárs worship Raja Chandol in Phálgun (February). Extra offerings are also made to him as the worshipper pleases. This is done by the Baigá priest, and it is sometimes done by the worshipper himself. Goats of all colours and cakes of various kinds are offered, milk is also dropped on his shrine, and a burnt-offering (*hom*) made with butter and sugar. Flowers are not presented. Red lead and women's forehead spangles are offered by women to Mirga Ráni. The goat is always offered by the Baigá, who gets the head for his trouble, while the worshipper and his friends eat the remainder of the flesh. The women are not allowed to eat the flesh. Chandol is usually worshipped under the sacred tree of the village, but is not included in the *deohár*, or aggregate of the village local deities. The Pankas do worship to Rája Chandol and Baryár Sáh. The Baigá offers a goat, cakes and a cock. Women present him with red lead and red girdle strings, and a burnt-offering is made with butter and sugar. Milk is dropped on his shrine. There is no special day fixed for this worship. The Bhuiyars worship Rája Chandol and Baríyár Sáh in the month of Phálgun (February), and at any other time when they wish to make a special petition. Goats of any colour are presented. Poor people, who cannot afford such an expensive offering, present a cock: cakes of any kind are not considered an appropriate offering, but a burnt-offering is made with sugar and butter. The Baigá gets the goat's head, and the men of the party consume the rest of the flesh.—*W. Crooke.*

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289. **Haidarabad—A Tortured Saint.**—One would have thought that the old Hindú style of propitiating sanguinary deities by torturing the flesh was swept away under British rule; but the penance performed daily by a *faqír* on the common adjacent to Abdul Huq's mausoleum, Haidarabad, dispels the idea. This individual endeavours to stimulate the religious fervour of either Hindús or Muhammadans by suspending himself over a slow fire by his legs from the bough of a

tree from four till six every evening while he chants monotonous prayers. There is, however, nothing exceedingly horrible about the penance, otherwise the Government would not permit it; and there is no reason to doubt that the man will yet die a natural death. He is described as young, robust and saintly in appearance, and is believed to be on a pilgrimage through India.—"*Pioneer*," *15th March*, 1891.

290. **Muzaffarnagar—Local gods—Guga Rana—Snakes.**—Gúga Ràna was a Chauhán Thákur by caste. He was going somewhere on horseback, and his horse fell into a *mánd* or pile of rotten manure, and disappeared from mortal view. He appears now and then in the form of a big snake (*sámp*) or a small snake (*sapoliya*) in dreams, frightens people, and bites them when they wake. It is wise to appease him by an occasional offering of sweets. This is a very primitive account of this famous godling.—*W. Crooke.*

291. **Human Sacrifices—Earth Deity.**—Among the Malliahs of Gúmsar a human sacrifice used to be offered annually to Thadha Penu, the earth-god, under the effigy of a bird intended to represent a peacock, with the view of propitiating the deity to grant favourable seasons and crops.—*Human Sacrifice and Infanticide*, p. 3.

292. **Burha Baba—A Muzaffarnagar local godling.**—Búrha Bába was a Gadariya or shepherd by caste. He was a great friend of a Bráhman who taught him Sanskrit. When he is offended he brings *ganj* or head-itch on children, and causes ringworm (*dád*) to attack them. Some people he afflicts with boils, but very little attention and small offerings content him.—*W. Crooke.*

293. **Thags—Division of Plunder—Bhawani's share.**—In the division of plunder the Jamadárs or principal leaders receive $7\frac{1}{2}$ per cent. besides sharing equally with the rest of the gang; but before any division whatever is made to the leaders or their men, one of the principal of the former alienates a certain part, greater or smaller in proportion to the amount acquired, which is devoted to Bhawáni, our tutelar deity. This, however, does not generally apply to clothes or property of that description; indeed, it almost entirely refers to money in gold or silver; for when it consists of diamonds or pearls, the leader draws blood from his hands, and having sprinkled a little over them, the sanction of the deity to the distribution is secured. If this is not done it would bring heavy misfortunes upon us.—*Illustrations of the History and Practices of the Thags*, p. 378.

294. **Muzaffarnagar—Worship of Guga Pir.**—The worship of Gúga Pír takes place at the Anant Chaudas festival (14th light half of the month Bhádon), which is a special day for the worship of the local gods generally.—*W. Crooke.*

295. **Hindu Temples defiled.**—Rambahádur of Nepál defiled the temples of Devi when his Bráhman paramour poisoned herself. Dr. Oldfield (*Sketches from Nepál*, p. 285, *Note*) says that the common story of his battering down the temple of Siva, in the form of Paspatináth, is fiction. Are there other instances of this?—*W. Crooke.*

296. **Panjab—The Saint Shah Rahma—Whirlwinds.**—In the Shahpur district there is the shrine of the Saint Rahma. On one occasion, at the wheat harvest, his shrine was neglected, and he cursed the district that whirlwinds should blow for nine days in succession. This ruined the harvest, and since then they regularly attend the fair.—*Ghulám Husain.*

297. **Muzaffarnagar—Local goddess—Mahamai.**—Mahámái is the younger sister of Devi. If you do not propitiate her, she brings boils on your children, and is as bad or worse than her sister Máta, the small-pox goddess.—*W. Crooke.*

298. **Mirzapur—Local Shrines—Birham Deota.**—In the village of Siki, pargana Bhuili, is a *Birham deota* or Bráhman godling. The shrine is supposed to be in honour of some one who died in an extraordinary way. But all knowledge of the story is lost. It is a big pile of bricks and *kankar*, to which every one who passes and is piously inclined, adds a piece.—*W. Crooke.*

299. **Bikanir—Karniji, a local goddess.**—The worship of Karniji, the Cháran woman, whose supernatural power secured the country to Bika and his descendants, is prevalent, and her's is the chief shrine in Bikanir.—*Rajputana Gazetteer, I.*, p. 195.

300. **Mirzapur — Local Shrines — Durga Devi—Birtiya.**—In the Agori fort, south of the Son, is an image of Durga Devi, who is worshipped with the sacrifice of a goat. Beside her is a small male figure leaning over and embracing a female figure. Both are called *Birtiya*, a name perhaps derived from *birt* (Sanskrit *vritti*), a religious endowment. *Birtiya* is worshipped by the sacrifice of a young pig.—*W. Crooke.*

301. **Sacrifice of an Ass to the Rakshasas.**—If a student have approached a woman, he shall slay in the forest, in a place where four roads meet, an ass for the Rakshasas (goblins)—(*Vasishtha: Books of the East, XIV.*, p. 117).

Can any one give any more information about this form of sacrifice?—*W. Crooke.*

302. **Rags on trees—Chithariya Pir—Kankariya Pir.**—When the detached party with the travellers reached the spot where there are two

trees on which people tie pieces of cloth known as *Chithariya Pír* and *Kankariya Pír* the whole of the travellers were murdered.—*Illustrations of the History and Practices of the Thags*, p. 206.

[*Kankariya Pír* is a cairn to which every passer by adds a piece of *kankar* or calcareous limestone.—ED.]

303. **Mirzapur—Local Shrines—Debi—Gansam Deo.**—At Chopan, on the Son, a *ním* tree (*Azidirachta Indica*) answers as the shrine of Devi and Gansám Deo. Under the tree is a piece of stone conglomerate, including red pebbles, which is Devi, and a Bráhman tells me that the *ním* tree is Gansám. There is no platform or shrine of any kind. *Nadhai Baiga*, a *Kharwár* by caste, looks after both deities. The people call him the *agwán* or *pujári*.—*W. Crooke.*

304. **Thags—Offerings at Bindachal Temple in Mirzapur.**—This was one of the famous sacred places of Thags, and they used to present part of the plunder at the shrine of the *Vindhyabásini Mahárání*.—*Illustrations of the History and Practices of the Thags*, pp. 145, 147, 181.

305. **Daityas—Local Shrines—Beohar Baba.**—In the village of Niámatpur, in the Mirzapur district, is a tamarind tree in which a Dait (Daitya) dwells. The people tell me that from the front he looks like a man, but seen from behind he is quite hollow, only a mere husk without a backbone. At midnight he shows with a flash of fire and smoke in the tree, and he is occasionally observed flying in the air towards a neighbouring *pípal* or *nibora* tree. He is worshipped with offerings of earthern pots (*kalsa*) and some *ság* or greens. No one can tell anything of him except that he is called *Beohár Bába* or lord of merchandise.—*W. Crooke.*

306. **Snake worship—Dedication of hair to a Snake.**—Mr. C. S. Wake (*Serpent Worship*, p. 89), asserts that the first hair shaved off a Hindú child is frequently dedicated to a serpent. Is this correct?—*W. Crooke.*

307. **Thags—Religion—Fatima and Bhawani.**—A Mahomedan Thag told Sleeman that he thought Fátima and Bhawáni the same, and that it was Fátima who invented the use of the handkerchief to strangle the great demon Rukutbeij dana (*sic*) (Rákshasa Vijaya Dánava).—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 72.

308. **Mirzapur—Local gods—Anktaha Bir.**—In the village of Niámatpur is the shrine of *Anktaha Bir* or the hero of the *kankar* heap. He is guardian of the village crops, and keeps off thieves. His shrine is a great pile of calcareous nodules of limestone (*kankar*), to which worshippers add a piece as they pass. It is now some 6 feet high and 20 in diameter. Some of the larger pieces are smeared with red ochre. There is no day fixed for his worship. Sweets are the usual offerings, which are taken by a family of Shukl Bráhmans of the Sarwariya tribe who live in the village. This is unusual, as such shrines have generally aboriginal or low caste priests.—*W. Crooke.*

309. **Panjab—Om sat nam spell.**—The recitation of this spell ten thousand times brings wealth, virtue, pleasure, wives, sons, success in quarrels, freedom from anxiety, and charms the good-will of those whom you desire to influence.—*Chaina Mall.*

310. **Human Sacrifices—Jaipur—Vizagapatam.**—There is reason to believe that the present Rája, when he installed himself at his father's decease in 1861, sacrificed a young girl of thirteen years of age at the shrine of the goddess Durga, in the town of Jaipur.—*Ball: Jungle Life in India*, p. 608.

311. **Narasinha—Absorption of aboriginal Deities into Hinduism.**—At Narsinhnáth, in Sambalpur, the image of Nárasinha (the man lion) is said to be an image resembling a cat which was found by a Khond, and the shrine was erected in its honour by a Rája of the Gangbansi dynasty. Here no doubt we have a traditional record of the absorption of an aboriginal deity into the Hindu pantheon.—*Ball: Jungle Life in India*, p. 580.

312. **South Mirzapur—Aboriginal ideas about Ghosts.**—The Korwas say that they do not know where the life or spirit goes after death. But after a death a cock is offered, and in the month of Phálgun (February) a goat is offered to the spirit of the deceased in the family cookroom by the son of the dead man. If the dead man has no son, nothing is done. The Patáris and Majhwárs believe that if a bachelor dies his ghost goes and resides on some hill or other, and does not return home. No worship is done to it. The ghost of a married man does not go to any mountain, but occasionally re-visits its former home and is appeased by offerings. The Kharwárs say that on death the messenger (*dút*) of Parameshwar carries off the soul and amalgamates it with the air.—*W. Crooke.*

313. **Oudh—Bansa—District Bara-Banki.**—There is a general belief among the Muhammadans of Oudh that Sháh Abdul Razáq, who died at Bansa many hundred years ago, has thorough control over every kind of spirits. On the 2nd of Shawwal every year thousands of people affected by spirits (jins, bhuts, &c.), assemble, and however incredible it may appear, are cured.—*Azizuddin Ahmad.*

314. **South Mirzapur—Aboriginal Tribes—Mountain Deities.**—The Korwas have as their mountain deity Rája Chandol, whose shrine is under a *pípal* tree on the Gonra hill in pargana Dudhi. They have no traditions about this Rája. This deity is also believed in by the Patáris and Majhwars, and they, in addition, worship Mirga Ráni and Koti Ráni on the Chainpur hill. They have also Pát Deo, who is the god of the Kaimúr hills in the Native State of Sírguja. On the Baunra Búnda hill is Sonaich deo. These people have a tradition that Rája Chandol was a Chouhán Chhattri, who came from the Native State of Ríwa. He was a Rája in this country, and was worshipped as a god after his death. The Ghasiyas worship Rája Chandol, whose shrine is on the Gonra hill, and Bariyár Sáh, whose shrine is in the village of Mahuli, in tappa Palwa of pargana Dudhi. Bariyár Sáh was a Rakhsel Chhattri and a Rája of Sírguja. He came to hunt in this part of the country while it was all jungle and took up his residence in Mahuli. After some time Bhaiyya Sáh, the Raïs of Nagar Utári, killed Bariyár Sáh and occupied tappa Palna, and the Ráni of Bariyár Sáh became satti. Since then he has been worshipped. The Bhuiyárs worship four godlings on the Gonra hill—Rája Chandol, Kathauta Pát, Mungesar, Tataraha Mungesar. They have no regular worship of these godlings, but merely believe that they reside on Gonra hill. The Kharwárs worship Rája Chandol and Mirga Ráni on the Gonra hill. The Pankas worship Rája Chandol at Gonra and Tataraha Mungesar at the village of Tataraha in tappa Dudhi. The Bhuiyárs worship Rája Chandol at Gonra and Bariyár Sáh at Mahuli.—*W. Crooke.*

315. **Hasan Abdal—Legend of the Saint—Nanak.**—Hasan Abdal, according to Mr. Elphinstone, means Hasan the insane, his insanity being of a religious character. At the foot of the hill is the tomb of the Saint, who is also known more familiarly as Bába Wali. " Beyond the tomb on the edge of a rill is a spot supposed to have been sanctified by a miracle wrought here by Nának, the founder of the Sikh faith. Nának coming to the place, fatigued and thirsty, thought he had a claim on the hospitality of his brother ascetic, and invoked the spirit of Bába Wali for a cup of water. The Muhammadan Saint, indignant at the presumption of an unbeliever, replied to his application by throwing a stone at him of several tons weight. Nának caught the missile in his hand and then placed it on the ground, leaving the impression of his fingers upon its hard substance; at the same time he commanded water to flow from it, and this constituted the rill here observable, along which were a number of Sikh fanatics who had come on pilgrimage. This story is curious, not only as a specimen of the credulity of the people, but as the probable invention of a very recent date. A few years only have elapsed since the place was in the possession of the Afgháns whose fierce Muhammadanism would have tolerated no Sikh pilgrims nor shrines within their boundary."—*Moorcroft: Travels, II.*, p. 320.

316. **South Mirzapur—Aboriginal—Mountain Offerings.**—The Korwas make no petty offerings when they ascend mountains. When the Ojhas or sorcerers of the Kharwárs ascend the Mánra hill they offer goats, and the same offerings are made at the Ahlaur hill in Sírguja. The Ghasiyas deny doing anything of the kind. The Bhuiyárs offer black goats and those which are half white and half red and cocks to the aggregate of deities who inhabit the Gonra hill. They also make a burnt-offering (*hom*) with sugar and butter. All these offerings are made by the special Baiga or priest who is attached to the hill. On the pass near the Kankar river every Bhuiyár, as he passes, adds a stone to the cairn in honour of the jungle goddess Bansapti Máta.—*W. Crooke.*

317. **An early account of the Ganesha puja.**—" On night of the new moon in August they have another piece of superstition in a feast dedicated to the sea for the prosperous navigation of the ensuing season. They have the effigy of the god Gunnies (Ganesha) which is a man's body with an elephant's head clapped cleverly on his shoulders, and carried in procession to a river's side, and thrown into the river, upon which all rivers who have bars are open to navigation. This Gunnies was son to Ram, another god, who had a great war many years with a certain sort of gigantic devils that insulted the land and carried away all the virgins they could lay their paws on: at length Ram overcame them in a bloody battle, for which success he swore he would make a sacrifice of the firstling thing he should meet in his own dominions to the great god of heaven, and poor Gunnies was the first object that presented himself: for being a good loving son, came on purpose to meet and welcome his father from his fatigues in war: you may judge what a pack of troubles Ram was in, but there was no remedy but Gunnies must die; and with great regret he was about to have his head cut off, when a clever fellow of a Bráhman doctor came and told Ram that by his art he could save Gunnies's life if his advice might be followed, which Ram promised to do, on which the doctor ordered a young elephant to be brought; and when the doctor whipped off his son's head, the doctor very skilfully cut off the elephant's at one stroke, and nimbly set it on Gunnies's shoulders, to the great admiration of all beholders, and from that day to this Gunnies has worn an elephant's head."—*Hamilton's Account of the East Indies* (1688—1723): *Pinkerton's Collection, VIII.*, p. 361.

SOCIOLOGY.

318. **Muhammadans—Prohibited Names.**—A married Muhammadan woman in Oudh should never mention the name of her husband, his relations, or even the name of the village or town where he resides.—*Azizuddin Ahmad.*

[A curious survival of marriage by capture among Muhammadans.—ED.]

319. **Killing pigeons.**—With reference to the note in *N. I. N. & Q.*, I., Note 75, that certain Patháns in the Panjâb consider it unlucky to kill a pigeon, I remember that when shooting near Díg some years ago I was told that the Rája of Bharatpur forbids the shooting of pigeons.—*V. A. Smith.*

320. **Himalayas—Polyandry.**—The disgusting custom of polyandry is more particularly aimed at by our Christian Missionaries. Yet it is a fact that this practice of giving one woman five or seven husbands, and these brethren, is not common in the central and lower hills, which, from the neighbourhood of Simla, is only known in that part of west Garhwál called Rewain, and so far from being even known in East Garhwál and Kumaun, is laughed at as a joke of the European, and is broadly contrasted by the opposite practice of a most liberal polygamy. The continuance of this vile custom in some parts of Bisahr and in Kanáwar and in scattered villages of the Thakurain, is attempted to be excused on the plea that the sale of hill-women by the Gurkhas and the consequent diminution of female population has not yet been compensated by fresh births, by the return of emigrants or new immigrations.—*Calcutta Review, IV.*, p. 173.

321. **Yule's Hobson-Jobson, page 648—Soosie.**—Is common blue cotton stuff with silk stripes used for women's trowsers in the N.-W. P. and especially in the Panjab?—*J. E. Delmerick.*

322. **Khond Marriages.**—According to Captain Macpherson "marriages can only take place between members of different tribes, but not with strangers, though these may have been long adopted into or domesticated with a tribe. One exception to this general practice is found among the Konds of a southern district called Bodoghoro. Whilst the rest of the Khond population regards marriage betwixt persons of the same tribe as incestuous, the Khonds of Bodoghoro do not hold and are said to have abandoned this view. The reason of this was not ascertained. A state of war or peace appears to make little difference as to the practice of intermarriage between tribes. The women of each tribe, after a bloody conflict, visit each other to condole on the loss of their nearest common relations. Reversing the usage which prevails among most other people, boys from 10 to 12 years of age are married to girls of 15 or 16 In the superior age of the bride may perhaps be seen a proof of the supremacy of the paternal authority amongst this singular people. The whole arrangement is of course completed by the parents of the parties.—*Calcutta Review, V.*, p. 30.—(To be continued).

323. **Couvade—Instances in India.**—The term *couvade* is applied to the custom found in almost all parts of the world by which, when a woman is delivered of a child, she goes about her ordinary work and her husband takes to bed, and is treated and petted in her stead. Curiously enough, hardly any cases of this have been found in India. Can any one give authentic instances?—*W. Crooke.*

324. **Allahabad—Dues payable to village servants.**—Besides the money payments to the landlord, the tenant is mulcted of his produce in various ways. The village blacksmith, the leather-worker, the watchman, the barber, the tailor, the washerman and the potter, each and all come in for their share. Dues for personal service vary in amount according to the circumstances of the cultivator. The general custom is to give one or two handsful of grain at sowing, and a sheaf or two at cutting, to each of the village servants. In addition the blacksmith gets four or five *sers* of grain per plough per harvest in return for repairing ploughs and other agricultural implements. Then in the case of large tenant-farmers and high caste tenants, the ploughman (*harwár*) also absorbs a portion of the produce. Ploughmen seldom receive fixed salaries. While actually engaged in ploughing, they ordinarily get half an *anna per diem* and their food, but their main remuneration consists of a share in the field, generally one-twelfth.—*F. W. Porter: Allahabad Settlement Report*, p. 71.

325. **Allahabad—Landlords' cesses.**—The cultivator has to give the landlord a basket of chaff (*ek jhaua bhúsa*) and a load of cow-dung fuel cakes (*ek khánchi upla*) per plough. Occasionally he has to pay a rate for irrigating from the village tanks, or a special yearly donation (*bhent, nazarána*). Some landlords levy commission on sales of grain and cotton: one to six pies per rupee on grain, and as much as one *anna* per rupee for cotton:—*F. W. Porter: Allahabad Settlement Report*, p. 71, *f*).

326. **Boils.**—The Hindús of South India always have resort to shrubs and plants for medical cures. To break open a boil the herb *pirandai* (Cissus quadrangularis) is found to be most

effective on several trials. This herb—the tender parts of it are brought, cut into small pieces and crushed into a jelly. This is then fried a little with castor-oil in an iron pan and tied over the boil. The boil breaks in four hours and all the bad matter comes out clean.

In case this herb *pirandai* is not found, the red flowers of *alari* (Nerium odorum) are tied over the boil, which either breaks, yielding out all the bad matter in four hours, or makes the boil to subside.—*Pandit Natesa Sastri : Madras.*

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327. **The Brahmanical fire-drill—Arani.**—I have recently succeeded in procuring for the Oxford Museum a specimen of the Brahmanical *Arani* or fire-drill. It may be worth while to describe it. It consists of five parts known as—(1) *Adhararni*, (2) *Uttararni*, (3) *Mantha*, (4) *Upamantha*, (5) *Netra*. The *Adhararni* is a flat piece of wood with two holes, in one of which the drill works, and in the other some combustible is placed which receives the sparks and produces the fire, The hole in which the drill moves is called *Garta:* the hole containing the combustible, usually cocoa fibre, is called *Yoni*. (2) *Uttararni* is a piece of wood cut into several long pieces. The number of these pieces is usually twelve. These pieces, known as *Sanku*, form the point of the drill and revolve in the hole (*Garta*). As one is charred away by the friction a new one is inserted in the drill. When all the twelve pieces are exhausted the *Arani* is discarded. (3) The *Mantha* is the upper part of the drill in which is inserted the borer (*Sanku*). It has a groove in it exactly like that in the common *barma* of the carpenter. One priest presses it down, thus forcing the *Sanku* hard into the hole of the base of the machine, while another priest revolves it with the rope (*Netra*) (5). (4) The *Upamantha* is the piece of wood by which the revolving drill is kept pressed down. The *Mantha* and *Upamantha* are made of the wood of the *khair* (*Acacia catechu*). The rest of the machine is *pípal* (*Ficus religiosa*). The *Adhararni* and the *Uttararni* should each be twenty-four-finger breadths in length, six in breadth and four in thickness. The rope must be four cubits in length.—*W. Crooke.*

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328. **Aspect at Meals.**—The Bráhmans of Southern India have got the following belief about the position of sitting while taking meals :—The east and south are the most suitable directions. He who sits facing the east while at meals will get long life and prosperity. He who sits facing south will have his debts cleared. He who sits facing north will be abused by all. He who sits facing west gets neither good nor bad luck. Though this is the belief the aspect of facing the north alone has passed into a proverb —*Vadukka párttal vártlai kétpay.* If you face north at meals you will receive abuse.—*Pandit Natesa Sastri : Madras.*

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329. **Panjab—Mourning customs—Syapa.**—In the Panjab *syápa* (Sanskrit *Shápa*=cursing) is a regular institution. When a death occurs in a family the female relations throw off all their ornaments and coloured clothes. They wear the dirtiest and coarsest raiment. The observances now to be described seriously interfere with the industries of the poorer classes. Some of the mourners fast all day for some months and keep their hair unbraided and dishevelled. They abandon the favourite habit of sitting for the sake of enjoying the fresh air and sun on the house-tops, and confine themselves to the stuffy lower rooms. While actually engaged in mourning they cannot eat, but are allowed to drink water. In some parts of the Panjab, as for example at Ludhiána, female mourners do not cross the threshold until they are forced to do so by some of the brotherhood who compel them to go out on some auspicious day. The *syápa* or condolences go on whenever any relations or friends come to the house of mourning. After the dead body is taken hurriedly to the cremation-ground (lest the gates of Dharmrájpur, the city of the dead, should be closed against his ghost), the procession of the female mourners passes through the streets, and whenever it is met by a condoling friend they beat their breasts. After the corpse is burnt the male and female mourners take a bath and return home. On reaching the house the women again beat their breasts, and the other friends and relations take their leave. After this the *syápa* goes on for thirteen days. A carpet is spread in an open space near the house, and the female relations of the deceased sit and receive visits of condolence. This goes on from daybreak till evening, and all this time the women fast. At intervals they beat their breasts, thighs and foreheads in regular rhythm ; and the sound reverberates all over the neighbourhood. This is known as *pallu*. You will often see this extreme mourning followed by jokes and laughter, and many who are experts during their lamentations manage to listen to the conversation going on around them. For eleven days after a death the mourners sleep on the ground, and the members of the brotherhood are bound to attend with their bedding and sleep in the house. Even illness is not considered a sufficient excuse for neglect of this usage.—(To be continued).—*Chaina Mall.*

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330. **Panjab—Burial customs of ascetics :**—Members of the Dádupanthi sect when they die are seated cross-legged in a hole in the ground. A potsherd is placed on the head of the corpse and balls of the *laddu* sweetmeat in its hands.

Salt is then poured in so as to fill the grave up to the level of the ground, and it is covered with dry earth. The Vaishnavi class bury their dead in a standing posture and fill up the hole with salt and make a pile of dry earth over it.—*Ghulám Hussain.*

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331. **Arbitration—Central India.**—A boundary is marked out by a respectable man wearing the hide of a newly-killed buffalo. The family and cattle of the arbitrator are watched for several days, and if anything that had life and was in health when the ceremony was performed dies before the period of probation, it is deemed a judgment upon a falsehood.—*Sir J. Malcolm: Memoir of Central India, I.*, p. 562, *Note*).

Does this custom still exist anywhere?—*W. Crooke.*

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332. **Funeral ceremonies of children.**—If children die before the completion of the seventh month or before teething the relatives shall bathe. In the case of a child that dies before the completion of its third year or before teething, offerings of funeral cakes and water are not presented, and one should not burn the body. Nor when unmarried maidens die: some do it in the case of married daughters.—*Bandhayana: Books of the East, XIV.*, p. 77.

How far do these rules generally prevail now?—*W. Crooke.*

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333. **Panjab—Mourning customs.**—(Continued from Note 329).—Thirteen days after the death of a relative the women buy a cheap mat called *phiri*, about 6 feet long by 3 feet wide. This is spread in a room on the first floor of the house and the mourners sit there to receive the visits of condolence, which are quite different from those paid during the thirteen days after the death. The sympathisers arrive from all parts of the town with whatever work they happen to be doing—carding, spinning, knitting, &c. They expect to be supplied with all the appliances for carrying it on, such as spinning wheels, needles, &c., and they and their children must be well fed as long as they remain in the house of mourning; and they must, if the weather is hot, be supplied with cool drinks, fans, &c. Thus the *syápa* or condolence is a very expensive business to mourners. These sympathisers generally come at 11 A. M. and remain till 5 P. M. At about 4 P. M. every day the *pallu* or ceremony of breast-beating is gone through. On the days preceding Hindu festivals the *syápa* goes on from daybreak till dusk; and on these days there are three performances of breast-beating known as *pallu ká jalsa*—one before sunrise, the second at 11 A. M. and the third at 3 P. M. On these days the chief mourners totally abstain from food and drink. After the first *pallu* is over the sympathisers generally go home and eat and return in time for the second. At these meetings great tattling and gossiping go on, and inquisitive people in search of news attend them to collect information about their neighbours. Sometimes squabbles occur and are settled with difficulty. These *phiri* gatherings go on for a year after a death, and then the worn-out mat is thrown out into the street. All then go to a tank or stream and bathe, and wash their clothes, and get their hair combed and braided.—(To be continued).—*Chaina Mall.*

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334. **Madras.—Conveying marriage news.**—Among the Hindús of Southern India, spots of turmeric powder or *kumkuma* put over the cover of a letter, on the four corners of it, indicate that the news conveyed in the letter is marriage news. Black is supposed to be an indication of mournful news, and so black ink is specially avoided in a marriage letter. Red or violet are freely chosen. The Muhammadans of Southern India convey marriage news on red paper.—*Pandit Natesa Sastri: Madras.*

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335. **Panjab.—Circumcision of Women.**—In the territory under the Nawab of Bahawalpur a barren woman is subjected to an operation equivalent to circumcision in the male.—*Ghulám Hussain.*

[Does this practice prevail elsewhere?—ED.]

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336 **Panjab.—Mourning ceremonies.**—Continued from para. 333).—Bathing after a death is compulsory on three occasions—the twelfth day, and the first and third anniversary of the death. Old women delight in this *syápa* ceremony, but the younger ones detest it. Young girls particularly hate wearing the dirty clothes which custom prescribes. Occasionally, when successive deaths occur the *syápa* goes on for years; and during this time the women never know what it is to wear a clean sheet (*chádar*). This custom undoubtedly is very injurious to the health of women, and the want of personal cleanliness and abstinence injures their constitution. Excessive weeping destroys the eye-sight of many women. Even pregnant women are not excused from this observance; and all women, while it goes on, are at the mercy of the Náins or barbers' wives, who lead the chorus of lamentation. The custom is directly at variance with the Vedic ordinances. It leads to the neglect of household business by the women. It is a maxim with women to neglect their homes, husbands and children in preference

to refraining from the observance of *syápa.* Many thefts occur while homes are left unprotected on these occasions.—*Chaina Mall.*

[It would be interesting to know how far this remarkable system prevails in Upper India.—Ed.]

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337. **Self-sacrifice by men in Central India,** —Self-sacrifice of men is less common than it used to be, and the men who do it are generally of low tribes. One of their chief motives is that they will be born Rájas at their next incarnation. Women who have been long barren, vow their first child, if one be given them, to Omkar Mandhata. The first knowledge imparted to the infant is this vow, and the impression is so implanted in his mind that years before his death he seems like a man haunted by his destiny. There is a tradition that any one saved after the leap over the cliff near the shrine must be made Rája of the place; but to make this impossible poison is mixed with the last victuals given to the devoted man, who is compelled to carry out his purpose.—*Sir J. Malcolm: Memoir, Central India, II.*, p. 210.

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338. **Bhils—Widow-marriage.**—(Continued from para. 50).—If the widow is not claimed by her brother-in-law she will remain at her father's house for a month or two, when either she will be given away in *nátra* to some man with her father's consent, or she will run off and take up her quarters in some man's house without his consent. The man she flies to may not wish her to come, and may have no idea of her intention to do so; but nevertheless, once she has placed herself under his protection, he is in honour bound to keep her, and she remains as his wife. The widow can go to any man she pleases, provided he is of a different caste (? sub-division) to her father. Should her father have given his widowed daughter away in *nátra*, her late husband's heir will at once pick a quarrel, and demand satisfaction from him. As a preliminary step, the heir generally attacks the widow's father and burns down his house, after which, in course of time, a panchayat is generally appointed to settle the dispute, when a sum of money, varying from Rs. 50 to Rs. 200, according to the means of the parties, is awarded to the heir as compensation. (The principle being, of course, that the widow belongs to the kin of her late husband). The father will then, in turn, demand payment from his son-in-law, and should the latter refuse to pay up, he proceeds to burn down his house, and make himself otherwise objectionable till his claim is satisfied. Should the widow run off, as she generally does, without her father's or relative's consent, her deceased husband's heir will at once attack the man to whose protection she has gone.—*Rajputana Gazetteer, I.*, p. 120, *sq.*

339. **Bardwan Rajas—Bones of the dead.** —At Kalna, near Calcutta, is a house belonging to the Rája of Bardwan, close to which is a place called a Samáj Bati, where a bone of every deceased member of the Rája's family is deposited, while a bone of the last Rája is exposed wrapt up in cloth.—*Calcutta Review, VI.*, p. 419.

[Does this custom prevail in other Hindú families, and is there any authority for it?—Ed.]

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340. **Himalayas—Women's custom.**—It is not true that in *every* valley in the hills young mothers are to be seen watering the heads of their children. The custom of putting children to sleep by means of small spouts of water so placed as to trickle on the head is far from universal in the western part of the hills and is quite unknown, except in that direction.—*Calcutta Review, IV.*, p. 172.

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341. **Muhammadans' marriage by proxy.**— It is usual with the low class Muhammadans of Oudh, such as Julahas and Dhuniyas, to send the handkerchief of the bridegroom to the bride's home in the custody of a few members of the brotherhood, where the *nikáh* is read in the absence of the bridegroom. It would be intersting to know how this custom originated.—*Azizuddin Ahmad.*

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342. **Khond—Death ceremonies.**—On the death of a private person his body is burnt on a pile with no ceremony save a drinking feast, which is given to the inhabitants of the hamlets on the 10th day. On the death of any of the chief patriarchs, the event is everywhere proclaimed by the beating of gongs and drums. The Abbayas and heads of society assemble from every quarter. The body is placed high on a funeral pile. A large bag of grain is laid close by upon the ground, and in it is placed a high staff bearing a flag. Over the grain are piled all the personal effects, such as clothes, arms, eating and drinking vessels of the chief. These are subsequently distributed among the Abbayas present. The pile is next fired, and his family and the people of the hamlets dance a dance peculiar to the occasion around the flagstaff until the whole is consumed.—*Calcutta Review, VI.*, p. 31, *sq.*

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343. **Muhammadans—Taking off the bangles (churis).**—A Muhammadan married woman of good family should never take off her bangles (*chúris*) or her nose-ring during the lifetime of her husband. It is only the Shiah sect of Muhammadans who take them off during the Muharram. Sunni women keep them even in Muharram.—*Azizuddin Ahmad.*

FOLKLORE.

344. **Rohilkhand—Charms and Euphemism in snake-bites.**—Snakes, specially cobras, are referred to as Deota (godlings) in Rohilkhand. So also when a man is bitten by a snake his friends, in calling in help, do not say a snake has bitten so and so, but refer to the occurrence as "*jeori lagi hai*," or a rope has struck him. It is believed that should the former mode of expression be used the victim of the bite has no chance of recovery. —*Juala Prasada.*

345. **Calcutta—Witchcraft in a Court of Justice.**—On Wednesday some little stir was caused in the Police Court by a rumour getting abroad that some one had been practising witchcraft in the room where the Honorary Magistrates preside. A large quantity of parched rice was found strewn all over the platform, and as a result, Mr. N. C. Burral, with his colleague, adjourned to another room. A case between two midwives was about to be heard by the Bench, when it was reported that one of the women had a fit. This seems to have caused a scare, and the cases which were to be heard were hurriedly withdrawn.—*Allahabad Morning Post*, 9*th May*, 1891.

[What is the exact effect of throwing about parched rice? —ED.]

346. **Garhwal—Snake-bite charm.**—This is the mantra or charm used by people of Garhwal for subsiding the poison of scorpion-bite:—

Káli bichhú kankar wáli,
Harí púnchh munh káli,
Ishwar kahta ghar já táhi,
Bichhú ká mantar utráhi,
Utre, utre, utre, na utre,
Mahádeo, Párbati hankáre.

Azizuddin Ahmad : Pauri.

347. **Halos of the Sun and Moon—Popular theory regarding.**—The halos of the sun and moon are said to be occasioned by the assemblies of gods, held in their regions for the purpose of consulting on affairs relating to the government of the world; and the profusion or scarcity of rain is believed to be the consequence of these circles round the sun and moon, respectively.—*Calcutta Review*, *XI.*, p. 432.

348. **A folk tale—Man ka laddu khana—Castles in the air.**—A coolie was once employed to carry a jar of oil on small wages. On the way he began to build castles in the air:—"With the four annas I am about to receive I will buy some eggs and rear chickens. With the money I make by them I will buy a herd of goats, and so on until I acquire a number of cows and buffaloes. Then I will have a wife and children who will call me to dinner, but I will say "No! No!" and with this he shook his head and broke his oil jar.—*Pandit Ganga Dat Upreti.*

[This is, of course, the well-known story of the Barber's fifth brother in the "Arabian Nights."—(*Lane, I.*, 358). It would be interesting to know if it is anything more than a reminiscence of the Arabian story. There is a variant in the Hitopadesa, where "a Brahman inadvertently breaks his pottery-ware in the act of suppressing the outrageous jealousy of four beautiful but turbulent wives." (*Lane's Note I.*, p. 387).—ED.]

349. **Garhwal—Snake-bite charm.**—Another charm for curing scorpion bite used in Srinagar, Garhwal:—

Kálá bichhú kankar wálá,
Rátá bichhú raton ujálá,
Soné ki dandi rúpe ká piálá,
Khole de máta dharam dwárá,
Sabd sánchá pírá káchá,
Phur mantar Ishwar ki báchá,
Is báchá se tale to máta.
Gaurja ki án pare.

Azizuddin Ahmad.

350. **South Mirzapur—Aboriginal dread of ascending mountains.**—The Korwas say they have no fear in ascending the hills and know nothing of any hill demons. The Patárís and Majhwárs say that near the river Renr, on the Mátara Hill, there is a Deva known as Darra Pát Deva. When Rávana stole Síta, he kept her on this mountain, and her palanquin was turned into stone, and is there to this day. No one ascends this mountain through fear of Darra Pát Deva. Sorcerers (*ojha*) sacrifice goats at the foot of the hill before they dare to ascend it. The Ghasiyas have no fear of ascending any mountain. Only on the Chainpur Hill Koti Ráni lives, and no one dares to ascend it because the local deity is embodied in the locusts which are usually found there. The Bhuiyárs have no idea of this kind, and the same is the case with the Kharwárs. The Pankas say that Bansapti Máta, the forest goddess, dwells on Jhurma Hill, in tappa Pulna. If any one sings while he is on this hill he becomes sick or mad. Hence no one dares to sing there or do worship. The Bhuiyárs say the only hill they fear to ascend is Chainpur, which is infested with black wasps and locusts.—*W. Crooke.*

351. **Transference of disease—Ghosts crossing water** (para. 93).—A rite in Black Magic (Sanskrit, *Shilpa*; Arabic, *Sifli*) performed with the object of destroying an enemy is known by the name of *Chêl* or *Ghát.* A small earthen vessel is filled with iron nails, knife blades, &c., and

certain incantations are then gone through. It is supposed that the pot can then fly through space and descend on the head of the victim, thus killing him. Should a river intervene between the place where the invocation is made and the residence of the victim, a special sacrifice has to be made to the "Ghatbai" (*lit.* ferryman), a spirit supposed to guard the river, so as to induce him to let the pot cross the river.—*Juala Prasada.*

352. **Khonds—Remedy for barrenness in women and animals.**—In cases of barrenness the priest is immediately put in requisition. He takes the woman to the place of confluence of two streams, sprinkles water over her, and makes an offering to the God of Births, and the same deity is universally appealed to when an animal fails in fertility.—*Captain Macpherson's Report, quoted in Calcutta Review, V.*, p. 56.

353. **Ghosts crossing water.**—(Note 93).—It is generally believed by the people of Sitapur District, as far as I am aware, that ghosts cannot cross the rivers.—*Azizuddin Ahmad.*

354. **Khonds — Witchcraft — Transformation—Tigers.**—The views of the Khonds upon the subject of witchcraft are founded upon their peculiar doctrine that death is not the necessary and appointed lot of man, but that it may be incurred either as a special penalty for offences against the gods, by their appointment or by magical agency purely human. The gods are held to inflict death either by ordinary means, as by a wound received in battle, or by the agency of men who are endowed by them with the power of transformation (called *mlípa*), which enables them to assume the form of wild beasts for the purpose of destruction, or to enter into other men's bodies to cause disease and death. And this gift is considered to be very commonly dispensed, as the Khonds, at least of these districts, attribute all deaths by tigers to persons so endowed: for they believe that the gods did not create the tiger to prey upon man, but to hunt to provide food for him, much game being left to them by this animal in the open cultivated spots in the valleys, where it generally strikes down its prey: and all sickness is in the same way attributed immediately to a god or to a man who is thus gifted. Magicians are, however, believed to have acquired the power to take away life at pleasure, without reference to the will of the gods, by dark and impious acts which are purely human.—*Captain Macpherson's Report, quoted in Calcutta Review, V.*, p. 52.

355. **South Mirzapur—Aborigines—Mountain Devils.**—The Korwas deny all knowledge of this. The Patáris and Majhwars say that on the Mátara Hill lives the demon Darra Pát Deva, and on the Ahlaur Hill, in Sírguja, is the ghost (*bhút*) of one Bachráj Kunwar. He was an Ahír by caste, and his foot was cut off in battle. He died, and was turned into an image of stone, which exists to the present day. He has now become a *deota* or godling. His wife lives on the Júba Hill in Sirguja. No one but the local priest or Baiga dares to ascend this hill. When the Sírguja Rája ascends this hill he sacrifices a black goat at the foot of it. If Bachráj Kunwar and his wife are propitiated in this way they grant any petitions which are made to them. The Ghasiyas know of no other hill devils except Rája Chandol, Mirga Ráni and Bariyár Sáh. The Bhuiyárs have no traditions on the subject. The Kharwárs only know of Rája Chandol. The Pankas have no such beliefs: the Bhuiyárs have no special hill demon. Their demons wander about and settle wherever they please.—*W. Crooke.*

356. **Falling Stars—Hindu theory regarding.**—These meteors are believed to be the same as the fixed stars, which are again supposed by some to be a race of celestial beings called Nakshastra Loka; but by some they are conceived to be the spirits of the dead. These, when the term of their enjoying heaven is elapsed, descend to the world to take new births. In their way downwards they are known by the name of the falling stars. Those which fall in the evening are believed to live but a short time in this world after their birth; those which fall in the advanced parts of the night are supposed to live long. Again, those which appear comparatively dim are said to be the spirits of the wicked, and those which are brilliant are the souls of virtuous men.—*Calcutta Review, XI.*, 432.

357. **Garhwal—Lucky days for wearing new cloths:**—

Budh, Brispat, Sukar bár,
Bastar pahne biná bichár
Dáde pháte Rabi Shashi bár,
Marná hoe Sani, Mangal bár.

On Wednesday, Thursday and Friday new cloths should be used without hesitation. Sundays and Mondays are unlucky. The cloths will either be torn or burnt. If they are used on Tuesday and Saturday death will be the result.—*Azizuddin Ahmad.*

358. **South Mirzapur—Aboriginal beliefs as to manner in which mountains were formed.**—The Korwas know nothing about it. The Patáris and Majhwárs say that when Rám Chandra and Rávana were fighting at Lanka (Ceylon), the Bírs came from the north with stones in their hands to join battle. When the

battle was over and the Bírs heard of the victory, they pitched down their stones wherever they happened to be. Hence the mountains were formed. The Ghasiyas believe only that the heavens, the earth and mountains were all formed at the same time and by the same Creator. The Bhuiyárs have no traditions on the subject. The Kharwárs say that the mountains were formed by Ishwara in the commencement of all things. The Pankas know nothing about it, and the same is the case with the Bhuiyárs.—*W. Crooke.*

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359. **Tenasserim — The Nats.** — Although not subject to the action of debasing rites and ceremonies, a puerile superstition has a very strong hold upon the minds of the Talains. The Nats receive much attention. They appear to parcel out the country into distinct jurisdictions, and endowed with every variety of character, disposition and occupation. They are the Dianas of the chase, and must be courted by the elephant-catcher and the game-killer: very influential with tigers, upon whose heads they ride. They can, when propitiated, shut the jaws of their steeds and render them of lamb-like innocence. Nats, too, have agricultural propensities, and are not averse to meddling with horticultural pursuits, and can blight or favour a fruit season at pleasure. Nats are the only members of the faculty who can cope with cholera and small-pox, and who, without a diploma, thoroughly command the various ills which men are heirs to. Again, Nats are as domestic as cats, and those which have a turn for house-keeping, exact a good deal of in-door consideration. They appear almost as touchy and treacherous as their feline rivals, and it is only with a salve to the influence of the Nat that a man is master in his own house. There are Nats of the water as well as of the land, and go where one will, there is the Nat in the mind of the Talain. Still Nats are not very ill-natured, nor very greedy. A cocoanut, rags of red cloth, flowers, paper streamers and the like are the offerings which are esteemed propitiatory and gratifying, and being easily obtained, there is no real reason why every Nat in the country should not retain its good humour—*Calcutta Review, VIII.*, p. 84.

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360. **A folk tale—Jai ko burho, tai ko kurho—The counsel of the old is best.**—With this proverb is told a story of a man who promised to marry his daughter to a young man, provided he brought no young man in his marriage procession, but should be accompanied by one hundred young men who should perform any condition he imposed. This was agreed on; but one old man was brought in the marriage drum. When they arrived at the girl's house her father made it a condition of the marriage that if they should eat a goat, a ser of *ghi* and half a ser of rice the marriage might proceed. In their perplexity they consulted the old man, and he advised them to eat each a little and spit out the rest unobserved. They did so, and fooled the girl's father, and got the girl married.—*Pandit Ganga Dat Upreti.*

[Is there not an incident like this when Jack the giant-killer dined with the giant?—ED.]

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361. **Khonds—Magicians—Punishment of.** —Against the class of sorcerers gifted by the gods, those who have suffered by them frequently rise to compel them by threats of plunder, and by violence, and by levying heavy compositions, to cease to afflict them. But the magician experiences a different doom. In Pondakol, until very recently, he expiated his crime in the flames at a stake which was placed close by the funeral pile of his victim. A person whose testimony may be implicitly relied on saw these persons suffer death in this way in Pondakol in 1834-35. A foolish-looking old woman was pointed out to me in a neighbouring village, for whom the faggots had been several times prepared, but who had escaped from the introduction of our authority into Sauradah. The guilt of sorcerers and magicians is always ascertained and declared by a priest, and the imputation, whatever may be the consequences, appears to be never denied by the accused.—*Captain Macpherson's Report, quoted in Calcutta Review, V.*, p. 52.

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362. **Garhwal—Snake-bite charm.**—Another charm for curing scorpion-bite, which is used towards the Upper Parganas of Garhwal hills :—

Bichhú kálá ban men rahtá,
Golá bichhú mirtú námá,
Utré to utárún charhe to márún,
Meri bhagti gurú kí sakti,
Gard more punkh unkáram,
Meri bhagti gurú kí sakti,
Phur mantar Ishwaro báchá.

Azizuddin Ahmad.

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363. **Khonds—Demoniacal theory of disease—Charms—Magic.**—In cases of sickness as of every other species of misfortune, it is the duty of the priest to discover the real or supposed causes in the immediate displeasure of some deity, or of some ancestor ungratified by food and honours. This he attempts to do by resorting to charms, incantations and other magical arts. Seating himself by the afflicted person, the priest taking some rice divides it into small heaps, each dedicated to a god whom he names. He then balances a sickle with a thread, places a few grains upon each end, and calls all the gods by name. The sickle is slightly agitated. A

god has come perching by the offering. The priest declares his name and lays down the sickle. He then counts the heap of rice dedicated to that god. If odd in number, the deity is offended; if even, he is pleased. In the former case the priest becomes full of the god, shakes his head frantically with dishevelled hair, and utters wild incoherent sentences. The patient addresses the god in his ministers, enquiring humbly the cause of his displeasure. He refers to his neglected worship. Sorrow is professed and forgiveness prayed for, and the sacrifices prescribed by the priest are instantly performed. Deceased ancestors are invoked in the same way as gods, and appeased by offerings of fowls, rice and liquor. The consecrated rice with the brass vessels used in these ceremonies, are the perquisites of the priest.—*Captain Macpherson's Report, quoted in Calcutta Review, V.*, p. 51.

364. **Panjab—Unlucky names—Guru Mari for Sirhind.**—The Sikhs in the neighbourhood of Sirhind will never, if they can help it, mention it by its name Guru Mári. It is said that two sons of their Guru, or spiritual preceptor Govind Sinh, were killed and buried under the wall of a fort there. Then the Guru cursed it, and it got the name which means the "Killing of the Guru." He directed his followers, when they went there, to take two bricks from the fort and throw them into the river. This is done to the present day.—*Chaina Mall.*

[Similar superstitions prevail very generally, and other examples would be interesting.—ED.]

365. **Buried Treasure speaking.**—Buried treasure is always supposed to be guarded by an evil spirit, which is in the habit of going to the person who has the rightful claim to it, and telling him in a dream that there is in such and such a place a treasure buried. The spirit is also supposed to ask some sacrifice—sometimes very simple and sometimes hard, and never to be accomplished. Simple requests are the blood of a couple of goats or chickens, &c.; hard-and-never-to-be-accomplished kind of sacrifices are the embryo of a woman who carries for the first time, the blood of a cow which is big with calf for the first time. If the treasure is buried in a house, the person after taking the treasure must quit the house for ever.

For desolation and ruin is supposed to follow the house (building) in which the treasure is found after the treasure has been taken possession of by the party claiming it.—*Pandit Natesa Sastri: Madras.*

366. **Panjab—Hindus—Animals unlawful to ride.**—Riding a mare in foal is a sin as it injures the young one whenever it may have been conceived. No Hindú will ride on a bull as it is a sacred animal.—*Chaina Mall.*

367. **Panjab—Position of house-doors.**—The doors of houses should face the north, east or west: not the south which is the kingdom of death.—*Chaina Mall.*

368. **Serpents.**—Serpents are said to be of very vindictive disposition. They are never supposed to meddle with us unless we meddle with them; and when we meddle with one we must kill it and not leave it off; for if we do so it is supposed to be always lurking about the house till it has stung the party who has hurt it.—*Pandit Natesa Sastri: Madras.*

369. **Kulu—Barogi Salt—Rival Demons—A Legend.**—The people are pretty unanimous in saying that salt was formerly worked in the *khad*, near Barogi, in Vaziri Rúpi, and say that the money derived from the sale is, up to the present day, buried beneath the ruins of the palace of the Mangli Ráni, which are said still to exist somewhere in the jungle. In 1874, an old tunnel was cleared out, but so far from containing salt, it was empty and led nowhere. The mountain spirits are, as usual, at the bottom of the matter. It seems the peaks of Kot Kandi and Klawa, situate on either side of the Cheor ravine, in which Barogi is situate, are inhabited by two powerful demons who have, from time immemorial, been on the worst possible terms. For a few centuries they confined themselves to mutual abuse across the valley. They then got to throwing stones at one another, and sending clouds laden with rain to try and wash down each other's mountain. This lasted for a few hundred years more, when at last the Klawa demon made a lucky shot and hit the Kot Kandi demon, knocking him clean off his peak into the *khad* on the other side. The Kot Kandi spirit picked himself up in an awful rage, and determining to extinguish his enemy once for all, tore up a hill by the roots and hurled it at Klawa. Either the hill was too much for his strength, or miscalculating the distance, the hill fell little more than half way, missing Klawa, but completely burying the Barogi Salt Mine, which has never been found from that day to this: this happened from three to five hundred years ago. They are not particular to a century or so in Kulu.

The two rival demons have been pretty well-behaved ever since, not going beyond, occasionally causing an odd landslip or so, and indulging in a little mutual abuse whenever it thunders.—*S. Manuel: Dharmsala.*

370. **Panjab—Toothache charm.**—Take a clean piece of board and spread sand over it: write on this the first six letters of the alphabet, then make the patient hold the aching tooth between his thumb and index finger and touch

each letter in succession with a pointed implement like an arrow-head. As he touches each letter ask him if he is cured. When he reaches the sixth letter, if not before, the pain will disappear. In this case ask him how long he wishes for relief. He had better answer "two years," as this is the maximum limit for which the charm is effective.—*Ghúlam Hussain.*

371. **Jackals.**—The sight of jackals in any part of the day, especially in the morning, is supposed to be a good omen, so much so that it has passed into a proverb in the Tamil country: *Inru nari mukhattil vilittâyô* = Did you see a jackal to-day? said to persons who have been unexpectedly fortunate during that day. *Vedars*, a certain hill tribe who now and then come into the town to beg, carry the claws of the jackal and sell them to ignorant women and children as jackal's horns, and possession of these horns is supposed to bring prosperity. The women and children buy, paying highly for them.—*Pandit Natesa Sastri : Madras.*

372. **Panjab—Charm to procure children—Burning huts.**—The fear of English law has prevented the practice of women burning down seven huts as a charm to procure offspring. Now they take a little grass from seven thatches and burn it.—*Chaina Mall.*

373. **Garuda.**—The sight of the king of birds (*garuda*) in the morning is always considered to be very auspicious. Such a sight on Saturday evening or Sunday morning is considered to be most sacred. Fish and mutton are thrown into the air to invite this Bráhman kite to take a sight of him. Vows are performed to offer such sacrifices as throwing mutton or fish into the air to propitiate *garuda* if the party recovers. He is always invoked with the following *mantra* or incantation:—

Kumkumânki ta varnáya
Kundĕndu dhavaláya cha
Vishnu váha namas tubhyam
Pakshi rájáya té namah.

Salutation to thee O thou Lord of Birds, salutation to thee, the vehicle of Vishnu, whose color is red like kumkuma powder mixed with white, pure as the white lily and the moon.—*Pandit Natesa Sastri: Madras.*

374. **Allahabad—Agricultural ceremonies—Kurmundan—Plough worship.**—The cultivator selecting, as usual, an auspicious day within a fortnight of the completion of the sowings, generally during the latter half of Bhádon, holds a festival called the *Kurmundan* or "closed furrow." On this holiday he feeds his ploughman and his Lohár or ploughmaker and worships his plough.—*F. W. Porter, Allahabad Settlement Report*, p. 18.

[*Kurmundan* is really derived from kúnra=a pot, and *mundna*=to close, as a little of the seed-grain is shut up in an earthen pot after the sowing is completed.—ED.]

375. **Thags—The Ass omen.**—The ass is a potent omen. *Sau pakheru ek danteru :* "one ass is equal to a hundred birds," is a maxim in augury. An ass braying on the left and then on the right is most favourable. If on a halt it is heard on the left the party must go on. If it approaches the gang from the front, braying, it is a very bad omen and is called *máthaphor* or "forehead breaker."—*Illustrations of the History and Practices of the Thags*, p. 81.

376. **Allahabad—Commencement of agricultural operations.**—An auspicious day (*sudín*), generally about 25th Jeth (*Jeth sudi dasmín*) is chosen and one furrow is turned for luck: the cultivator then waits for rain.—*F. W. Porter : Allahabad Settlement Report*, p. 17.

377. **Thags—Evil meeting omens—Maimed persons—Sneezing.**—Meeting a maimed person is an evil omen. Sneezing is also dangerous, and must be expiated by sacrifice. Sneezing entitles all the travellers within the grip of the assassins to the privilege of escape, and no one dare put them to death.—*Illustrations of the History and Practices of the Thags*, p. 80.

378. **Thunderstorms — First-born sons—Telingana.**—See *Panjab Notes & Queries*, Vol. I, Note 116. It is a very common superstition among all classes of Hindús that a first-born son leaning against anything will attract a thunderbolt (*pidugu*) to it. The origin of the superstition seems to be the parent's anxiety to prevent the first-born son running any risk by being in contact with anything like a wall, pillar, post, or tree, likely to be struck by lightning.—*H. G. Prendergast : Masulipatam.*

379. **Mula asterism and Daughters-in-law.**—Girls born in the asterism of *Múla* find it very difficult to be married. For a belief prevails in South India that a girl born in the *Múla* asterism will place her mother-in-law in a corner, *i. e.*, will make her a widow. *Múla nakshatti ram múlaiyil vaikkum.* Generally *Múla*-born girls get widowed mothers-in-law.—*Pandit Natesa Sastri : Madras.*

380. **Thags—Omens—Turbans.**—A Thag, except in Bengal, never moves out without his turban. If a turban is set on fire it threatens great evil and the gang must, if near home, return and wait seven days; if at a distance, an offering of sugar (*gur*) is made, and the owner of the turban

alone returns home. If the turban falls off it is an omen almost as bad and requires the same sacrifices.—*Illustrations of the History and Practices of the Thags*, p. 79.

381. **Ill-omens — Eastern Bengal.** — The sitting of an owl on the top of a house, the cawing of a crow at night, and the howling of a jackal by day, are all considered bad omens.—*Rajmohan Chakravarti : Gaya.*

382. **Telingana—Omens — Spiders.**—A spider crawling on a person ensures the getting of new clothes. The Teluga for a spider is *sálidu*, (weaver). See *Panjab Notes & Queries*, Vol. I., *Note* 347.—*H. G. Prendergast.*

383. **Hail superstition.**—The Multanis believe that if they can catch a hailstone before it reaches the ground and cut it in two with a pair of scissors the storm will begin to decrease from that moment.—*General Cunningham : Archæological Report*, *Vol. V.*, p. 136.

384. **Thags—Omens—Jackals—Proverb.**—A pair of jackals crossing in front, either from right or left is a very bad omen, indicating imprisonment and chains; but a single jackal, passing from right to left, promises good fortune. Their proverb is : *Báyan gídi, sona lídi* (a jackal crossing from right to left brings gold). If, however, the beast passes from left to right, the omen is somewhat untoward, but is not much regarded.—*Illustrations of the History and Practices of the Thags*, p. 82.

385. **Oudh — Birth superstition.** — (Also narrated to the writer). An unborn infant dying before it has seen the light is said to be the spirit of some very wicked individual who passes thus from one hell (*narak*) to another without breathing time.—*Miss G. H. Roberts : Lucknow.*

386. **Telingana—Rain measurement.**—*Dómakátu vána*, mosquito bite rain, is almost imperceptible rain. *Tuparlu* is spitting, from *tuppu* (imp.) spit, used as baby-language by mothers speaking to their children. *Chinuku* or *chinukulu*, a light shower, *lit.* little drop or drops. *Vána*, rain. *Dukki vána*, a ploughing's rain. Two *dukkulu* make one *madikattu*, a bedding, as much as is allowed to a bed (*madi*), to which water is raised before it is shut off or closed (*kattu*), and that is two inches.—*H. G. Prendergast : Masulipatam.*

ETHNOGRAPHY.

387. **Bawariyas—Customs of.**—During my recent tour through the Báwariya villages of Pargana Bidauli, in the Muzaffarnagar District, I learned the curious fact that it is extremely rare for a Báwariya woman to live with her husband. Almost invariably she lives with another man; but, whoever he may be, the official husband is responsible for the children.

The Báwariyas are not properly a tribe or clan. They are rather a specially organized predatory caste. They freely admit men of the most various castes. I was informed that no special ceremony of initiation is required, but that it is sufficient for the neophyte to join the Báwariyas in eating. They will eat pretty nearly anything. A few Báwariyas have lately taken to cattle-stealing.—*V. A. Smith.*

388. **The Armenians.**—The Armenians gradually came from Gújarát and Surat to Benares and Bahár. About 200 years ago they formed a settlement at Saidábád in consequence of a firmán from the Mughal Emperor. When the Dutch settled in Chinsurah in 1625, they were followed by the Armenians. As opulent merchants they exercised great influence over the Mughals. When Holwell landed in 1757 as prisoner at Murshidábád, having his body covered with boils and loaded with fetters, he was received kindly by the Armenian merchants. Tavernier in 1665 met four Armenian merchants who traded with Bhután and supplied the people there with idols! Yet in building their Church in 1695 at Chinsurah no Hindus or Musalmáns were employed on it, but only Armenians. Akbar had an Armenian servant, of whom he entertained a high opinion. Coja Gregory, an Armenian, was the chief man at the Court of Mír Kásim. He trained all the Nawáb's infantry and cavalry in the English manner and commanded the artillery. In 1772 he presented a petition to the House of Commons, complaining of the treatment he and his nation received from the Company's servants, both in person and property. They were rival traders.—*Calcutta Review*, *VI.*, p. 436.

[Some more information about this interesting people would be valuable.—Ed.]

389. **Dards—Legend of their origin—Arming corpses.**—The people speak a peculiar language and are of the Shiah persuasion, mixing the Muhammadan creed with many local superstitions. According to their notions the races of men, of all at least that they have any knowledge of—the Tibetans, the Kashmíris, the people to the North-West of Gilgít and the Dards—are descended from four angels named Makhpun, Shameru, Khairulla and Malika. On his death a Dard goes to heaven, but as the gate is guarded by a Kashmíri who would probably refuse to admit him, the corpse is provided with a bow and arrow with which, if necessary, he may fight for entrance.—*Moorcroft's Travels, II.*, p. 266, *sq.*

390. **Gold pins in teeth.**—In his Notes on the Gipsy Tribes of the N.-W. P. and Oudh, Mr. Crooke states that the practice of fixing gold pins

in the front teeth is one of the marks by which a Báwariya (Bauriya) may be known. I mentioned this one day to Chaudhri Ghásí Ram, the head of the Muzaffarnagar Játs, and he replied that the practice is in no way distinctive of the Báwariyas. It is adopted by many Hindús, Sunárs and others, and the reason assigned is that it is good for a man to have gold in his mouth when he dies.— *V. A. Smith.*

391. **Tarai—The Bhoksa Tribe.**—According to the old current tradition the ancestors of the Bhoksa appear to have emigrated from Dharanagar as escaped convicts and took refuge in the inaccessible Tarái forests, where they adopted a wandering life. Their permanent settlements are only of recent date. Their occupation of the Tarái is said to have commenced 500 years ago. This is probably true, as the name of Bhoksár now applied to the Patli Dún, is found nearly as far back in the records of the native government. Though very dirty in their habits, they will not take water from the hands of Muhammadans, and similarly abstain from touching the Doms. They believe the Hindú theology and observe all the Hindú rites and ceremonies from birth to death. They live by tillage, goldwashing, hunting and cattle-breeding. They were once notorious as sorcerers, and the name of the tribe is still a synonym for a wizard. They are still called in when a person is bitten by a snake, mad dog, &c., or possessed with a devil, or attacked by epidemic disease. They are said to be able to metámorphose themselves into animals. Mr. Traill writes of them:—"The power of occasioning sickness and even death by means of incantations (*ghát*) is ascribed to those skilled in witchcraft. The Bhoksa or sorcerer is further supposed to be capable of assuming the form of a wild beast (as the man-wolf of Germany) for the purpose of destroying his enemies. An old man residing near Srinagar and practising as a physician is a most notorious Bhoksa, and is believed by his neighbours to be not less than 200 years old. The reputation of having devoured many individuals under the form of a tiger cost him the loss of his teeth, many of which were extracted by orders of the then Rája, to render him less formidable in his future metamorphoses."—(To be continued).—*Pandit Ganga Dat Upreti.*

392. **Wandering Blacksmiths.**—Can anyone give any information about the manners, customs and tribal affinities of the wandering blacksmiths who are found in the Panjab and western districts of the N.-W. P.? The question is of considerable importance. See *Schrader: Prehistoric Antiquities of the Aryan People. Trans. by Jevons*, p. 159, *sq.*

393. **Lodha caste—Thags**—The Lodhas of Etawah and Cawnpore were notorious as Thags. They ostensibly lived by cultivation, but really lived by thaggi.—*Illustrations of the History and Practices of the Thags*, p. 323, *sq.*

394. **The Khonds—Derivation of their name.**—Captain Macpherson says the Hindú name for these people which we have adopted—*Khond*, in the plural *Khondulu*, means mountaineer, from the Telugu word signifying "a hill." Their sole native appellation south of the Mahánadí is *Koinga* or *Kwinga*, which may be a corruption of *Kulinga*, which, by the exchange of convertible letters, may be *Pulinda*, meaning in Sanskrit, and thence in Tamil, a barbarian and savage mountaineer using an unintelligible dialect. They employ as distinctive epithets of their race the terms *Subbora* and *Mabaro*—the latter signifying "hill people," from a root common to Tamil and Telugu. The Khonds designate the alpine portions of Orissa solely by its Hindú name *Malwa*, meaning "highlands." The Hindú people they call *Sassi*, a word whose signification is not ascertained. The Khonds who inhabit the mountains are styled *Malia Koinga*: those of the low country *Sassi Koinga*." Respecting the name of Khonds Lieutenant Hill remarks that in their own language they term themselves *Knee*. A single Khond is called *Kwinga*. By the Uriyas they are termed *Khonds*, and by the Telingas *Kodúlú*, and often *Kodúwanúlu* or hill people. From Mr. Taylor's remarks it appears that *Kodu* or *Koduwadu* is singular in the Telinga language, and *Kodúlú* or *Koduwanúlú* is plural. In some places the name is pronounced short as *Khund*, but never long as *Khoond* or *Khund* by any class of nations. The Uriyas in Ganjam corrupting their own language say *Khondú*. In the designation *Kodulú* Mr. Taylor traces a resemblance to the native term for the Coorg mountaineers which is *Kodúgú*. They are also said to be called *Koi Jati*; but this is supposed to be a mistake, the words meaning in Uriya simply "What caste?"—*Calcutta Review, V.*, p. 25, *sq.*

395. **Tarai—The Bhoksa.**—(Continued from para. 391).—The Bhoksas are endogamous, marriage with near relatives being alone prohibited. In some cases they intermarry with Thárus and other jungle tribes, but they look down on the Thárus as inferior, inasmuch as they rear and eat fowls and drink liquor. They marry their girls when full grown, the maximum price for a girl being from Rs. 9 to Rs. 11. Adultery with a caste-fellow is condoned; but with a stranger is followed by disgrace and excommunication. The Hill Rajputs and Khasias, though they take water, milk or curd from the hands of a Bhoksa, consider them far inferior to themselves, and will not take food cooked or touched by them.—*Pandit Ganga Dat Upreti.*

[For the Bhoksas and Thárus, see the Editor's Ethnographical Handbook, pp. 45, 190.—ED.]

ANGLO-INDIA.

396. **Marquess Wellesley—Verses by.**—He sent the following lines in reply to a Latin Ode from the Provost of Eton on the occasion of his bust being placed in the College:—

Affulsit mihi supremæ meta ultima Famæ
Iam mihi cum Lauro juncta cupressus erit:
Mater amata, meum quæ fovit Etona juventam,
Ipsa recedentem signat honore senem.

Thus translated by himself:—

On my last steps Fame sheds her purest rays,
And wreathes with Bays, the Cypress and the Yew,
Eton, blest guardian of my youthful days,
Greets my retiring age with honors new.

397. **Dreams — Lord Teignmouth.**—Lord Teignmouth's dream is a curious example of second sight. In a letter to Mr. Charles Grant, he writes:—"The coincidence of dreams with facts is sometimes striking, and my loss unfortunately furnishes me with an instance. In a letter to Lady Shore of the 11th of May last, I mentioned a dream respecting my daughter Caroline, which had shocked me to agony, but I did not communicate to her the particulars. It happened on or about the 1st of that month. My letter particularly mentions the 1st. I thought I was walking out with the dear girl, when, stopping to speak to somebody, I missed her. A ladder was erected against a house, which was repairing, and I concluded she had ascended by it. I entered the house, and on inquiring for the child, was told a Coroner's inquest was sitting on the body of a dead infant. I hastened to the room, and was struck by the appearance of the dissevered limbs of a child which I knew to be my own. I took up an arm, and the hand grasped my finger. I need not add that I awoke with a scream and in an agony of tears." The child had died that very night.

398. **Surat—An inscription in the cemetery.**—"In memory of Mary Price, wife of William Andrew Price, Esq., Chief for affairs of the British Nation and Governor of the Mughal's Castle and Fleet of Surat, who, through the spotted veil of the small-pox, rendered a pure and unspotted soul to God, expecting but not fearing death which ended her days, April the thirteenth, *Anno Domini. Ætatis suæ* 23.

> The virtues which in her short life were shown
> Have equalled been by few—surpassed by none.

399. **Faringi—Portuguese.**—The Portuguese are now commonly called by the natives *Faringis*, once an honored name, as it was originally given by the Musalmáns to the Crusaders, the chief of whom were Franks. We find it used in India in Bernier's time. *Topiwalás* was a name given to the Portuguese before 1723. Lafitau remarks that many Hindús took Portuguese names, such as Albuquerque, for the honor of it and to secure protection. In Congo, an early Portuguese settlement, we find the Portuguese giving Christian names to their converts. They also adopted the Portuguese dress as do the Chinese at Macao. In Ceylon the Portuguese of rank used to stand sponsors for the Cylonese who were baptised, and gave them their own names, which flattered them very much. In 1610 the Great Mughal had thirty of his nephews baptised by the names of Don Philippe, Carlo, Henrico.—*Calcutta Review, V.*, p. 255.

PHILOLOGY.

400. **Burma—A new equivalent for the word "matches"—Mijit—Matches-Creation of a word.**—The Burmese expression for "matches" is *mijit* (spelt *mikhyit*) which is a compound of *mi*=fire, and *chit-thi* (*khyit-thi*) to scratch. This is of course a new word, *michauk* (*mikyaut*) "fire-stone," being an analogous word for a "flint," and thence for "tinder."—*R. C. Temple: Mandalay.*

401. **A Proverb.**—

Ghar phaté, ghar jáé:
Báhar phaté, sab kháé.

Family feuds ruin the house: if the feud is outside, every one profits.—*Ráe Bahádur Kakku Mall.*

402. **Kangra—A Woman's Song.**

Dhuron Láhoron nimbú áyá, ái-bìkyá bajár;
 Meryá ras'liá nimbuá múlen liyá.
Laikar paisá, hatán jo dauryá nimbú ánde chár;
 Meryá ras'liá nimbuá múlen liyá.
Laikar p'rát'ri chiran baithi, tuk're kìte cíár;
 Meryá ras'liá nimbuá múlen liya.
Laikar nimbú chhamke páyá, musak gayi bajár;
 Meryá ras'liá nimbuá múlen liyá.
Laikar nandán bhái sikhá-liyá, 'bhábo kaddh búhe báh'r;
 Meryá rasl'iá nimbuá múlen liyá.
Laikar sotha maran lagyá; bhábo nún kaddhya báh'r;
 Meryá ras'liá nimbuá múlen liyá.
Laikar átá gundhan baithá, kar-dittá pan'sár.
 Meryá ras'liá nimbuá múlen liyá.
Kothen chathí kari hakkán maryán, 'á-já ghar di nár';
 Meryá ras'liá nimbuá múlen liyá.
Laikar kar'chhí aggí jo dauryá: lokán dittí phat'kár:
 Meryá ras'liia nimbuá múlen liyá.

Kángrá.

From far Láhor limes came and were sold in the bazaar;
 I bought juicy limes.
Taking money I ran to the shops and bought four limes:
 I bought juicy limes.
Taking a knife I sat down to peal them; I cut them in four;
 I bought juicy limes.
Taking the limes I made a relish (with them); the smell reached the bazaar;
 I bought juicy limes.
Taking him my husband's sister taught her brother, "Turn my brother's wife out of the house."
 I bought juicy limes.
Taking a stick he began to beat me: he turned the brother's wife out.
 I bought juicy limes.
Taking flour he sat down to knead and he made it watery.
 I bought juicy limes.
Getting on the roof he shouted out—"Come my housewife."
 I bought juicy limes.
Taking the ladle he ran to the fire: the people cried, shame:
 I bought juicy limes.

R. C. Temple: (J. A. S. B., 1882).

403. **A Proverb.**—

Samay paré, parkhé chár,
Dharm, dhíraj, mitr, nár.

Four things are tested in adversity—religion, patience, a friend, a wife.—*Ráe Bahádur Kakku Mall.*

404. **Panjab—A Proverb on Castes.—**

Sotá Ránghar na chheriye,
Hal báhtá na chheriye Ját,
Hát par Banya na chheriye—
Tinon Ját kuját.

Don't annoy a sleeping Ránghar, or a Ját while ploughing, or a Banya at the market—all three are base natured.—*Chaina Mall.*

405. **A Proverb.—**

Námi chor mará jáé,
Námí Banya kamá kháé.

The noted thief is always caught: the famous Banya always prospers.—*Ráe Bahádur Kakku Mall.*

406. **Kangra—Marriage Song.—**

Ajji main ne jáná ho ap'na des:
Sundar kar'ke dhes, bánká kar'ke bhes.
Nir'mal jal, bári thand'ri pawan hai,
Mukh'rá dekh'na bes.
Ajji main ne jáná ho ap'ne des.

To-day I must go to my own country:
Making myself handsome, making myself smart.
(There) the water is pure, and the wind is cool,
And the faces beautiful to look upon.
To-day I must go to my own country.
R. C. Temple: (J. A. S. B., 1882).

407. **A Proverb.—**

Hán, lábh, jiwan, maran, jas, abjas—Bidh hatha.
Loss and profit, life and death, honour and dishonour are in God's hands.—*Ráe Bahádur Kakku Mall.*

408. **A Panjab Riddle.—**

Bak'ri bolí "main! main! main! main!"
"Main" men mári jáe.
Mainá boli "main na! main na!"
Baithì shakar kháe.

The goat says "I! I! I! I!"
And in saying "I!" is killed.
The *mainá* says "I am nothing! I am nothing!"
And sitting (at ease) is fed with sugar.
R. C. Temple: (J. A. S. B., 1882).

409. **Tamil Riddles.—**

Ala kuli parichchu
Adil oru ráy nattu
Annándu parttal
Tonnúru ráy
Tonnúru ilai.

Dig deep and sow a seed,
Look up, and you will see
Ninety fruits and ninety leaves.
Answer—Cocoanut.
Pandit Natesa Sastri: Madras.

410. **An Aphorism.—**

Jo dil santokh se rahé,
Wá ko dunyá muskurá kahé.

The contented spirit the world calls a buffoon.—*Chaina Mall.*

NUMISMATICS.

411. **Lead Coins.**—Many of the coins of the Aundhra or Aundhrabhritya, kings of Telingma, are made of lead. Has lead been used as the material of any other Indian coinage?—*V. A. Smith.*

ANTIQUITIES: LOCAL HISTORY.

412. **Mirzapur—Ancient Pillar.**—At the village of Bhuili, below the caves, with Buddhist inscriptions described by General Cunningham (*Reports, Archæological Survey, XI.*, p. 130), there is a curious old pillar not mentioned by him. It stands in field No. ⁸¹⁄₂⁶ and is about 8 feet high. Nothing is known of it by the people, and it is known simply as the *láth*. No particular respect seems to be paid to it. The upper portion is carved.—*W. Crooke.*

413. **Jhansi—Inscriptions.**—The following are three inscriptions carved on solid gneiss boulders at the foot of a group of low hills in Haibatpura (Jhansi). The first two commemorate the building, in Chandel times, of two artificial lakes near the village; and the third is under a small rock-carving of the four-handed god.

I.

Mahar 5 *Sri Bhúpat Rai Parasrám náhar pati Mukat Rai Sabsukh tál bandháyo hai rao.....painsari Sambat* 1604, *barsh Kátik* 15, *Mangal.*

(Incomplete: an enumeration of the titles of Rai Sabsukh, who embanked the tank in 1604. *Vikr=Circ.* 1547 *A. D.*)

II.

Prachanuth byahu. Mahar 5 *Sri Sabsukh suputr Mandap bir ji deo.....nár tál pyai hari bhan Sambat* 1608, *barsh Sáwan.*

(Also incomplete: commemorates the building of a temple to Mahabir near the tank by the same Sabsukh)

III.

Sri bám bám Bhrámá mahan, Kárivâha Sambat 1197, *Mágh Sudi* 3.

(Is this Brahma? Date *Circ.* 1140 *A. D.*).—*J. S. Meston.*

414. **Nepal—Early Christian Missions.**—In 1707 the Capuchins began missions in Nepal, Bettiah and Tibet. Tieffenthaler writes that Patan (where 20,000 Lamas live), Katmandu and Batgao, cities near each other, have churches and hospices where the Capuchin missionaries live. One of these Capuchins, Beruini, died 1753 on his way from Nepal to Patna. He translated many works respecting the Bráhmans out of the Sanskrit. In 1767 the Rája of Gorkha invaded Nepal and reduced it under his rule. Having killed the Rája he gave orders to the missionaries to depart, and they were sent to Bettiah. In 1661 Grueber and Donville, Jesuits, visited Katmandu: the king was greatly struck at seeing some mathematical instruments. Observing through a telescope the fortifications of an enemy appearing quite near, he cried out that all his soldiers must be at once ready for the attack; he was agreeably disappointed when he found that the apparent nearness was owing to the glass. The king offered them land and full liberty to preach. Recanete, Superior of the Capuchin mission, arrived in Nepal with 20 of his companions: he was well received by the king, who gave him a place to lodge in, and proclaimed liberty of conscience to all his subjects. Paulino mentions Joseph, a Coregnano, a Capuchin, as author of a dialogue in Urdu, dedicated to the Rája of Bettiah; also Father Pinna, who was Director of the Bengal and Nepal Missions, and died in 1747 after labouring 33 years. In the city of Patan a monument is erected to him; it has an inscription in Tibetan composed by a Bráhman. In 1735 it is stated that the Apostolic Chamber was so poor and so much in debt that, far from supporting new missions, it was not in a condition to maintain those already established, the number of missionaries requisite for the purpose was so great.—*Calcutta Review, V.*, p. 276.

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POPULAR RELIGION.

415. **South Mirzapur—Aborigines—Mountain Ghosts.**—If a man dies or meets with an accident while on a hill, it is the general belief that he has been attacked by the mountain spirit. The Bhuiyárs add that the mountain ghost occasionally takes the form of a tiger and kills people who wander unguardedly within his domains.—*W. Crooke.*

416. **Kashmir—A Sacred Spring.**—The Hindú shrine near Mártand is a small temple built over a spring, with one ministering Bráhman. The water changes from time to time in colour like the changing hues of shot silk, and when we saw it the colour was deep blue. The coloration is of course due to mineral causes, but the Bráhman naturally ascribed it to the divinity of the water.—*Sir R. Temple : Hyderabad, Kashmir, Sikkim and Nepal, II.*, p. 35.

417. **Kumaun—Propitiation of Mahadeva—Rope-riding.**—In villages dedicated to the propitiation of Máhadeva, propitiatory festivals are held in his honour. At these Bádis or rope-dancers are engaged to perform on the tight rope (*lang*), or to slide down an inclined rope stretched from the summit of a cliff to the valley beneath, and made fast to posts driven into the ground. The Bádi sits astride on a wooden saddle to which he is tied by thongs; the saddle is similarly secured to the *bast* or sliding cable, along which it runs by means of a deep groove: sand bags are tied to the Bádi's feet sufficient to secure his balance, and he is then, after various ceremonies and the sacrifice of a kid, started off. The velocity of his descent is very great, and the saddle, however well greased, emits a volume of smoke through the greater part of his progress. The length and inclination of the *bast* naturally vary with the nature of the cliff, but as the Bádi is remunerated at the rate of a rupee for every hundred cubits, hence termed a *tola*, a correct measurement always takes place : the longest *bast* which has fallen within my observation was 21 *tolas* or 2,100 cubits in length. From the precautions taken as abovementioned, the only danger to be apprehended by the Bádi is from the breaking of the rope, to provide against which the latter commonly, from $1\frac{1}{2}$ to 2 inches in diameter, is made wholly by his own hand, the material used is the *bhábar* grass.—*G. W. Traill : Statistical Sketch of Kumaun.—Edited by J. H. Batten*, p. 68, *sq.*—(To be continued.)

418. Khonds—Worship of the God of Boundaries.—It is easy to understand why among a cluster of jealous tribes which depend entirely upon the soil a "god of limits" should be universally and signally acknowledged. He is adored by sacrifices, human and bestial. Particular points upon the boundaries of districts fixed by ancient usage, and generally upon the highways, are his altars, and these demand each an annual victim, who is either an unsuspecting traveller struck down by the priests or a sacrifice provided by purchase.—*Captain Macpherson's Report quoted in Calcutta Review, V.*, p. 55.

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419. Kulu—Sacred trees—Cypress—Snowfall.—"Near the village were a number of cypresses much decayed and many quite dead. Some of my people had begun to strip them off their dry branches for fuel, when one of the conductors of our caravan came to me in great agitation and implored me to command them to desist. The trees, he said, were sacred to the deities of the elements, who would be sure to revenge any injury done to them by visiting the neighbourhood with heavy and untimely snow."—*Moorcroft and Trebeck : Journe to Ladakh, I.*, p. 211.

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420. Garhwal—Nagar Deo—Local God.—This local god is worshipped by all the agricultural classes of this district. He is supposed to be the master of cattle, and is represented in almost every village by placing a three-pointed pike (*tirsúl*) on a small platform. When cows and buffaloes are first milked, the milk is offered to the Nagar Deo.—*Aziz-ud-din Ahmad.*

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421. The Saint Farid Shahkarganj.—The famous Saint Faríd Shahkarganj, who flourished at Pákpatan in the Panjáb, 1173—1265 *A. D.*, is now represented by his descendant, the Amír Kabír, the chief noble of the Nizam's Deccan. The history of the family is given in Temple's *Hyderabad, Kashmír, Sikkám and Nepal, I.*, p. 63.

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422. Kumaun—Chaumu or Baudhan—A Local God.—Chaumú is the name of the deity that presides over cattle, and he is also known by the name of "Baudhán" in some parts of the province of Kumaun. This deity has found a place in every village, chiefly in the niches of a wall in a field, under a rock, a grove of trees, or in a small temple built for it. Everybody is supposed to see that these places are kept clean and holy. Lamps are provided, and sweetmeats are offered to it on every Hindú festival day before being eaten by the owners. The milk of every cow or buffalo, which give birth to calves, is offered to the deity before it is drunk or used by human beings. When a cow or a buffalo calves, it is milked to relieve the animal, but not taken or used by any body for 11 days, for during this time the animal is thought unholy; that of the 12th day is first offered to the deity, and after that the milk is used by the people. When any animal is missing, or has strayed away, or has fallen ill, the deity is prayed to, and an earnest promise of worship is made, which is fulfilled when the lost animal is found. Sometimes he-goats are also sacrificed to him along with such thanksgivings. Any neglect in the worship of the deity is threatened by the loss of animals, and so everybody is zealous in performing this act of worship.—*Ganga Datt Upreti.*

[There is a long account of Chaumú in Atkinson's *Himalayan Gazetteer, II.*, p. 833.—Ed.]

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423. Dehra-Dun—The Mahasu Deota.—The Mahásu, formerly all-powerful, still retains much of his ancient influence. Major Young found him a great nuisance during the early settlement operations, and I extract some information about his proceedings in the year 1827 from one of that officer's old reports. His permanent residence is a temple at the village of Hanoli in Khat Bawar, 60 miles from Kálsi, said to have been built by Sankara Achárya, which he shares with another mysterious divinity who always remains stationary. He himself used to visit Jaunsar Bawar and the neighbouring hill State of Júbal alternately, sojourning for a space of 12 years in each, much to the annoyance of the inhabitants, because with him came a crowd of attendants, 60 or 70 men, besides dancing-girls and others. The deity always stood on ceremony, for his visits had to be preceded by a formal invitation through his vazír; but such was the dread he inspired that he never remained long without one, although ruinous expenditure attended his progress. Whenever the god expressed a wish to go to any particular place, some mishap was sure to occur there, which might be made a pretext for calling a meeting of the neighbouring zamíndárs who submissively resolved to send the deota an invitation.—*G. R. C. Williams' Memoir*, p. 171, *sq.*—(To be continued).

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424. Kulu—Local worship of Vyasa.—"A few feet in front of the rock a low wall of loose stones formed three sides of a quadrangle, the side next the stream being open to leave the access to it free for its presiding genius Byás Ríshi, (Vyása, the reputed arranger of the *Vedas* and compiler of the *Puránas*), of whom a small image, about a-foot-and-a-half high, stood against the wall nearest the rock. A smaller figure stood by its side. Although sculptured out of a hard stone, the images were much worn, apparently, by time and exposure. Within the walls were strewed flowers offered to the Ríshi by Hindú pilgrims,

with whom it is also customary to set up a stone on end in commemoration of their visit."—*Moorcroft and Trebeck: Journey to Ladakh, I.*, p. 190.

[This local worship of Vyása is interesting. He has a temple in Benares and another in Rámnagar, in one of which he is worshipped as an incarnation of Siva.—Ed.]

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425. **Dehra-Dun—The Mahasu Deota.** (Para 423).—If one man falls out with another, all he has to do is to take a stone out of the wall of his enemy's house or a clod of earth out of his field and dedicate it to Mahásu. Henceforth no one dare live in the house or till the field. Both are avoided as though haunted. This is a very convenient method of settling any dispute about property likely to go against one, and many a deserted house or fallow field, in Bawar particularly, shows how frequently the plan has been resorted to.—*G. R. C. Williams' Memoir*, p. 61, *sq.*

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426. **South Mirzapur—Mountain Godlings.** — On the Pipari hill live the deities Churel and Bansapti, who are deities of the hill and forest. It is believed that women who die during the period of impurity after child-birth become churels. Bansapti is only the name of a ghost (*hawwa*). Churel is worshipped by the sacrifice of a black she-goat and a black fowl. Bansapti is propitiated with a grey goat. When time of great trouble comes from one to five grey or spotted goats are sacrificed to her. The necks of the goats are cut with an axe (*bhalua*), and five drops of blood are dropped on the altar. The Baiga, who does the sacrifice, gets the head, and the person who provides the animal, distributes the rest of the flesh as he pleases. Women do not attend at the time of the sacrifice, but share in the meat. While the sacrifice is going on they are kept away at a distance. The deity who resides on the Dántan Mountain in Jungail is a male. His wife is known as Mímí Turkin, and is a Musalmán by caste. Both of these are supposed to live together, but are worshipped separately. The deity at Jungail is worshipped in the form of an ancient coat-of-mail, a relic of some famous fight between the Hindús and Muhammadans. Hence she is known as Jiraiyá Bhawání (from Persian *zirah* = a coat-of-mail). She is worshipped with a black goat.—*W. Crooke.*

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427. **Budaun—The Saint Makhdum Sahib.** —The town of Gunnaur is said to be 700 years old. The former name of the place is said to have been Bahmanpuri, so named because it had been granted to some Bráhmans by the Rája of Majola. In 1056 Hijri (1646 *A. D.*) a faqír of the name of Shaikh Táhir Majíd-ud-dín, better known by the name of Makhdúm Sáhib, came to Bahmanpuri from Persia and took up his residence in the village. He had two Khádims with him, named Táj-ud-dín and Muiz-ud-dín. As the faqír and his followers were Muhammadans and the residents of the place Bráhmans, a feud soon sprung up between them on matters of religion, and the Bráhmans appealing for assistance to the Rája of Majola, that sovereign set out for Gunnaur, accompanied by his followers, to chastise the offenders. The story goes that when the King and his followers got as far as the stream of the Bardmar, distant about two miles from Gunnaur, they were all struck with blindness, which induced them to implore the faqír's aid, when he restored them their sight, and the Rája, in return for this miracle, bestowed on the faqír this village of Bahmanpuri with the adjoining hamlets. The Sháh Sáhib, as the faqír was called, then changed the name of the place to that of his native town Gunnaur in Persia, and gave one-half of the village to his Khádim Nizám-ud-din, whence it came to be called Nizámpur. In the same way he disposed of his other property, and, as his phrase was, "left his sons in the hands of God" (*tawakkul par chhora*). There are four sects (*fariq*) of the Muhammadan community in Gunnaur—*1st* the Chughánis, who are the descendants of the two Khádims Táj-ud-dín and Muiz-ud-dín; *2nd*, the Shaikhzádas, who can give no particular account of themselves; *3rd* the Pírzádas, the lineal descendants of the Sháh Sáhib; *4th*, the Qázizádas, who are also called Shaikh Usmáni, but of whose lineage there is no certain account. The tomb of Makhdúm Sáhib is still shown in the town of Gunnaur.—*C. P. Carmichael: Budaun Settlement Report*, p. 62, *sq.*

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428. **Ladakh — Consecration of harvest—First fruits.**—"The main rafters of the houses are supported by cylindrical or square pillars of wood, the top of which, under the truss, is in the houses of the peasantry encircled by a band of straw and ears of wheat, forming a primitive sort of capital. It is the custom, I was told, to consecrate the two or three first handsful of each year's crop to the spirit who presides over agriculture, and these bands are thus deposited; sometimes rams' horns are added to this decoration."—*Moorcroft and Trebeck: Travels in the Himalayan Provinces, I.*, p. 317, *sq.*

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429. **Himalayas—Dedication of horns to Local Deities.**—"On the tops of some of the houses I observed piles of horns, looking like chimneys, decorated with branches of cypress. Although these were dedicated to local divinities,

I purchased a pair; they seemed to me to be the horns of the ibex."—*Moorcroft and Trebeck: Journey to Ladakh, I.*, p. 212.

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430. **Fatehpur—Legend of Hatgaon — A famous Elephant.**—It is related that in the time of Jay Chand, Rája of Kanauj, there dwelt in the pargana a recluse, named Parásura Rishi, who by his miracles acquired great influence over the prince, and received from him many presents. One of these was a male elephant, and he was told that he would receive as many villages in fief (*jágír*) as the elephant could walk round in a day without sitting down to rest. It is said that the elephant, having walked over the lands of Hatgaon, sat down in fatigue in the village of Irádatpur Dhami, where he was turned into stone. The people of this place worship the stone elephant every Tuesday, and once a year on Bhadon Sudí Panchami. An immense fair is held in honour of Parásura Rishi.—*G. W. Kinloch: Statistical Account*, p. 128.

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431. **Kulu—Worship of Adi Brahma.**—"On our road, at a place called Tiri, a number of people were celebrating the festival of a deity, Adi Brahma. The god was personated by a villager seated on a high-backed chair with a pole on each side for carrying it. It was covered with some dirty-striped silk, and in the back were eight heads or marks made of metal, silvered and gilt. Tufts of barley-grass and peacocks' feathers were stuck about the chair, and every peasant wore a bunch of young barley on his cap. The man who acted the god affected to reply to questions that were put him by the by-standers, and seemed frequently to afford them much merriment. Amongst other things, he foretold a fierce war at hand,"—*Moorcroft and Trebeck: Journey to Ladakh, I.*, p. 176.

[If this is a survival of the original Brahma worship, it is a curious instance of a cult, which has practically disappeared from modern Hinduism.—ED.]

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432. **South Mirzapur—Mountain Godlings**—There are two godlings on the Aunri hill—Deorásan and Birwat. Under the hill is a water-hole (*dah*), where water remains all the year round. There is a small altar to these deities where worship is done to them. Goats are sacrificed to them. The worship is done by a Baiga, and by no one else. These deities are worshipped on failure of the rains, or when there is danger of hail. The Baiga, when he goes there, prays as follows:—*Aré Gusayan! Ha Deo! Ha Mahádeo! Yéh kám siddh ho jáe* "O lord Mahádeo! May this offering be effectual!" Both these deities are separate. When rice is strewn on the ground by way of sacrifice, then they both come together to the place. The hill of "the seven sisters" (*sáth bahin-pahár*) is also invoked for the same purpose. The people believe that they also attend when invoked. The seven hills are Gonra, Sunari, Charnai, Gurhar, Dántandeo at Jungail, Jaraila, Chauri. Gonra mountain is in pargana Dudhi; Sunari mountain is in Thappa Barha of Dudhi; Charnai mountain is in the native State of Sirguja, near the village of Pipari; Gurhar is in pargana Singrauli, near Marchha Dúnri; Dántandeo mountain is in the village of Jungail, in pargana Agori; Jaraila is in the native State of Réwah; Chauri is in the native State of Sirguja. These are the seven holy hills of the south country. Lachhman, a famous Baiga of South Mirzapur, tells me that he was driving two cattle last year through the Mahari jungle when a tiger appeared. He clasped his hands, and addressed the animal in the name of Deo Deorásan and the seven sister-hills. By the power of this spell the tiger retreated and left him alone.—*W. Crooke.*

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433. **South Mirzapur—Worship of Ghosts—Mountain Ghosts.**—When a man dies at home he becomes the family ghost (*bhút*) and haunts the house. He never leaves the place. If a man die at a distance from the village, his spirit takes up its residence on some mountain. If any such person dies in Singrauli pargana, his ghost takes up its abode on the Aunri hill; if he dies near Aunri, his ghost goes to the Jungail hill; if he dies east of the river Bichhi, his ghost goes to the Gonra or Sunari mountain. If a strong person die on a mountain in any unusual way, it is generally believed that the mountain spirit has killed him. These mountain ghosts are propitiated in the month of Sáwan (August). Goats, chickens and young pigs are sacrificed to them. This worship is intended for the protection of the fields and cattle.—*W. Crooke.*

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434. **Mhairwara superstitions of the Mohis—Local God Mukatji.**—The Mohis are a class of Mhairs. They possessed some peculiarity arising out of superstition which differ from other clans. Two may be noticed—their not sleeping on cots (*chárpái*) and having all their houses thatched—one end of the thatch towards the gable end being open to the heavens. The first peculiarity was of little consequence, as their comfort and convenience were alone involved in the denial of a cot; but the second was of more serious importance, since it was no unusual occurrence for one or more villages to be burnt to the ground on each return of the hot winds. With their houses, grain, all household property and occasionally cattle, were burnt, thus reducing them to ruin, depriving them of the means of paying their rents and necessitating pecuniary support from us. This state of things called for some amendment. The use of

bedsteads and of any but a partially-opened thatch to their houses was supposed to have been interdicted by Mukatji, the deity, who presided over the welfare of Bhaelan, and held his residence in a temple on the summit of the principal hill in that vicinity. After much discussion as to its propitiation, it was given forth that sanction for the use of cots, and that houses might have tiled roofs, on the efficient repair of the temple the dome of which was to be surmounted by a gilt pinacle (*kalas*). Many immediately availed themselves of the permission granted, and now nearly all the houses are tiled; and, as a natural consequence, loss through fires has ceased.—*Lieutenant-Colonel C. G. Dixon: Report on Ajmír and Mhairwara,* p. 131, *sq.*

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435. **Hindu Revival.**—A book recently published by Lála Nihál Chand of Muzaffarnagar, is a notable product of the current Hindu revival.* It purports to be "a treatise on the religious duties and obligations of the Hindús as contained in the *Vedas*," and consists of a selection of 1,722 *slokas* from the law-books and *Mahábhárata*, with translations in Urdu and Hindí. The purport of several thousand other verses is also given. The work, in fact, may be described as "The whole Duty of Man" from the Hindú point of view. Although it professes to give the law "as ordained in the *Vedas*," the actual Vedic literature is not quoted. A remarkable feature of the compilation is that the editor has largely availed himself of the works of European scholars. The book should be of much interest to orthodox Hindús. It appears to have been compiled with much care, and must have cost great labour. It is very well printed.—*V. A. Smith.*

* *Smriti Prakash* (published at "Arya Darpan" Press, Sháhjahánpur, 1890.)

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436. **South Mirzapur—Aborigines—Village Gods.**—The Korwas call the aggregate of village gods *deohár*. They are worshipped under a *sál* tree by the Baiga, who there sacrifices a white goat by cutting off its head with an axe (*bhalua*). No woman is allowed to go near the place. All the men of the family consume the flesh. The Patáris say that every village has its separate tutelary deity. The Baiga locates it in some special tree. The most common village gods among them are Mahádáni and Gansám. They are propitiated with an offering of goats and cocks, and a fire sacrifice is made with butter and sugar. The Ghasiyas know of no other *deohár* by name except Gansám: miscellaneous village gods are fixed down by the Baiga in special trees. They are worshipped by the sacrifice of a red goat, bread, red lead, *ghi*, a white fowl. The offering is made by the Baiga, who gets the goat's head and some bread. The rest of the meat is taken home and consumed by the men and women of the family. The Bhuiyárs know nothing of Rájas Lakhan or Gansám. Their local gods are Rája Chandol and Dungiya Sádh. Their chief deity is Juála Mukhi Devi. They do not worship Dulhadeo or Dulhindeo. Among the Kharwárs the village gods are Dántan Dái (the mother with the teeth), Mahádáni, Rája Chandol, Bariyár Sáh and others. These are worshipped by the hereditary Baigas. When the god of any hill or jungle is found by experience to be powerful, the Baiga brings it to his village and installs it there. He becomes the head of the Deohár. Rája Chandol has often his shrine under a *palása* tree (*Butea frondosa*). He is worshipped in Baisákh with the sacrifice of a goat of any colour and sets of five different cakes. Dántan Dái is also known to the Pankas. Her shrine is under a *sál* tree. The Baiga propitiates her by the sacrifice of a white goat in Aghan. Before sacrifice the goat is fed with rice: its throat is pressed to prevent it uttering a sound, and then the Baiga cuts off its head with an axe (*bhalua*). No woman dares go to this place. The Baiga takes all the meat himself. The Baigas have as their *deohár* one Kewal Bába. He lives under a *pípal* or *palása* tree, and is propitiated with goats, fowls and young pigs in Aghan and Baisákh, and a fire sacrifice. No woman attends. All the men consume the flesh.—*W. Crooke.*

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437. **Chunar Saints.**—Like all old Muhammadan places, Chunár abounds in saints. The following are all well known. They are generally known as *shahíd* or martyrs, and are worshipped by low class Hindús as well as Muhammadans at marriages, recovery from sickness, child-birth, &c., and offerings are made at their tombs—(1) Bálé Bholé, near the opium Agent's Office in Tikaur; (2) Ghoré Shahíd, below the Fort; (3) Palangiya Shahíd, in the Nakkás below the Fort; (4) Arang Shahíd, near the Fort gate; (5) Mámu Bhánjé, below the officers' quarters in the Fort; (6) Pír Bázi Shahíd; (7) Kuári Bári, in the Terhi Ním quarter; (8) Chandan Shahíd, near the Tahsíl; (9) Kálu Shahíd, at the Lal Darwáza; (10) Ghaznavi Shahíd, near the Juma Masjid; (11) Háthi Shahíd, at Gangesar Náth; (12) Pír Bahora Shahíd, near the house of Bábu Hanúman Prasád; (13) Nár Shahíd, in the compound of the Circuit House; (14) Gada Shahíd, at Sadupur; (15) Kuffár Shikan Shahíd, in the cantonment. Offering sweetmeats and paying for lighting up (*chirághi*) of this last cure headaches. A commandant of Chunár in modern times is said to have made regular offerings at this shrine.—*Bhán Pratáp Tiwári.*

[Can any one give any information about these worthies? They are a curious instance of the fertility of modern Musalmán hagiolatry.—Ed.]

SOCIOLOGY.

438. **Marriage by Proxy.**—(Para. 40). Marriage or Panigrahana among the Hindús is performed by the bride and bridegroom passing round and round the sacred fire (*homa*) seven times. The *chaddar* worn by the bride has a corner tied into a knot with the "patka" or oblong piece of cloth worn by the bridegroom. This union of the dress of the two is symbolical of the union that exists between them thenceforth. In legends and nursery tales it is very common to hear of a bridegroom Rája sending his sword and "patka" to represent him at the nuptials.—*Jwala Prasád.*

439. **Khonds—Panchayats.**—When, in the judgment of the chief patriarch, anything has occurred to require a collective expression of the general will, he sends a summons to every village to attend upon a particular day at a central point which is selected by him for the assembly. The nearer hamlets contribute the whole of their population to the council; the more distant depute the person or persons thought best qualified to represent them. The place of meeting is generally the open slope of a hill. The district patriarchs and the Abbayas of sections first seat themselves in a circle. Around them the Abbayas of villages form an outer ring. The rest of the male community, all bearing arms, arrange themselves beyond the patriarchal circles. Women and children sit apart, but within hearing distance. As the day advances and the assembly begins to fill, the chief patriarch rises from time to time to demand whether such an Abbaya has taken his place, whether such an elder has appeared, whether the men of such a village are prepared for their part. He then despatches messengers for some, chides others for delay, and receives replies, apologies and explanations, loud and various, in return. With the completion of the assembly the peculiar functions of the chief patriarch appear to cease. Though its most distinguished member, he does not usually regulate or even preside over its proceedings. Having convened the meeting he makes obeisance to the four quarters of the globe, to the sun and to the earth, and then takes his seat among the other Abbayas. In an assembly of a tribe the patriarchs of the inner circle alone usually offer public counsel, and upon its formation one of them immediately arises to address the meeting. He generally begins by touching on some spirit—stirring them with reminiscences of the past—the actions of a distinguished man, or the memory of a cherished event which bears some obvious relation to existing circumstances. Having by such preface prepared his auditory, he invites from among the circling crowd some elder of the people of venerable age and character to bear testimony as a living record and as a depository of the traditions of the past to the facts and principles on which their proceedings should be based. He next exhibits his own view of the matter under consultation, appealing as he progresses to the reverend witness, who, standing in the centre of the meeting, now avouches, now modifies his statements; or taking the part of an interlocutor, maintains a dialogue with the speaker, or interposes episodes in his discourse, while the assembly freely interrupt the patriarch with loud tokens of applause or of dissent, but in all cases, it is said, without infringing the natural laws of decorum. When the different Abbayas succeeding each other in debate have fully expressed their views, a plan of action, in accordance with the general sense of the assembly, is finally determined on. This final decision is then formally announced by the chief patriarch, and the meeting is forthwith dissolved without further ceremony.—*Calcutta Review*, *V.*, p. 39.

440. **Punjab—Killing a pigeon.**—(Vol. I., Note 75). There are some Muhammadans I know who are of opinion that as the position of a *Sayyad* is among Musalmans so is that of a pigeon among birds. The pigeon is a *Sayyad* of all birds, and therefore it is a sin to kill these harmless and innocent birds. This feeling must probably be due to some totemistic fable, for the pigeon is lawful eating to Muhammadans of every sect.—*J. G. Delmerick.*

441. **Cow's milk considered impure.**—(Para. 27). As has been already recorded in *Panjab Notes & Queries*, cow's milk is considered an impure secretion among the hill aborigines of Assam. They nevertheless keep herds of semi-wild cattle called *mithun* for food. These *mithuns* are unquestionably domesticated bison, *bos gaurus*, and one of the finest races of Indian oxen. The Gujaráti ox shows marked traces of descent from the bison. The modern Indian ox, so far as we know at present, is a mixture of two feral races—*bos gaurus* and *bos nomadicus*, with a third *bos zebu*, the humped ox, which, so far, has not been traced to a wild stock. I picked up a very perfect fossil horn core of *bos nomadicus* near Chilla, on the Jumna, in the Banda District. It is curious that followers of the cow cult fail to trace the relationship of the bison to the ox. Bison called *gaur* are yet to be found in small numbers about 12 miles south of the Mirzapur District. The junction of the Pingla and Morun (Morne of maps) rivers is a good locality, and I found Bráhmans and Rajputs shot them under the convenient pseudonym of *arna bhainsa*, though the true wild buff, *bos arni*, frequents the same country and is

well-known to them. The sanctity of the cow does not quite extend to the buffalo, which animal is yet sacrificed by Hindús and eaten by the Gurkhas. In Assam the Gurkhas readily shoot *mithun*, and I am not quite sure if they don't eat them. The *mithun* yields no more milk than any other feral ruminant, and the inferiority of the yield of the Indian cow as compared with the English is also in favor of a comparatively recent reclamation.—*J. Cockburn.*

442. Nepal—Birt tenure—Mode of conferment.—"The manner of investiture is solemn. The Rája waters with his own hands a clod brought from the land to be given away, mixing it with some *kusa* grass and *til* (sesame), and with certain other ceremonies occasionally performed by a priest, presents the whole to the Bráhman, who returns part of the clod to the earth from which it was taken, and carefully preserves the remainder. This gift is sometimes accompanied by a written patent, and sometimes by a *támba pattra* or title-deed engraved on a plate of copper. Lands of this kind are rent-free, saleable and hereditary, but are also forfeitable for certain crimes. Some titles to estates of this sort are derived from grants conferred by former princes, the predecessors of the Gurkha dynasty, but which the present reigning family have confirmed by affixing their red seal to the original patents, the proprietors paying in these cases a fine proportioned to the value of the land. It must here be observed that though, strictly speaking, the sovereign has no claim on the proprietor of such lands for anything more than his prayers, yet the latter occasionally considers it prudent to propitiate his prince by other more substantial means. This is particularly necessary on the accession of a new Rája."—*Colonel Kirkpatrick: Account of the Kingdom of Nepal*, p. 93.

443. Khonds—Birth ceremonies—Ancestor worship.—Births are celebrated on the 7th day after the event by a feast given to the priest and the whole village. To determine the best name for the child the priest drops grains of rice into a cup of water, naming with each grain a deceased ancestor. He pronounces from the movements of the seed in the fluid, and from observations made on the person of the infant, which of his progenitors has appeared in him, and he generally receives the name of that ancestor.—*Calcutta Review, VI.*, p. 31.

444. Oudh—The Gurua ordeal.—(Para. 68). *Apropos* of the "*Gururu*" mentioned in *Notes & Queries* for April, my bearer, a *Gharúk* from Gonda, gives the following account of ordeal by *Gurua*, which may be of interest:—

One who brings a claim against another is often sworn upon the Gurua, which is made as follows:—An unmarried girl after bathing plasters a circle on the ground with calf's dung, and in the centre of the *chauka* thus formed places a lota of water, which is not necessarily from the Ganges.

If money is in dispute the amount claimed is placed by the defendant in the lota.

The claimant then takes up the lota in his hands and over it swears to his claim, promising that if death happens to him or his near relatives within eleven days, the money shall be restored to the defendant; for, if the oath is false, within eleven days either the asseverator or one of his near relatives is sure to die.

As a proof of the potency of this rite, my bearer goes on to tell the following story which may be taken for what it is worth. "My father owed a Kalwar one rupee, and the Kalwar claimed five. The matter was brought before the panchayat, and the Kalwar swore to the rupees five upon the *Gurua*. Within an hour his boy, a child of four, while playing behind the house, was carried off by a wolf. The village turned out in pursuit and succeeded in bringing back the boy alive. But the boy was under the curse of the Gurua, and shortly after put his finger into a rat-hole, was bitten by a snake, and died within the hour."

Is the Gurua connected with the Gururu?—*E. Leggatt.*

445. Rohilkhand—Rights of succession.—A Bráhman (Kanaujya), a well-to-do cultivator with hereditary rights, has two grown up sons. The elder has taken unto himself a Kahár woman, and he has in consequence been put out of caste in the village. The younger son has assumed the management of the father's cultivation, and will succeed to all the maurúsi land upon the death of his father.

Is there any authority for this sort of thing?

If the elder son insists on his rights at the father's death, can the District Court take notice of his having lost caste. I think not; but the opinion of the natives is that he has forfeited all claim to any share in his father's property and rights.—*H. Finch.*

The case was referred to Babu Sánwal Sinh, Subordinate Judge of Mirzapur, who has kindly given the following reply:—

The Hindú law that inflicted forfeiture of heritable rights in consequence of the deprivation of caste arising from whatever cause, was repealed by Act XXI of 1850, and hence the outcasted son will, conjointly with his brother, inherit (Doed Sammoney Dassee *vs.* Nemy Charn Dass, 2 *Taylor and Bell*, p. 300); Sreemati Matangini Debi *vs.* Sreemati Joykali Debi, 5, B. L. R.,

p. 493; Karuthedutta *vs.* Mela Peellakat Vassa Devan Namboodrie, I, *Indian Jurist*, p. 236; Bhaggan Lall *vs.* Gaya Prasad, 2, N.-W. P., 446; Taij Singh *vs.* Kaunsilla, 1, Agra, 90; and Parbati Kom Dhondhiram *vs.* Bhiphu Kom Dhondhiram, 4, Bom. Reports, p. 28).

It is not stated in the query whether the holding was ancestral or self-acquired; but from its surroundings it appears that it was of the former description. Under the Hindú law the rights of sons, grandsons, and great-grandsons in ancestral estates are equal—(*Mitakshara*, chap. I, sec. 5), and these rights come into existence with birth. An estate once vested is not divested owing to subsequent disability—(*Mitakshara*, chap. II, sec. 10, ver. 6. Kalidoss *vs.* Krishna Chandra Doss, 2, B. L. R. F. B. 103; and Deoki *vs.* Sukhdeva, 1, N.-W. P., 361). Under these principles the son cohabiting with the Kahár woman cannot be deprived of his share in the inheritance.

The prohibition against marriages between Brahmans and Sudra women is of modern times —(*Manu*, chap. III, ver. 12); and hence it is clear that illicit intercourse between them in early times did not occasion degradation from caste. Though marriages between persons of different castes are long since obsolete, still simple cohabitation of a twice-born man with a Sudra woman does not degrade the former unless and until he eats food cooked by the latter. In the former case there will be no loss of caste, and in the latter disinherison is prevented by the rules of law noticed in the preceding paras.

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446. **Murder of children for Jewellery.**—There are numerous cases of the murder or attempted murder of children in order to obtain possession of their jewellery, often of very small value. The following are instances taken from the Reports:—A lad was decoyed from his village by a Kahár when he was collecting mangoes, but a companion of his, who was similarly engaged, gave information as to the person he was last seen with. This was late at night; but on a general search being made the man who enticed him away was arrested, and on being questioned about the missing boy, he admitted that he had robbed him of his jewels valued at Rs. 1-8, and had thrown him into a well. On the well being sounded the following morning the boy was found clinging to some brushwood placed at the bottom of such wells to keep the earth from falling in.—*Report of Inspector-General of Police, N.-W. P.*, 1871, p. 46A. A boy seven years old strangled for the sake of his jewels in the city of Allahabad.—*Ditto*, 57A. The prisoner murdered a boy for the sake of ornaments worth Rs. 4.—*Ditto*, 63A. A woman in Benares murders a child for ornaments.—*Ditto*, p. 74A. Brutal case in Jalaun of a man and woman convicted of murdering a boy, five years old, for the sake of his jewels. The murder was planned for a considerable time and carried out with great atrocity. The child's feet were cut off to allow the bangles to be removed, and the stumps placed in boiling water during life to arrest hœmorrhage. The man was executed and the woman transported for life:—*Ditto*, p. 89 A.

A boy aged 15 murdered for his jewels.—*Ramáhan, N. A. D., N.-W. P., 4th April*, 1851. A boy aged 16 murdered for jewellery worth Rs. 14.—*Khilla, 17th May* 1851. A Baniya murders a boy for his jewellery.—*Jhabba, 8th July*, 1851. A child aged three years, murdered for jewellery worth Rs. 3-8.—*Masst. Utmi, 11th July*, 1851. A boy aged nine robbed of jewellery worth Rs. 2-3 and thrown into a well. He was saved by clinging to a log in the water.—*Chedda, 16th July*, 1851. Another similar case.—*Mullú, 19th December*, 1851. The prisoner robbed a boy aged 12 of Re. 1-1 and some sugar and peas. He then threw him down a well in which there were 10 cubits of water. As soon as he began to cry, prisoner threw pieces of kankar at him, and finally a bludgeon, which he managed to rest on the sides of the well and support himself till he was rescued. —*Palai, 3rd October*, 1853. The prisoner robbed a girl aged seven of a gold nose-ring, silver bangles and necklace. He tied a handkerchief round her neck and threw her into a well. The knot became unloose from the action of the water, and whether owing to the air in the handkerchief and clothes, or whether in her simplicity, the child being unaware of the danger of drowning, placed herself on her back, she did not sink and was rescued.—*Jugal Kishor, 23rd January*, 1853. In the following case the Judge remarked:—"It may be said that a necklace (*hansli*) worth Re. 1-8 eleven years ago is not a sufficient inducement to the prisoners to commit the crime of murder. My experience, however, tells me that the natives of India will murder for even a less valuable article."—*Masst. Ramdi, 19th September*, 1851.

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447. **Donkey Marriage.**—An event which caused no small stir in the city of Poona occurred on Friday night, and but for the prompt action of the City Police Inspector a serious disturbance would in all probability have ensued. In response to the numerous invitations which had been issued a large number of Hindús, about two or three thousand in number, assembled at Narain Peit, in the City, to witness "the marriage of two donkeys." The invitation cards bore the signatures of these two gentlemen with the figure of a donkey at each corner at the top. At one end of a *pandal* a small daïs had been erected, and on this daïs stood a male and a female donkey whose marriage was to be performed. The donkeys were laden with wreaths of flowers, and rich cloths were thrown over their backs. A

band of native musicians was in attendance and played some tunes. The two native gentlemen above named stood beside the donkeys, one representing the father of the bridegroom and the other the father of the bride. The latter, pointing to the female donkey, said to the former:—"This is my daughter. I give her in marriage to your son," pointing to the male donkey. The usual ceremonies performed on the marriage occasion were gone through amidst much confusion and uproar, and *pan-supári* was distributed. It was then proposed to take the pair of donkeys in procession through the streets of the City with music, but as there were several Hindú marriages in progress in the City, it was feared that this procession would cause annoyance to those taking part in the other marriage processions, and the Police Inspector interfered to stop the "donkey procession."—*Pioneer*, 27*th December*, 1890.

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448. Panjab—Sal-i-girah—Birth-day Ceremony.—It is customary on birth-days to bathe children and feed them on rice-milk. They are dressed in their best clothes, and relatives are feasted and presents made to Bráhmans. In some castes a knot is tied on a special string kept for this purpose.—*Chaina Mall.*

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449. The Levirate—Sagai.—In connection with the institution of *sagái* or the levirate the following is interesting:—"By the old Hebrew law as well as by the old law of Arabia a wife who had been brought into her husband's house by contract and a payment of a price to her father was not set free, at the death of her husband, to marry again at will. The right to her hand lay with the nearest heir to the dead. Originally this law was all to the disadvantage of the widow, whose hand was simply part of the dead man's estate. But among the Hebrews the law early took quite an opposite turn: the widow of a man who died childless was held to have a right to have a son begotten on her by the next kinsman, and this son was regarded as the son of the dead, and succeeded to his inheritance, so that his name might not be cut off from Israel. The duty of raising up a son to the dead lay upon his brother, and in Deuteronomy xxv, 5, is restricted to the case where the brothers live together. In old times as appears from Genesis xxxviii, this was not so; and the law as put in the Book of Ruth appears to be that the nearest kinsman of the dead in general had the right to "redeem for himself" the dead man's estate; but at the same time was bound to marry the widow. The son of this marriage was reckoned as the dead man's son and succeeded to his property, so that the "redeemer" had only a temporary usufruct of it. Naomi was too old to be married in this way, but she had certain rights over her husband's estate which the next kinsman had to buy up before he could enter on the property: and this he was willing to do, but he was not willing also to marry Ruth, and beget on her a son who would take the name and estate of the dead, and leave him out of pocket. He therefore withdrew, and Boaz comes in his place."—*Prof. W. Robertson Smith: Encyclopædia Britannica: S. V. Ruth.*

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450. Bhils—Funeral Ceremonies.—"The following are the ceremonies said to be observed by the Bhíls on occasions of death. When a man dies a natural death his corpse is covered with white cloths, and a supply of food in the shape of flour, clarified butter and sugar uncooked (called *sára*) is placed by his side for use on his journey to the next world. They are afterwards thrown into the water by the side of which he is burnt. A small copper coin is also thrown on the ground when the corpse is burnt, apparently as a sort of fee for the use of the ground for that purpose. Three days after the body has been burnt the ashes are thrown into the water and a cairn is raised on the spot by the people present, who wring out their clothes over the stones after bathing."—*Rajputana Gazetteer*, p. 119.

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451. Bhartpur—Jats—Levirate—Widow-marriage—Among the Játs of Bhartpur there are six principal clans called *Dúng*, *viz.*, Sinsinwár, so called from the town of Sinsini, the residence of Bal Chand, the first ruler of the Játs in the popular account—Khuntail, Chahar, Nohwar, Sogarwar, and Manga. The other clans known as *Aúe* are Naharwar, Pachaudra, Dágur, &c. The distinguishing feature of the Dúngs is that they do not practise the custom of keeping a brother's widow or *dharícha*, which the other Játs do, nor do they usually give their daughters in marriage to Aúes, though they marry the daughters of the latter. The Játs may practise polygamy and left-handed marriage (*dharícha*) at pleasure, nor is it necessary for them to confine themselves in their choice of wives to their immediate clan or caste. A woman of any caste may live with a Ját as his wife.

[This is a very remarkable statement if true, and it is certainly not generally recognised among the Játs in our territories.—Ed.]

With regard to the offspring of the *dharícha*, the sons enjoy equal rights of inheritance with those born under the marriage ceremony; but the daughters do not. Formerly the Dúng Játs practised female infanticide, but this custom is extinct. Seclusion of women is not practised as a rule, but the better classes, especially the families called Thúkus, who claim descent from Badun Singh, observe the custom.—*Rajputana Gazetteer*, *I.*, p. 161, *sq.*

452. **Thumb marks.**—Anthropological Institute: December 9.—Mr. F. Galton exhibited a large number of impressions of the bulbs of the thumb and fingers of human hands, showing the curves of the capillary ridges on the skin. These impressions are an unfailing mark of the identity of a person, since they do not vary from youth to age, and are different in different individuals. There is a statement that the Chinese—who seem to be credited with every new discovery—had used thumb impressions as proofs of identity for a long time; but Mr. Galton pronounced it to be an egregious error. Impressions of the thumb formed, indeed, a kind of oath or signature among the Chinese, but nothing more. Sir W. J. Herschell, however, when in the Civil Service of India, introduced the practice of imprinting finger marks as a check on personation. Mr. Galton's impressions were taken from over 2,000 persons by spreading a thin film of printers' ink on a plate of glass, then pressing the thumb or finger carefully on the plate to ink the capillary ridges, and afterwards printing the latter on a sheet of white paper. Typical forms can be discerned and traced, of which the individual forms are mere varieties. Wide departures from the typical form are very rare.—*Athenæum: 20th December*, 1890.

[Can any one give instances of this in India?—ED.]

453. **Bundi—Animal totem of the Parihar Minas.**—Except the cow and wild boar they eat flesh of all kinds: for their abstention from the latter a legendary tale is told of a former Parihár prince having been led to a stream near Pushkar while pursuing a boar, the waters of which cured him from a loathsome disease. Since then the animal is considered sacred by all clans descended from the Parihárs—*Rajputana Gazetteer, I.*, p. 223.

[For numerous instances of this form of totemism, see Mr. J. G. Fraser: *Totemism*, p. 42, *sq.*—ED]

454. **Folklore**—for December is largely concerned with marriage customs. It contains Prof. Kowalewsky's Ilchester Lecture before the University of Oxford on marriage among the early Slavs. He holds that Russian ethnography quite corroborates the theory as to the evolution of marriage which English scholars were the first to establish. The evidence of a primitive condition of almost unlimited license is, however, thin; it consists mainly of the vague statements made by ecclesiastics as to excesses alleged to have been committed at pagan festivals, and bears all the traces of exaggeration proper to its prejudiced source. The evidence of a matriarchal and endogamic stage is stronger, and the writer seeks to confirm it by customs which still survive among Russian peasants. The transition to marriage by capture and exogamy was general, and the former practice existed in Servia and Montenegro until recent times. It was not, however, universal, for the chronicle of Nestor shows that in the eleventh century there were tribes who did not woo their brides, but bought them. The growth and prevalence of the custom of purchase are shown by the wedding songs still in use among Russian peasants.

The Hon'ble John Abercrombie contributes a paper on the marriage customs of the Mordvins, a Finnish people long settled in Russia. He arrives at the conclusion that before they came in contact with the Slavs they wooed by proxy and contracted marriages by purchase, but the form of capturing and carrying off the bride was gone through as a proof of courage and address. He calls this form marriage with capture as distinct from marriage by capture, which, in his opinion, was not in use among the Mordvins, among whom he considers marriage by purchase to have been of great antiquity, reaching back, for all we know, to the polished stone period. Capture is sometimes resorted to to reduce the price of the girl or to avoid payment, but is an incident of marriage by purchase. In the earliest times the marriage ceremonies were few and simple; the existing superstructure of usages and customs, which Mr. Abercrombie describes at length, has gradually, he thinks, been built up, and owes much to the intercourse of these people with their Russian neighbours, to the change from a roving to a settled mode of life, the adoption of Christianity, and the increase of civilization. The latter element, however, is not prominent in some of them.

Mr. J. H. Stewart Lockhart furnishes an account by a Manchu gentleman of the marriage ceremonies among his people. Here the middleman takes a large part. When he has succeeded in bringing the parents of the proposed bride and bridegroom to an agreement, a solemn inspection of each by the mother of the other takes place, to see that the bridegroom is not dumb, the bride not lame, and so forth. Then cards and presents are exchanged. The marriage ceremony lasts three days. In the bridal chamber the couple are fed with "offspring dumpling" and "longevity dough;" a "longevity lamp" is kept burning. Mr. Arendt, Professor of Chinese at Berlin, adds to this that the go-betweens, though generally employed, are considered disreputable persons, and that an important ceremony is the uniting the cups, by the couple drinking wine alternately from two cups tied together by a red string. Frequently children are promised to each other in marriage while still quite young.—*Athenæum, 3rd January*, 1891.

ETHNOGRAPHY.

455. **Muzaffarnagar—Jat Pilgrims.**—A large number of Panjábi pilgrims, men, women and a few children, passed through the station this morning (June 2nd). They said they were Játs from Hoshiarpur on their way to Garh Ganga or Gurdwara, somewhere near Anupshahr. They spoke a patois of their own, not easily intelligible; but apparently their Guru had ordered the pilgrimage, and representatives of all the villages belonging to the tribe were on the march. The detachment that I saw, which must have numbered from 150 to 200, and which straggled over some two miles of road, was, I understood, only a small part of the whole.

The children were carried in panniers on camels; a few of the women rode, but most of them tramped with the men on foot. They were all unveiled, and most of them displayed a wealth of silver ornaments.

One of the men gave as a reason for the exodus that a famine had occurred (*kál par gaya*), but this was evidently an ironical sally.

The Hoshiarpur Settlement Report mentions as one of the principal clans of Játs—the Sabotas of Garhdiwala. There is a curious similarity between this name and that of the place to which the pilgrims believed themselves to be bound. Most of them, it may be added, knew nothing of their destination but the name; and it is on the authority of one old man that I place it near Anupshahr. The pilgrims were in excellent spirits, very different from the professionals who struggle through to Hardwar, and a few of them, led by an elderly lady, were singing a lively part-song. —*J. O. Miller.*

[Ibbetson's *Punjab Ethnography* does not seem to mention these Sabotas.—Ed.]

456. **Bauriyas — Bawariyas — Wandering Thieves.** (Para. 387).—The tribe is supposed to take its origin from Chitor, the ancient capital of Mewár in Rajasthán, and they claim to be considered Rajpúts. Their name is derived from *báwar*, a word meaning "snare.' [What dialect is *báwar?* Platts does not give it in his dictionary. He connects the name with *báola* or *báora*, meaning "silly"], but whether with a metaphorical meaning I am unable to state. They appear at present to be spread over a vast surface of country from the Jhílam to the Narbada, and having lost the support they formerly received from native chiefs, are reduced to a wandering life. Where the zamíndárs of any village encourage them to settle, they form huts of straw, and appear to remain there as long as they receive no molestation from the criminal authorities. Although unscrupulous in their diet, they profess to look down on the other wandering tribes, from whom they are distinguished by a somewhat better appearance, and by their wearing the usual loin-cloth (*dhoti*) of the Hindús. They are adepts at disguising themselves, and though not known to follow any form of faith beyond such fetishism and omen watching as is common to barbarians, are capable of assuming any form of Hindúism that may suit their purpose, insinuating themselves into the confidence of the guardians of temples, and watching their opportunity they despoil the shrine of its valuables and decamp.—*Selections from the Records of Government, N.-W. P., I.*, p. 351, *sq.*

457. **Bhartpur—Meos.**—(Vol. 1, Note 53). These are called in the Gurgáon and Delhi districts Mewátis. They were forcibly converted to Muhammadanism by the Delhi Emperors, but still, for the most part, follow Hindú customs. There is a large number of Meos in the Umballa district. These, however, strictly adhere to the Muhammadan sharah. The men are fishermen and the women midwives, and some of them very clever midwives I am told.—*J. G. Delmerick.*

458. **South Mirzapur—The Ghasiya Tribe.**—They have no special priests. They do not even obey the Patáris, who are the priests of the kindred tribe of Mánjhís or Majhwárs. They do their religious ceremonies themselves, but sometimes call in the barber at marriages. When a Ghasiya eats the food of a strange tribe, or when maggots form in a wound, he is excommunicated. Their chief sub-division is the Sunwáni. When an ordinary Ghasiya is out of caste, one of this sub-division is sent for. He takes a vessel, washes it and then fills it with water, which he sprinkles over the person and doorway of the excommunicate. Then all the brotherhood have a dinner. First, the Sunwáni eats five mouthsfull of the food and gets Re. 1-4 as his fee. Then all the other members of the brotherhood eat with the excommunicate. They cannot explain why a person afflicted with maggots in a sore is turned out of caste, but such is the long-continued practice of the tribe.—*W. Crooke.*

459. **Gonds—Their early civilisation.**—From the vocabulary of the Gonds it is possible to form some idea of their primitive civilisation. They not only have names for most wild animals and forest trees with which they must have been acquainted, but there are special Gondi terms for such domesticated animals as the elephant, the horse and the camel. The only weapons for which there are Gondi names are the hatchet, the trusty and constant companion of the hill Gond, and the bow and arrow, which most aboriginal people are very expert in using. For barber, carpenter and weaver they have no

Gondi terms, and they still stand in little need of such differentiated professions. Plough they call *nágar*, a Hindi word, and they have not taken to it with a heart as yet. They have their own terms for iron and for workers in iron. Iron smelting is still largely practised by them. But for copper and gold the terms are Hindi. They appear to have been in the habit of bartering in kind, as they have no special term for any kind of coin. They can count in their own dialect only up to ten; beyond that they count in Hindi. They have Gondi terms for sun, moon, stars, day, evening and night, but none for week, month and year.—*P. N. Bose: J. A. S. B.*, 1890, p. 280.

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460. **South Mirzapur—The Patari Caste.**—These represent among the Mánjhis and Kharwárs the Bráhmans of other Hindús. Among the Mánjhis they attend and perform the ordinary ceremonies at marriages, births and deaths. The special local gods which they worship are Búrha Deo, who is also called Ningo, and Bághiya, the tiger god. They receive fees from the Mánjhis as Bráhmans do. None of them are literate, and they have no religious books. They know by heart various songs and verses, which they recite at marriages, &c.—*W. Crooke.*

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461. **Bauriyas—Their account of kindred tribes.**—(Continued from para. 456). The *Mugins* and *Bagúras*, who reside in Malwa and on the Chambal river, commit dacoity, burglary and theft; they stick at nothing. They go in large parties (*káfila*), sometimes as carriers of Ganges water, sometimes as Bráhmans, with the sacred string round their necks. The *Hábúras* commit theft. The Gújars call us *Gidiyas* and the Játs call us *Bauris*. *Gidiya* is merely a local name of our tribe. There is no distinct class of people of that name. The *Sánsiyas* are not of our tribe; they are a distinct class; they are thieves, but seldom ascend to dacoity. The *Kanjars* are all thieves; they cut grass and make thatches (*chhappar*) and bivouac in suburbs under huts of long grass (*sirki*), but always thieve. They are to be found everywhere in great numbers. The *Nats* dance, beat drums and amuse people with their tricks, but they are at the same time all thieves. Those who go about with snakes are all thieves. We, like the Baddhiks, have a language different from that of other people.—*Selections from the Records of Government, N.-W. P., Vol. I., p.* 386, *sq*.

[This account from a competent witness of the connection of these tribes is useful. He clearly has an inadequate idea of the criminal propensities of the Sánsiyas,—ED.]

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462. **South Mirzapur—Baiswar Tribe.**—This tribe is engaged in landholding and cultivation. They are clearly from their appearance of aboriginal origin. They pretend that they are connected with the Baiswár Rájputs of Dundiya Khera, from whence they emigrated twenty generations ago. If they have any real Baiswár blood it has been greatly mixed. They say they have two divisions (*kuri*)—Basít and Karhat. These divisions are exogamous. The representatives of the boy in company with a Bráhman and barber go to the father of the bride, and after salutations and enquiries the marriage negotiations begin. Marriages are allowed on the boy and girl attaining the age of eight years. No money or valuables are given when the betrothal (*mangní*) is arranged. After this the Bráhman fixes an auspicious day for the *tilak* ceremony, and Bráhmans attend on both sides. On that day the bride's brother or other near relation goes to the house of the bridegroom with some vessels, clothes and cash. Her uncle attends also. When the marriage day is fixed the pavilion (*marwa*) is erected three days before. The pavilion is made with 12 poles of the wood of the *Sál* tree (*Shorea robusta*) and roofed with bamboos. Wooden images of parrots are also fixed up in the pavilion, and an earthen vessel full of water is placed in the middle. This pavilion is erected in the same way at the houses of both the bride and bridegroom. For three or five days before marriage the boy and girl are anointed with *ubtan*, a mixture of oil and turmeric. This is done by the aunt of the bride or bridegroom. The boy is dressed in a coat, loin cloth and turban of yellow colour, with a red shawl. Red dye is put on his feet, and he is presented with a pair of new shoes by the village Chamár. A crown is put on his head made of *khukhuri* or sola pith. He is carried in some sort of a litter. The marriage procession first goes to the bride's door, and after worshipping the door (*duár púja*) they are taken to a place prepared for them (*janwánsa*) outside the village. Then the bride's barber comes and washes the feet of all the members of the procession. Then her Bráhman comes with a vessel of water in his hand and uses the word *áis*, which implies an invitation to dinner. If the auspicious time is distant they are fed at once; if not, after the marriage. (*To be continued.*)—*W. Crooke*.

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463. **Haburas—Their Worship.**—They never worship Thákurji except in sickness or great misfortune, such as a visit of the police or of a Magistrate to their camp. At no time is their ritual a complicated one; it consists of an extraordinary manipulation with grains of wheat, the petitioners making, at the same time, a vow of sacrificing a goat or a fowl, which is subsequently performed by half-roasting the offering in a flame of butter (*ghi*) in which salt and frankincense are thrown and then feasting upon it.—*A. O. Hume: Selections from the Records of Government, N.-W. P., Vol. I.*, p. 420.

FOLKLORE.

464. **Omens, Journeys, &c.**—No native will forget to consult astrologers for fixing the date of his children's marriage. They must also be consulted when he has to make a journey. It must be carefully calculated, so that the constellation *Jagni* does not face him at the time of starting. He must not travel in a certain direction on a certain date. If he travels towards the north on Tuesday or Wednesday he will receive some injury, the least of which is being kicked. The proverb is:—

Mangal, Budh uttar jai
Kuch na ho to lató khái;

i. e., whoever travels towards north on Tuesday or Wednesday shall get kicks if nothing else.

No clan will commence tilling its field or yoking its bullocks without first consulting Bráhmans as regard date and time. Bráhmans have got fixed allowances in every village for this calculation. Natives starting from home on some important journey must observe certain things.

Animals, houses, cloths, and in fact everything newly used, are closely examined whether they are *mubárak* (propitious) or *manhús* (unfortunate). Good horses are disposed off very cheap if death occurs in the family soon after their purchase. It is a well known idea, even among the jewellers, that the value of the sapphire (*nílam*) depends upon its extraneous qualities. A precious beautiful sapphire ring is good-for-nothing if it cause misfortune to the person using it.

Outer door or gates of houses should not open towards the south. In other directions, too, they must be opened according to the calculation of astrologers.

New clothes should not be put on on Tuesdays for fear of being burnt. They should be put on on particular fortunate days, Friday being the most fortunate among the Muhamadans. Among different colours red and green will be accepted as fortunate.

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465. **Allahabad—Agricultural ceremonies.** —The superstitious formality of turning the first furrow prevails in the spring (*rabi*) as well as autumn (*kharif*) sowings. In these cases a few handfuls are sown or cut on some auspicious day a short space before the proper time. Between the commencement of the *kharif* (*1st Asárh*) and the end of *rabi* sowings in Aghan, there are but two days on which the Hindús consider ploughing unlawful: these are the *Nág Panchami* (*20th Sáwan*) and the *Kárttik Amáwas* (*15th Kárttik*).—*F. W. Porter : Allahabad Settlement Report*, p. 18.

466. **Devil possession—Cure by flagellation.**—A curious case of superstition is now being investigated by the police of the Haveli Taluk. It appears that a girl of the Kunbi caste, aged 15 years, fell sick. Her mother and brothers having failed to cure her by medical treatment, came to the conclusion that the poor girl was possessed of a devil. To drive the devil away they gave her a sound beating. She patiently allowed herself to be treated in this manner for some time, and ultimately died from its effects.—*Morning Post, Allahabad*, *14th January*, 1891.

[For other instances of the expulsion of demons by flagellation, see Mr. W. M. Cooper : *Flagellation and the Flagellants*, and Colonel Dalton : *Descriptive Ethnology*, p. 256.—Ed.]

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467. **South Mirzapur—Aborigines—Treatment of disease.**—The Korwas do not believe in going to sacred bathing places or pilgrimages for the cure of disease, nor do they wear amulets. They are so degraded that they do not know the names of any jungle remedies useful in cases of illness. During the woman's menses she is not isolated: the only precaution is that for three or four days she is not allowed to do the family cooking. Defiled clothes are boiled and washed—not destroyed. Some Korwas tie on the necks of their children the roots of the *chitáwar* and *siyár singhi* as a protection against Bhúts and the evil-eye. The Patáris and Majhwárs believe in the efficacy of bathing in the Ganges in cases of serious illness. During disease they get the Baiga to pray to the local godlings, and on recovery make offerings and distribute charity. They also wear as amulets the *chitáwar* roots and *siyár singhi*. The Ghasiyas know of no other river but the Ganges efficacious for the removal of sin and the disease which usually follow as its punishment. They know nothing of amulets. They get the Baiga to propitiate the godlings during sickness, and do regular sacrifices on recovery. The Bhuiyárs also do not wear amulets, and only worship the village gods during illness. The Kharwárs, who are semi-Hinduised, believe thoroughly in pilgrimages as a cure for sickness. They wear the leaves of the bel tree, cloves and flowers selected by a Bráhman as amulets in cases of disease. During her menses a woman is kept apart and not allowed to cook for eight days, nor can she touch the house cooking vessels. She is not allowed to enter the kitchen or cow-house. She is kept in the outer verandah. After the eighth day she bathes and washes her clothes and returns to family life. The Pankas also believe in pilgrimage. It is the rule with them to give a brotherhood feast on returning from such journeys. They do not wear amulets except those already noted in the case of the Kharwárs. While these are worn they do not dread ghosts (*Bhút*). After recovery from illness, they worship Rája

Chandol, Devi Bhawáni and the village gods, and offer black goats and fowls. During her menses the only precaution taken is that for six or seven days the woman is not allowed to touch the cooking pots nor cook. The Bhuiyars limit her isolation to three or four days.—*W. Crooke.*

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468. **The following communication does not refer**—as at first blush it might appear—to the realm of Dahomey or the sunless forest beloved by Stanley's dwarfs. It is a verbal and literal transcript of a report received lately by the head of one of the wealthiest and not the least advanced of our Bengal Districts from an inspector of police on tour in the interior:—" As I conversed with a panch, who was also a supervisor in the late census, I was surprised to learn that the villagers all around, he, too, not excepted, are subject to a peculiar superstitious fear—that the cholera-monster, having a head resembling exactly a large earthen pot, visited them the night before as it used to do on such occasions. It was with great difficulty that he and his brother, a quack physician, were able to drive it from their house by regularly assaulting it with *láthis* (bamboo clubs). When I told him that it was merely a delusion, and that he should not give way to such credulous fears, the man, whose appearance showed that he was in great dread, smiled and said that as he had actually seen the monster with his own eyes yester-night, and had also seen the like, though of other phantastic shape, in other years, he would not believe that it was anything material. The man next said that the monster fears the explosion of guns; and as he luckily possesses one, he has been constantly firing the same during the nights. I instructed the man to take care of his wells and other drinking waters, and to use camphor and to burn incenses in his home, and also to see the same done by others of his village." A couple of years ago some wise men of another part of the same district enticed the cholera-demon into an earthen pot by magic arts, and clapping on the lid, formed a procession in the dead of night for the purpose of carrying the pot to a neighbouring village, with which their relations were the reverse of cordial, and burying it there secretly. But the enemy were on the watch, and turned out in force to frustrate this fell intent. A good, old-fashioned riot took place, in which, besides several heads, the receptacle containing the evil spirit was unfortunately broken ; and he escaped to continue his ravages. —*Pioneer*, 10*th March*, 1891.

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469. **Garhwal—Omen from flies.**—If flies fall in one's inkstand while writing it is considered a very good omen in this District.—*Aziz-ud-din Ahmad.*

470. **South Mirzapur—Spells used in famine, dearth, &c.**—Among the Korwas when a dust-storm comes the women stuff the house broom (*jháru*) into the thatch so that it may not be blown away. They know no means of causing the rain to cease. When rain fails all they say is—" *He Dev! He Dev! páni barsao!* " O Lord! O Lord! cause the rain to fall." They have no means of checking hail. When locusts come they get the Baiga to pray to the village gods. They offer up red lead and women's forehead spangles in the name of the locusts, so that they may not invade the village. The Pataris and Majhwárs only know that in such circumstances of danger the Baiga invokes the local gods. Among the Ghasiyas when locusts attack a village the Baiga catches two of them, decorates each with a little red lead and a woman's forehead spangle. He then lets them go, and all the others depart with them without doing any damage. When a whirlwind comes the women stand up, hold the thatch, and stick an iron or wooden spoon into it which causes the force of the wind to diminish. If a man were to touch the roof the wind would rise at once and sweep the whole thatch away. The only remedy for dearth is to invoke the village gods through the Baiga. The Bhuiyárs, like the Korwas, thrust a broom into the thatch to save it from the whirlwind. When rain fails the women pour water at the root of a pípal tree, and this is generally efficacious. Their remedy for locusts is the same as that of the Ghasiyas. The Kharwárs believe that when it is hailing it is a good thing to throw the piece of wood which fixes the pivot of the flour-mill into the courtyard. When rain is in excess and damages the crops the popular remedy is to shut up the mouth of the family salt-pot with earth, to smear some assafœtida on the ridge pole, and on the house-wall outside near the door they make a figure of a man in cowdung and fix little bits of cotton on all his limbs. When a whirlwind comes the Pankas make their women hold the thatch and throw the rice mortar and a piece of wood fixing the flour-mill pivot (*binuli*) into the courtyard.—*W. Crooke.*

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471. **Hiccups.**—To have hiccups is a sign that some one is thinking of you.

Hichkiyán bewaqt ati hain, Amír,

Waqt i murdan main kisé yád ágaya. (*Amir of Lucknow.*)

I have untimely hiccups, Amír.

Who is thinking of me when I am dying.—*Aziz-ud-din Ahmad.*

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472. **South Mirzapur—Aborigines—Places infested by Bhuts.**—All these people say that

Bhúts habitually resort to cremation grounds, and hence no one goes to such places at night. The forests of Sirguja have a very bad name as the abode of Bhúts. If any one goes rashly into such places he is attacked with diarrhœa and vomiting by reason of the Bhúts. It is only Ojhas and Baigas who know the proper spells (*mantra*) in such cases. Children who die unmarried turn into the special cemetery Bhút known as Masán. Such ghosts are in the power of witches who quarter them on whom they please. Baigas alone can deal with such cases. When Masán attacks any one it brings fever and vomiting and trouble of all kinds. The Ghasiyas deny having any dread of cremation places at night; but this feeling is very general among these people. The Pankas say that no one goes at night to a place called Báwanjhariya (the fifty-two springs), near Dudhi, owing to the Bhúts which infest it. Ojhas bury troublesome Bhúts there. They enclose them in the trunk of a wild plantain near a perpetual spring which flows from the rock.—*W. Crooke.*

473. **Garhwal—Shoe omen.**—If one shoe comes on another it is considered to be an omen of an impending journey.—*Aziz-ud-din Ahmad.*

474. **A Local Miracle.**—The following "Cock and Cow" story appears as a telegram in the *Patrika.*—"Curious phenomena at Sarungpore, March 3rd. Two fairs held annually at Bhainswar, Dewas district, in the name of Bijasan Debi—one in *Magh*, the other in *Bysakh.* In the recent *Magh* fair (Sudi 15th) after the sacrifice of a few goats, blood weighing about a pound, and of the color of milk, flowed from the head of a goat, aged six years and seven months. Then the blood changed into a red color. A cow was suddenly in pains of confinement, and remained ill for nine hours. A Rajputra ventured and pulled out the calf which appeared just like a lion—with a big head, long teeth, black stripes, faint color, shabby, and long tail. The monster, which was two yards in length, instantly died. The whole was personally seen by a police officer, Wamon Rao, and about a thousand visitors. The only difference (from a lion) was in hoofs and cows (*sic*), which resembled those of a cow. The cow is now in perfect health. Will naturalists give their opinion on these unnatural occurrences?"

475. **South Mirzapur—Aboriginal Tribes—Superstitions about Caves.**—The Korwas say that they do not dread entering caves, but when they go they arm themselves with an axe and rude spear. The Patáris and Majhwárs say that there are two caves in the Mircha and Banka hills in Sirguja. The Mircha cave is inhabited by a demon called Mahadáni Deo, who is a male. No one dares to enter this cave through dread of him. Many Baigas have seen his white horse tied up at the mouth of the cave. Green grass and horse-dung have also been observed there, but when any one approaches the place the horse disappears. This hill is called Mircha because wild pepper grows there in profusion. It is used by the people. Not even a Baiga can enter the cave. When they have to ascend the hill they offer a goat at the foot of it. In the Banka cave lives a Dáno (Dánava); no one can tell his name; but he worries people and requires constant propitiation. His special offering is a cock with black and white feathers, which is offered by a Baiga below the cave: a fire sacrifice is also made with butter and molasses, and some grains of rice are scattered in the direction of the mountain. No one dares, under any circumstances, to enter this cave. When this Dáno is enraged, a noise like "*gudgud! gudgud*" issues from the mountain. He is also occasionally heard shouting at night. He says: *khabardár ho! khabardár ho!* (be careful! be careful!) When cholera is coming he sometimes calls out that the disease is approaching. If any one approaches this cave he gets diarrhœa. The Ghasiyás, Bhuiyárs, Kharwárs, Pankas and Bhuiyás deny any superstitions about caves.—*W. Crooke.*

476. **Shikar—Omens.**—If you are going out for sport and some one reminds you to take a knife with you at the moment, it is very unlucky, and you are sure to return unsuccessful.—*Aziz-ud-din Ahmad.*

477. **South Mirzapur — Aborigines—The Churel.**—The Korwas say that if a woman dies in the delivery-room (*saurhi*) she becomes a churel, but they know no more about her. The Patáris and Majhwárs say that if a woman die in the period of pregnancy or uncleanness she becomes a churel. She comes in the form of a pretty little girl, wearing white clothes. Her feet are those of human beings. She sometimes seduces and carries them off to the mountains. Such men fall in love with the churel and remain under her control. The Baiga is called in to sacrifice a goat, and he releases the man from her influence. Women who die under such circumstances are buried, not cremated. The grave is filled in with thorns, and heavy stones piled on the top to keep down the churel. If any one die on a road sesamum is sprinkled about to keep the ghost quiet. The Bhuiyárs say that when even little baby-girls under 20 days old die they become churels. They live in stones on the mountains. They cause pain to men. The

remedy for this is to put some rice and barley on the head, turn round two or three times, and fling the grain in the direction of the jungle. Then the churel releases her victim. When she comes she comes in dream and seduces men by her fascinations. The Kharwárs say that when a soul leaves the body it becomes like the air and is seen by none; but when it comes on any one it does no good, but causes trouble. The Ojhas know spells (*mantra*), which are efficacious in such cases. Baigas also are useful, and do good by doing worship to the *deohár* or aggregate of village gods. Among the Pankas the churel lives in streams or in rocks on the mountains. They call in Ojhas to prescribe for people suffering from her.—*W. Crooke.*

478. **Stammering—A Panjabi cure for.**—Hang up a wide-mouthed earthen cup on a tree; keep it filled with water for forty days; let the birds drink out of it, and give the few drops that remain every day to the patient. At the end of the time the stammering will be cured.—*Chaina Mall.*

479. **South Mirzapur—Euphemistic titles for animals.**—The Korwas will not mention tiger, bear or jackal in the morning. They have no euphemistic titles. The Patáris, when they name the monkey in the morning, call him *hanumán*, and the bear *jatari*, or the creature with hair (*jata*). The Bhuiyárs, if they have to mention the monkey in the morning, call him *percharhaiya* or "tree-climber; they call the bear *dím khaiya* or "eater of white ants." They will not mention a Chamár, as he is a beef-eater, nor the *magar* (crocodile). The Kharwárs will not name the bear, monkey or donkey in the morning. They call the monkey *hanumán* and the bear *jigariya* or "he with the liver of compassion." The Pankas will not name the camel, donkey, bear or tiger. The camel is called *lambghíncha* or "long neck."—*W. Crooke.*

480. **South Mirzapur—Aborigines—Ghostly huntsmen.**—All the Korwas know that if any hunter is killed by a tiger he takes the form of that animal and runs at people in the jungle. The Patáris say that Baghesar, the tiger-demon, lives on the Churni hill; he sometimes comes down at night in human form and calls people by name at their doors. If any one answers him he becomes sick.—*W. Crooke.*

[This is a crude form of the legend of the Dúnd or headless horseman. See para. 233.—ED.]

481. **Meeting Omens.**—To meet a man or woman with an empty *ghará* (water-pot) while going out on some business is an unlucky omen. A jar full of water is, on the contrary, considered a good omen.—*Aziz-ud-din Ahmad.*

482. **South Mirzapur—Aborigines—Ideas as to the state of the soul after death.**—The Korwas say that the souls of the dead go after death to heaven or are re-born in subsequent births. The Patáris and Majhwárs say that the souls of the good go to heaven: those of the wicked wander about on the mountains and in the jungle. The Ghasiyas say that the souls of the dead turn into devils (*bhút*) and wander about. The Bhuiyárs say that the dead man's soul goes first to heaven to Paramesar. If he is proved good, he is re-born as a boy or girl in the same family and gains riches. If he is wicked his soul is not re-born, but is punished in the other world. He is shut up in an enclosure there and beaten. The Kharwárs do not know what becomes of the soul after death, but if the deceased was a bad man he becomes a *bhút.* If he was good he is re-born in his own or a relation's family. The Pankas say that when a man dies the messenger (*dút*) of Paramesar takes it to Paramesar, and there he meets with his deserts. If he is good he is re-born in his own or a relation's family and acquires cattle and riches. If he is wicked he becomes a *bhút.* The Bhuiyárs have no ideas on the subject at all.—*W. Crooke.*

483. **South Mirzapur—Aborigines—Theory of dreams.**—The Korwas tell me that a female ghost Reiya, who is a *bhútni,* is sent to worry them by witches in dreams. This ghost comes in female form. She sometimes comes into people's joints and causes rheumatism. The only people who can cure this are the Ojhas or wizards. The Patáris and Majhwárs say that the Rákshasa is the most powerful of the *bhúts.*

He comes in the shape of an old man with enormous teeth. He is of a brown colour, hair black, standing on end, and he is very ugly. If he comes to any one he may swallow you up. If from this fear fever comes, the Baiga priest is consulted, and he drives him off with an offering of rice and pulse. The Dáno also sometimes comes in dreams. He presses a man's throat and stops his breath. The Bhuiyárs say that there is a ghost called Jam or Yama, the god of death. He sits on people's breasts in their dreams, and they are unable to raise an alarm. He does no harm, but is much dreaded. The churel also comes in dreams. No one knows what she is like. They also know of Reiya bhútni. The Bhuiyárs say they see no one but their dead ancestors in dreams. The Kharwárs see many *bhúts* in dreams. Wild animals, tigers, leopards, bears also sometimes come in dreams and terrify people.—*W. Crooke.*

ANGLO-INDIA.

484. **Chunar—Sundial erected by Warren Hastings.**—There is a very fine stone Sundial in the Chunár Fort which bears the following inscription:—"Erected by orders of the Hon'ble Warren Hastings, Governor-General, &c., &c., by James S. Ewart, Lieutenant, 1784 : Latitude 25, 57′ 36″ N. Longitude 83, 09′ 15″ E. from Greenwich.

485. **Epitaph on Mary Brumstruph.—(Para. 125).** Several correspondents point out that these lines are taken from Pope's "Elegy to the memory of an unfortunate lady." (70—74).

486. **A few lines in honour of the late Mr. Simms, Senior Assistant to Messrs. Sheringham, Leith, Badge and Hay** :—

Who did not know that office-jaun of pale pomona green,
With its drab and yellow lining, and picked out black between,
Which down the Esplanade did go at the ninth hour of the day?
We ne'er shall see it thus again. Alas and well-a-day!
With its bright brass patent axles, and its little hog-mained tats,
And its ever jetty harness, which was always made by Watts,
The harness, black and silver, and the ponies of dark grey:
And shall we ever see it more? Alas and well-a-day!
With its very tidy coachman, with a very old grey beard,
And its pair of neat-clad syces, on whom no spot appeared,
Not sitting lazily behind, but running all the way!
By Mr. Simms's little coach. Alas and well-a-day!
And when he reached the counting-house, he got out at the door,
And entering the office, made just three bows and no more!
Then passing through the clerks he smiled, a sweet smile and a gay,
And kindly spoke the younger ones. Alas and well-a-day!
And all did love to see him with his jacket rather long
(It was the way they wore them when good Mr. Simms was young.)
With his nankeen breeches buckled by two gold buckles alway,
And his China tight silk stockings, pink and shiny—well-a-day!
With his little frill like crisped snow, his waistcoat spotless white,
His cravat very narrow and a very little tight,
And a blue brooch, where in diamond sparks, a ship at anchor lay,
The gift of Mr. Cruttenden. Alas and well-a-day!
Then from the press where it abode, he took the ledger stout,
And looked upon it reverently, both inside and without:
Then placed his pencils, rubber, pens and knives in due array.
And Mr. Simms was ready for the business of the day.
And even to the junior clerks his counsel it was wise,
That they shall loop their *l's* and cross their *t's* and dot their *i's*,
And honour Messrs. Sheringham, Leith, Badge and Hay,
Whom he had served for forty years. Alas and well-a-day.
And a very pleasant running hand good Mr. Simms did write.
His up strokes were like gossamer, his down stroke black as night,
And his lines all clear and sparkling like a rivulet in May,
Meandered o'er the folios. Alas and well-a-day!
And daily in a silver dish as bright as bright could be,
At one o'clock his tiffin came, two sandwiches or three.
It never came a minute soon, nor a minute did delay,
So punctual were good Mr. Simms's people. Well-a-day. (To be continued.)

AGRICULTURE.

487. **Sugarcane Flowering.**—Does sugarcane seed in this country? The general opinion here (Rohilkhand) is that it will not produce seed. I have never seen it in flower, but it may be that it is not allowed to stand long enough. I have planted some cane with the intention of allowing it to stand this year.—*H. Finch : Sháhjahánpur.*

[Apparently sugarcane does not seed in Northern India.—See Fuller and Duthie : *Field and Garden Crops*, I., p. 57.—Ed.]

488. **An enormous Fig Tree in Budaun.**—In the village of Karanpur, of parana Islámnagar, is an enormous bar tree (*Ficus indica*) known as the *Karanpur ki bari*. Its tendrils, which have taken root, cover nearly an acre of land, and the tree would afford shelter to a considerable encampment of people. In the very centre of the trunk is an old masonry vault, round which the tree has grown, and which is supposed to be a place where a widow committed satti.—*C. P. Carmichael : Budaun Settlement Report*, p. 53, *sq*.

[It would be interesting to collect authentic measurements of remarkable tree like this.—Ed.]

A vast "banyan" or fig tree has been discovered on the tiny Lord Howe Island, 300 miles from Pott Macquarie, in Australia, though the flora of this island-speck is more allied to that of New Zealand. The banyan tree is, however, very remarkable, for it covers between six and seven acres, and is thus inferior only to the greatest of those in India, though some of the latter are encouraged by artificial means in the development of the ærial descending roots which eventually become auxiliary trunks. Indeed, the celebrated banyan between Poona and Kolapore is the only one which Mr. Hemsley finds to be larger than the tree on Lord Howe Island.

489. **Irrigation—Early Regulations.**—The breaker of a dam to secure a pool, let the King punish by long immersion under water (Manu : *Institutes, IX.*, p. 279). Timur says in his *Institutes*—"and I ordained whoever undertook the cultivation of waste lands, or built an acqueduct, or made a canal, or planted a grove, or restored to culture a deserted district—that in the first year nothing should be taken from him ; and in the second year whatever the subject voluntarily offered should be received ; and that in the third year the duties should be collected according to the regulations."

490. **Fatehpur—Measures—Chauta Panth.**—There is another measure that is in general use in this district, denominated the *Chauta Panth*, which is deserving of notice. This measure is only made use of upon one occasion, which is this. :—Whenever the grain of a field is threshed and ready for storing in the threshing floor it is the custom for the barber (*nái*) to estimate the produce of such field by a measure called a *chauta* : 32 *chautas* are considered equal to one *panth* and for every *panth* so measured the barber is entitled to receive one *chauta* for his trouble.—*G. W. Kinloch : Statistical Report*, p. 37.

NUMISMATICS.

491. **Copper coins current in Fatehpur, N.-W. P., in 1851, excluding Company's coinage.**—

(1). *Jamnapári chanda chikna paisa* : value 6 or 7 damri : brought by merchants from Bundelkhand.
(2). *Kakraiti paisa* :—Ditto.
(3). *Madhosahi paisa* : weighs 16, 17 to 18 máshas : value 8 damri : current in all parts of the country.
(4). *Náwabi paisa* : weight $11\frac{1}{2}$ máshas : value 5 or 6 damri. Coined in Lucknow and brought to Fatehpur through Cawnpore.
(5). *Náwabi share sháhi paisa* : weight 12 máshas : value 4 damri : comes as No. 4.
(6). *Bála sháhi paisa* : weight $14\frac{1}{2}$ máshas : value 6 damri : brought from Bundelkhand.
(7). *Trisúli pataniya paisa* : weight $5\frac{1}{2}$ máshas : value 3 Company's pies : has been coined and circulated since the accession of the British Government.
(8). *Jhár sháhi paisa* : weighs 15 máshas : value 5 damri : coined in Jeypur. The circulation of this coin in this part of the country is very limited.
(9). *Gorakhpuri paisa* : weight 9 máshas : value 3 damri : not in circulation.
(10). *Gwaliyári paisa* :—Ditto.
(11). *Bharatpuri paisa* : weight one tola and 8 máshas : value 7 damri.
(12). *Nának sháhi (Lahore) paisa* : weight $9\frac{1}{4}$ máshas : value 2 damri.
(13). *Rewa sháhi paisa* ; weight $11\frac{3}{4}$ máshas : value 4 damri.
(14). *Ammanta paisa* : weighs $13\frac{1}{2}$ máshas. "This paisa contains one *rati* of gold, and if the gold has not been already extracted, its value is 3 or 4 annas : otherwise 6 damri only."
This is the paisa of Kanishka, the ordinary type. *Query.*—Why is it called *Ammanta ?*
(15). *Ramnámi paisa* : weight $8\frac{1}{2}$ máshas. "This paisa, which is coined in the Dakhin, also contains gold, about one rice grain weight. With the gold the value is from 3 to 4 annas ; and if the gold be extracted, 3 damri.
(16). *Náwabi Qutab Kháni paisa* : weight 12 máshas : value 5 damri : coined at Farrukhabad.
(17). *Náwabi Machchaliya paisa* : weight 12 máshas : value 5 damri : coined at Cawnpore and current in that district.

[The above list is taken from G. W. Kinloch's *Statistical Report of Fatehpur* : Calcutta, 1852. Mr. Kinloch gives good engravings of all these coins. Further information about these local coinages, which are so rapidly disappearing, would be welcome.—ED.]

492. **Coins of Chandragupta.**—The following paragraph appeared in a contributor's letter to the *Pioneer* of November 19th, 1883 :—" I may here mention the curious fact that the copper coinage of Chandragupta (Sandracottus), who defeated the Greek General Seleukos, was actually in circulation eight years ago, so far south as zila Bhágalpur. The coins were discovered by the Sub-Divisional Officer of Muddehpura in a native shop in a village of his district, where they were being used as copper pice. Coins of Alexander The Great are said to have been found at Durbhunga, but of this I am not certain."

The alphabet used on the Gupta coins is so closely allied to the Tibetan that it is possible that the name on copper coins of Chandragupta II., (*A. D.* 400) may have been correctly read. The coins, if the name was rightly deciphered, probably belonged to him. It is in the highest degree improbable that they should be referred, as the correspondent supposed, to the grandfather of Asoka.

Can any one give me further information on the subject ? Some years ago I made enquiries, but without success.—*V. A. Smith.*

LOCAL HISTORY.

493. **Benares—Fitch's account of, 1583-1591 A. D.**—"This is a great town, and great store of cloth is made there of cotton and sashes for the Moors. In this place they are all Gentiles, and the greatest idolators that ever I saw. To this town come the Gentiles out of far countries. Here, along the waterside, are many fair houses, and in all of them, or for the most part, they have their images standing, which are ill-favoured, made of stone and wood ; some like lions, leopards and monkeys ; some like men, women and peacocks ; and some like the devil with four arms and four hands. They sit cross-legged, some with one thing in their hands, and some another, and by break of day and before there are men and women who come out of the town and wash themselves in the Ganges. And there are divers old men, which, upon places of earth made for the purpose, sit praying, and they give the people three or four straws, which, they take and hold between their fingers when they wash themselves ; and some sit to mark them in the foreheads, and they have in a cloth a little rice, barley or money, which, when they have washed themselves, they give to the old men who sit there praying. Afterwards they go to divers of their images, and give them their sacrifices. In divers places there standeth a kind of image which, in their language, they call Ada (? *Adi* = pre-eminent), and they have divers great stones carved, whereon they pour water, and throw thereupon some rice, wheat, barley and some other things. This Ada hath four hands with claws. Moreover, they have a great place made of stone, like to a well with steps to go down, wherein the water standeth very foul and stinketh : for the great quantity of flowers which they continually throw into it make it stink. There are always many people in it, for they say when they wash themselves in it that their sins are forgiven them, because God, as they say, washed Himself in this place. They gather up the sand and say it is holy."—*Voyage to Ormus and the East Indies in Pinkerton's Collection, IX.*, p. 412.

North Indian Notes and Queries:

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POPULAR RELIGION.

494. **Gurui Festival—A Snake legend.**—(Para. 175). This festival is celebrated in most parts of the country on the Nágpanchami (5th day of the bright half of Sáwan) and also on other dates, such as the Dasahra in Jeth. It is chiefly a women's festival. On that day they make offerings to the dragon godling (*Nág deota*), and the girls float dolls in the water of any convenient tank or stream. The village lads then beat the dolls with long switches cut for the purpose. The origin of the festival is thus explained. When Rája Janamejáya celebrated the Sarp Jag in order to murder Takshaka, the serpent king, all the serpents were captured by spells and burnt. But Takshaka escaped, and was found to have taken refuge with Indra, on whose throne he took shelter in the shape of a mosquito. Indra was summoned to attend the sacrifice, and begged the life of Takshaka, which was granted on condition that he banished himself from the dominions of Janamejáya. Takshaka accordingly took the shape of a Bráhman lad and retired to the Caucasus. There he settled and married, and finally told his wife his story. She was unable to keep it secret, and the news gradually spread until it reached the ears of king Janamejáya, who sentenced Takshaka to death. Takshaka then requested Janamejáya to order every man in his dominions to kill his wife as revenge for his own wife's treachery. Janamejáya was unwilling to issue such a cruel order and consulted his ministers. Finally it was proclaimed that on the Nágpanchami, or snake feast, every woman, to prove her devotion to her husband, should make a doll and offer it up as a vicarious sacrifice for herself. Since then the festival has been regularly observed by Hindús.—*Balkrishna Lal.*

495. **Nagpanchami — Snake Festival.**—At Nágaur it is the custom to draw on the outside of the house five strokes in charcoal or red paint representing the five Nágas, which are then laved and anointed with milk, curds and butter.—(*Garrich : Archæological Reports*, XXII, p. 53.)

Query.—What are the *five* Nágas worshipped in this way, and is the custom general?

496. **Snake Worship in Upper India.**—At the meeting of the Asiatic Society, held on 20th April, 1891, as reported in the *Athenæum* of 2nd May, 1891, Surgeon-Major Oldham read a paper "On Serpent Worship in India." He began with the inquiry—"Who were the Nágas over whom,

according to the Rajatarangiri, Nila reigned when Kashmir was raised above the waters?" In the *Puranas* the Nágas are generally described as supernatural beings or actual serpents, and are consigned to subterranean regions. But in earlier writings they are mentioned as a people, and as ruling in the valley of the Indus and the neighbouring country, with Pátala and other cities as their capitals. The author identifies the Nágas with the Takhas, a Rajput tribe occupying the mountainous country to the eastward of Kashmir. These people have remained under more or less independent chiefs of their own race until comparatively recent times. They have escaped conversion to Islam, and have saved their temples and their idols from Muhammadan iconoclasts, and their religion from the orthodox Bráhman. Here the serpent gods are still worshipped with their ancient rites—not as dangerous reptiles nor as symbols, but as the deified rulers of a once powerful people. The serpent gods Sesha, Vasuki, Jahshaka, and others are represented in human form, but with the hoods of five, seven, or nine Nágas or cobras expanded over their heads, as shown in the illustrations to Fergusson's "Tree and Serpent Worship." Tradition asserts that these Nága chiefs were rulers of all the country round and of a great part of India. A yearly pilgrimage still takes place to a mountain lake, called the Kailás Kund, which is held sacred as having afforded a retreat to Vasuki when surprised by his enemy Garuda. The Takhas are a remnant of a powerful Rajput tribe who once ruled the Indus Valley and nearly the whole Punjab, and who sent out colonies to the coasts of India, Ceylon, and the Indo-Chinese peninsula and islands. The author observed that the legend of the churning of the ocean by the serpent Vasuki refers to the commerce carried on by that chief or his people with distant lands. He then went on to show that the Nágas were Asuras, that the Asuras were of the same race as the Suras or Devas, and that, consequently, the Nágas were an Aryan tribe. One result which the author arrives at is that the Buddhist and Jaina religions arose among the Nága people, and that Buddha himself was probably of the Nága race. Hence the close connexion between the serpent and Buddhism, which has given rise to so much speculation. Surgeon-Major Oldham sums up the results of his inquiries thus:—1. That the Nágas were a sun-worshipping, Sanskrit-speaking people, whose totem was the Nága or hooded serpent. 2. That they became known as Nágas from the emblem of their tribe, with which, in process of time, they became confounded. 3. That they can be traced back to the earliest period of Indian history, and formed a portion of the great Solar race. 4. That they, with other divisions of this race, at first occupied the north and west of India, but afterwards spread towards the east and south. 5. That some of these tribes, and among them the Nágas, retaining their ancient customs, and not readily admitting the ascendency of the Bráhmans, were stigmatized as Asuras. 6. That among a portion of the descendants of this people, Nága worship in its primitive form still survives, and that it consists in the adoration as Devas or demi-gods of the ancient chieftains of the tribe. 7. That the connexion between the serpent and the Buddhist and Jaina faiths can be thus explained. 8. That in all Asiatic countries it was the Nága or hooded serpent only which was held sacred.

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497. **South Mirzapur—Aborigines—River Worship.**—The Korwas have no idea of the kind. The Pataris and Majhwárs say that the Sikandar river is a tributary of the Kanhar. There is a deep hole in this stream, where no one dares to go. The water here comes from the infernal regions (*Pátál*). Here live a Nág and his wife the Nágin. In the middle of this hole is a Kuálo tree. The more experienced wizards, when a ghost in the neighbourhood becomes troublesome, make a hole in the trunk of this tree with a spear and imprison the ghost. They put a brass pan and cup near the tree. No one except an Ojha approaches the tree. Even the more experienced Ojhas go there very quietly and carefully. The path is very precipitous, and if any one falls into the hole he is never seen again. The Nág and his wife rule the other ghosts in this hole. The offerings to them are red lead, forehead spangles, antimony, goats, red coloured fowls and five pairs of cakes (*púri*). These offerings are made by Baigas for any one who has a petition to make. The Ghasiyas say that in the Nagar division in Bengal there is a stream known as the Gursando. Here there is a waterfall. Inside the water a golden stool and water-pot are occasionally observed. The water never reduces in volume. Many people, even Europeans, have gone there to see this. The place is full of crocodiles. They live in a deep pool under the waterfall. The Bhuíyárs, Kharwárs and Pankas know nothing of this.—*W. Crooke.*

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498. **Aerolites—Worshipped.**—Many of the more important lingams are certainly aërolites. A good instance of an aërolite which fell in 1880 at Sitamarhi in Bengal being worshipped as Adbhútnáth, or the "miraculous god," is given in Cunningham.—*Archæological Reports*, XVI, p. 32.

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499. **Himalayas—The Barat Ceremony.**—(Continued from para. 417.) "Upon my march from Srinagar I had observed preparations made for the ceremony called *Barat*, the

hero of which I learned lived in Tiri. On my arrival at that place I sent for him, and was visited by a man about sixty years of age, named Banchu, accompanied by his two sons, one about thirty, the other about fifteen, both his pupils. *Barat* is sliding down a rope fastened above and to a tree or post on some elevated point, and carried obliquely to some fixed object below to which it is attached. It is intended as a propitiatory right to Mahádeva, and is performed to avert some impending evil, or to procure the removal of any actual calamity. It was accordingly performed by Banchu when cholera was raging at Almora, and was supposed to have obtained that immunity from the disease which this part of the country actually enjoyed. Banchu brought me the articles employed on these occasions: a rope made of grass about three inches in diameter, a wooden saddle and two short sticks. The length of the rope used in his last descent was 1,200 cubits. The saddle is something like a shallow and short pack-saddle, without pads, and with a very sharp ridge. The ridge was a foot and four inches long, the sides or flaps were eight inches deep, spreading outwards, so that the breadth at the bottom was three inches and a quarter. The saddle was scooped out internally, nearly to the ridge, to let in the rope, which fitted it exactly. The sticks are fastened transversely from flap to flap, so as to give support to the thighs. The performer, bestriding the saddle, throws his body as far back as possible, and descends the rope rapidly by the effect of his own weight, aided by heavy stones fastened to his legs. Persons are stationed underneath with transverse cords to endeavour to catch him should he fall, and others stationed at the foot of the rope seize him and carry him some way forward, so as gradually to diminish the momentum of his descent. The performer is nearly senseless when he reaches the ground, and is for some time before he recovers: a collection is made for his benefit, and he derives no slender credit from his patriotic devotion. There does not seem to be much danger in the operation when there is adequate dexterity in the performer, as Banchu had achieved the feat sixteen times without encountering any serious mishap."—*Moorcroft and Trebeck: Travels in the Himalayan Provinces of Hindustan and the Panjáb*, I, p. 17, *sq.*

[Can any one give other instances of this remarkable ceremony?—ED.]

500. Ajudhiya—Jogeshwar.—The Mughal Emperor Babar in 1528, *A. D.*, ordered the image of the Mahádeo in this shrine to be sawn into two, which being attempted blood began to pour out of it. The Emperor being informed went himself to the spot, and after satisfying himself as to the correctness of the fact, ordered the men to desist. It is also said that he bowed and worshipped the Mahádeo and made offerings. The signs of the idol having been sawed are still visible.—*Raj Bahadur.*

501. Chhattisgarh—Small-pox Worship.—Máta, called also Bhawání and Kálika, is the well-known goddess of small-pox. She is greatly dreaded and universally worshipped, being carefully lodged in a thatched shed on the outskirts of the village. She is usually represented by a pebble, a trident, an earthen lamp and a pot for milk or water being its necessary adjuncts. She is worshipped in Baisákh with sacrifices of fowls.—*P. N. Bose: J. A. S. B.*, 1890, p. 275.

502. Saivite and Vaishnavite.—In article 149 the forms *Saivite* and *Vaishnavite* are used. Is there any reason for going beyond the simple transliteration of the Indian names *Saiva* and *Vaishnava?*—*G. C. Whitworth: Násik.*

503. Sayyad Salar Masaud—His Invasion of Budaun.—Sayyad Sálár Masaud Ghází, nephew of Sultán Mahmúd of Ghazni, invaded Budaun in the year 429 Hijri, *A. D.* 1028. A battle was fought with the then Rája of Budaun, who was defeated, and the Sayyad took possession of the city. Míran Malhan, the tutor of Sayyad Sálár, and Burhán Kattal, a noted chief, fell in this battle: the former inside the Fort, near the Police outpost of Míranji, and the latter outside the Fort, near the Mandái Darwáza. They both lie buried in Budaun. Many other followers of Sayyad Sálár also fell in this battle, and were buried outside of the city in a large cemetery to the west thereof on the Bilsi road. Many of them also lie buried in the suburban village of Lakhanpur, about three miles to the west of Budaun. A fair is annually held in this village in the month of May in honour of Sayyad Sálár.—*C. P. Carmichael: Budaun Settlement Report*, p. 6.

504. Punjab—Loharu—Dog Worship.—A common-looking grave is much respected by the people, especially Hindús of Lohárụ. It is said to contain the remains of a dog formerly possessed by the chief of the victorious Thákurs, which is credited with having done noble service in battle, springing up and seizing the wounding warriors' throats, many of whom it slew. Finally it was killed and buried on this spot with beat of drum, and has since been an object of worship and homage. "Were it not for the Sagparast of Naishapur mentioned in Khusru's charming darvesh tales, this example of dog worship would probably be unique."—*Cunningham: Archæological Reports*, XXIII, p. 26.

[Dog worship is not so uncommon as this would represent. They are worshipped in Nepál at the *Khishi púja*, and habitually in the plains in connection with the worship of Bhairon and Khandoba. Further examples are worth collecting.—ED.]

505. **Garhwal—Sunadri Devi.**—This local Devi is chiefly worshipped and respected by Negi and Ravat Chhattris of the hills. Her temple is situated at Gogwará, some miles distant from Pauri, and is an old pakka building containing three rooms.—*Aziz-ud-din Ahmad.*

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506. **Ladakh—Hanging rags on trees.**—"On the top of the pass, which was a level three hundred yards broad, stood the usual accumulation of stones and rags, to which the Banka had entreated I would contribute, as the omission would offend the genii of the mountain, and would be punished by some awful catastrophe. I accordingly propitiated the spirits of the pass with the leg of a pair of worn out nankin trousers, and gratified my people by ordering a sheep to be killed for their entertainment when we had reached the foot of the ghât."—*Moorcroft and Trebeck : Travels in the Himalayas*, I, p. 428.

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507. **Snake Worship.**—(*Note* 306). A child when a year or three years old, *i. e.*, at odd years' age, is first shaved at the shrine of some Devi (goddess), and the hair is never dedicated to a serpent. It is, however, not thrown away, but is safely deposited at some place where it may not be trodden on. The snake, when seen at night time, is not called out by its name, but is termed *mámú* (maternal uncle). Milk is served out to snakes in Sáwan (July-August) on the 5th of the lunar fortnight, and the day is called Nagpanchmi, and is celebrated with great *éclat*. The popular belief is that the person offering the milk will be safe from snake-bite.—*Kakku Mal : Fyzabad.*

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508. **A holy place in charge of women-priests.**—The Turturia shrine is served by women, who are suspected to be modern representatives of the Buddhist nuns.—*Archæological Reports*, XIII, p. 147. Can any one give another example of priestesses in charge of a Hindú shrine?

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509. **Nepal.—Sacred Fish.**—"In proceeding from Makwanpur to the village of Hetaura, you pass through a sort of strait formed by a low ridge or spur of the Makwani Hills, and the Karra, which in this place abounds astonishingly with fish. This place is held in great sanctity by the more pious classes of Hindús who have dignified it with the name of Nágdeo, or the Divine Serpent, and who, so far from disturbing the fish which swarm here, rarely pass without feeding them."—*Colonel Kirkpatrick : Account of the Kingdom of Nepál*, p. 25.

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510. **South Mirzapur—Aborigines—Jungle deities.**—The Patáris say that the jungle demon is a Rákshasa who lives in the jungle and on trees. When a pregnant woman dies, or dies after her confinement, she becomes a churel, and takes up her residence in the jungle. The Ghasiyas say that the jungle goddess is Bansapti Máta. When any one goes into the jungle they say:—"O Bansapti Máta! protect me." But there is no regular worship, nor any special shrine to her. The Bhuiyárs say that in the bíra tree the demon Baghesar (the tiger-god) and the Rákshasa dwell. Dános live in the semal or cotton tree. The forest deity at the village of Arghat is Donjana Sádh: he lives in a stone. Among the Kharwárs the Baiga worships Bansapti Máta in the hot weather (Jeth-Baisákh) with an offering of a fowl. There is a noted Dáno who resides in a kela tree, in the village of Dhuriya, at the confluence of the Gutiya and Kanhar rivers. When bhúts are troublesome in the neighbourhood the exorcisors (*Ojha*) take them there and bury them, so that they become harmless. When a pig is offered to this Dáno he never releases the bhúts which are committed to his charge. The charm they use is—*kál, kál : jug, jug : bárah kál : terah jug : yih bhút phirné na páwé : ghora ko sing jamé : aurat ko mochha jamé : dharti ulté : pirthi ulté : tab bhi bhút na ulté.* That is to say, "from age to age, from period to period, for twelve ages and thirteen periods, may this bhút not be able to wander: until a horn grows on the horse and a moustache on the woman: until the earth and the world are overturned: even then may this bhút not move!"

When Bansapti Máta, the jungle goddess, is displeased with any one, she allows him to be seized by a tiger or leopard.—*W. Crooke.*

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511. **Bengal—Minor Swinging Festival—Dharmaraj—Worship of a Log.**—In addition to the great swinging festival, there is held in the month of Baisákh a swinging festival on a smaller scale, in honour of an inferior god named Dharmaráj. This festival is by no means prevalent throughout the country, but is confined to particular localities. In connection with the swinging festival of Dharmaráj in some places is worshipped in this month a log of wood dignified with the name of Debánsi, or partaker of the divine nature, and to which is attributed the rare quality of visiting sacred places through subterranean roads.—*Calcutta Review*, XVIII, p. 51.

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512. **Barmayan a Yogini.**—This goddess is worshipped at Nágaur, in the Punjáb. Her representative is a Bráhman woman who presides over the shrine. Mr. Garrich (*Archæological Reports*, XXIII, p. 57) says she is a Yogini. She is certainly not one of the eight regular Yogini

attendants on Durga. Can any one give any account of her?

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513. **South Mirzapur—Aborigines—Animal worship.**—The Korwas on the 15th of Kártik rub the horns of their cattle with oil: good food and salt are given on that day to the cattle. The Ghasiyas oil their cattle's horns and give them extra food on the Diwáli. Most of these tribes do this and light a special lamp in the cow-house to ward off rinderpest.—*W. Crooke.*

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514. **Satti Monuments—Position of.**—General Cunningham incidentally remarks (*Reports*, XXI, p. 101) that during his long sojourn in India he had observed that nearly all the satti monuments are placed on the western bank, either of a stream or reservoir, with the face towards the east.

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515. **South Mirzapur—Aborigines—Tree Worship.**—The *Sákhu* or *Sál* is the sacred tree of the Bhuiyárs, and under this is always placed the *mánrar* or shrine of the local gods. When the *mánrar* tree falls it is never replaced, but a stone takes its place. The *birá* tree is recognised as the shrine of the tiger-god Baghesar, but only the particular tree in which the deity is located by the power of the Baiga or priest.—*W. Crooke.*

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516. **Kumaon—Propitiatory Rope-riding—Human Sacrifice—Relics.**—(Continued from para. 499). Formerly if a Bádi fell to the ground in his course, he was immediately despatched with a sword by the surrounding spectators; but this practice is now, of course, prohibited: no fatal accident has occurred from the performance of this ceremony since 1815, though it is probably celebrated at not less than 50 villages in each year. After the completion of the sliding, the *bast* or rope is cut up and distributed among the inhabitants of the village, who hang the pieces as charms at the eaves of their houses. The hair of the Bádi is also preserved as possessing similar virtues. It being thus made the organ to obtain fertility for the lands of others: the Bádi is supposed to entail sterility on his own: and it is firmly believed that no grain sown with his hand can ever vegetate. Each district has its hereditary Bádi, who is supported by annual contributions in grain from the inhabitants, and by remunerations for his performance at the occasional festivals in question.—*G. W. Traill: Statistical Sketch of Kumaon. Edited by J. H. Batten*, p. 69.

[The account given of this by Mr. E. T. Atkinson, *Himalayan Gazetteer*, II, p. 834 *sq.*, is merely a repetition of this. This remarkable custom deserves closer investigation.—ED.]

517. **South Mirzapur—Aboriginals—Worship of the Earth Goddess.**—The Korwas say that they consider Dharti Máta—Mother Earth—a deota. She lives in the village in the general local shrine (*deohár*) under a *Sál* tree (*Shorea robusta*). In the month of Aghan (October-November) she is worshipped with flowers and the sacrifice of a goat. When she is worshipped the crops are good, and there are no epidemics. The Patáris and Majhwárs also recognise her as the village goddess, and worship her in Sáwan (August). The Baiga offers to her a goat, a cock and cakes (*púri*). She is also worshipped in Kártik before the gram and barley are sown. When the crop is ready she is worshipped on the threshing floor before winnowing begins. The flesh of the animals offered is consumed by the males and unmarried girls. No grown up girl or married woman is allowed to touch the flesh. The Ghasiyas consider Dharti Máta a goddess. She is the village goddess, and is presented with a ram or goat and cakes (*púa, suhári*). This offering is made by the Baiga, for whom the materials are provided by the villagers. She and Dungiya Sádh are their special village deities. In the village of Arghat the village deity is called Pachaura. His priest is a Baiga who is called Pradhán. In his absence his son or grandson does the offering. The goat should be grey coloured and the fowl speckled. The usual offering is a cock. When a cock is not forthcoming a hen is offered. This service is done on the 10th Kuár, and occasionally in Sáwan. They have no special offering at sowing, reaping or winnowing. The Kharwárs also worship Dharti Máta. This is done at the shrine (*mánrar*) outside the village. This service is done in Baisákh (May-June) before wood-cutting and ploughing begin. In Sáwan they do to her the *haryári púja* at the transplanting of the rice. In Aghan they do the *kharpúj*, which is the ceremony at the cutting of the grass for thatching. A cock of any colour is offered. *Mahua* and parched gram, mixed together, are also presented. After this they begin to parch the *mahua* for food. Until this ceremony is over it is boiled. At the service in Baisákh, too, *mahua* is offered. In Sáwan the offering is molasses, butter, a fowl and cakes. In Aghan, in addition to these things, liquor is also presented. All this is done by the Baiga, and he receives all the offering, part of which he presents to the worshippers. No woman is allowed to be present at the offering. The Pankas make similar offerings to the earth goddess at the special periods of agriculture. Until this is done they do not sow the seed or bring the produce home. A pig and some liquor are also sometimes offered at the seasons of sowing and reaping. The Bhuiyárs have practically the same customs.—*W. Crooke.*

SOCIOLOGY.

518. **Khonds—Human Sacrifice—Earthgoddess—Game.**—The fields of the tribes who did not practise human sacrifice were strictly guarded by night and day lest an enemy should desecrate the soil by introducing a shred of the flesh, while they avowed, it may be observed, their somewhat contradictory fears from such an act, first and chiefly, lest the wrath of their greater deities should arise to their destruction, cursing their soil with barreness, and denying them offspring; and, secondly, lest some of their lesser gods should acquire a taste for the dreadful food, and desire to be gratified with it in future. For it was believed that experience had proved the latter to be a well-grounded fear. In a spot of jungle at Kattingia, which was very valuable as the constant resort of wild animals, for the sake of a salt which effloresces on its soil, some people of Gadapur, several years ago, buried a fragment of the flesh of a victim. From that time forth no game has been killed there by the huntsmen of Kattingia, while those of Gadapur find it with unfailing certainty. These are believed still to supply the *genius loci* with the desired food. The Khonds of the village of Mahrigúdi having been accidentally asked to dig some holes for the stakes of a grass shed in my camp, expressed their readiness to fell wood, but declined to disturb in any way the surface of the earth at that particular time, the days immediately preceding the full moon in December, when it was being broken all round for the reception of the flesh of victims: and it may be observed that a Khond or a Hindú who has been present at a sacrifice would have run the risk of being put to death were he to approach a non-sacrificing village within seven days after the ceremony, but after that time he is reckoned pure.—*Selections, Government of India, V, Human Sacrifice and Infanticide*, p. 44.

519. **Panjab Turbans.**—Some Hindús will not wear a white turban so long as their father is alive.—*Ghulam Hussain : Kasur.*

520. **Bikaner—Right of Jats to confer the Tilak.**—The headman of the Ját sub-clan of Godára has the right of placing the *tilak* or mark of inauguration on the forehead of every chief when he ascends the throne. This practice has prevailed since the foundation of the present dynasty.—*Rajputana Gazetteer*, I, p. 193.

521. **Instances of crime committed for the most trifling causes, taken from the Nizamat Adalat Reports, N.-W. P.**—The prisoner's goat had strayed to a spot near the house of deceased, where some grain belonging to her was stored for threshing. Her son, a boy of 15 years, seeing the prisoner, remonstrated with him and abused him. The prisoner returned the abuse, and the mother coming out at the time abused him. He drew his sword which he had in his hand, and in a sudden rage killed her with one blow on the neck. (*Dharmua, 27th September*, 1852). Prisoner murdered his companion because he refused to clean some dishes which they had been using. (*Dwarka Das, 17th Feburary*, 1853). The prisoner administered poison as cough medicine to four persons, one of whom died. There was no apparent motive except a quarrel about the drowning of a buffalo which the Judges disbelieved. (*Jodha, 3rd May*, 1853). The husband of the prisoner coming home abused her for not having food ready. She jumped into a well with her infant child, which was drowned. (*Musst. Gurabiniya, 8th July*, 1853). Deceased and other women were making their offerings at the shrine of Debi when the prisoner rushed in with a drawn sword and killed deceased. He had previously been put under restraint by his relations for his extravagant conduct, caused, as they said, by disordered intellect. His own statement does not indicate insanity before the murder, and his examination on the day of murder shows exasperation at the treatment to which he had been subjected, and an expressed resolve to commit some violence which might bring his relatives into disgrace and free himself from their guardianship, but no madness. The Court found that he was a responsible agent, capable of discriminating between right and wrong. (*Girdhari, 20th July*, 1853). Prisoner was asleep in his house with a daughter aged 9 and an infant of 18 months. The infant woke, was restless and cried. He ordered the elder girl to get up and pacify it. Not obeying the order on the instant the prisoner, being seized with ungovernable rage, took up a hatchet lying near and severed the neck of his daughter, fairly decapitating her at the second blow. (*Bhikari, 3rd August*, 1853). The prisoner murdered his mother and cousin, and attempted to murder his brothers in a quarrel about the conduct of his wife. (*Dataram, 19th August*, 1853). The prisoner murdered his father, mother and brother because they interfered with his intrigue with his brother's wife. (*Mindhiya, 31st August*, 1853). It does not appear that there was any provocation beyond the irritation caused by some verbal dispute about watering cattle. Prisoner aggressively and with a dangerous weapon goes to the spot and murders his unarmed brother with a sword. (*Dilsukh, 17th December*, 1853). Prisoner irritated by abuse from his brother's wife broods over it and murders her in the middle of the night with a knife. (*Lal Khan, 9th January*, 1854). Prisoner kills his wife with a sword apparently because she refused to give him some water. (*Nand Lal, 14th January*, 1854).

522. **Khonds—Infanticide.**—The usage appears to have existed in these tracts from time immemorial, and in them generally the life of no female child is spared, except when a woman's first child is a female, or when the head of a tribe or of a branch desires to form connections by intermarriage. The infants are destroyed by exposure in the jungle ravines immediately after birth, and I found many villages without a single female child.—*Selections, Government of India, V, Human Sacrifice and Infanticide*, p. 47.

523. **Prohibited Marriage Degrees—Jats.**—The phrase used is *chár dúdh bachté hain*—that is, relationship within four generations (milk).—*Rajputana Gazetteer*, I, p. 166.

524. **Gonds—Manner of using the Bow and Arrow.**—Like the Khonds the Gonds are fond of hunting, and pursue the sport with an eagerness and ardour found only among people of the forest. Their long hair is fastened in a knot behind, and is generally their only covering to the head from poverty, not choice. When employed in the chase they hang their spare arrows by the barb to their hair with the point of the arrow upwards, and the feathered heel hanging between their shoulders. The arrow for use is carried fixed on the bow-string, and pointed directly to the front. When game is sprung the left hand raises the bow till the arrow points to the zenith, when it is brought *down* to bear on its object, and at short distances of 16 or 20 yards they seldom miss a deer. At objects further off they do not care to shoot. —*Selections, Government of India, V, Human Sacrifice and Infanticide*, p. 21.

[Any account of the use of the bow and arrows by jungle tribes would be worth recording.—ED.]

525. **Rajputana—Wedding ceremonies of the Bhils.** (Continued from para 48). Some four or six months after the betrothal arrangements for the wedding are set on foot. The boy's father takes a present of clothes – a sheet, petticoat and a bodice for the girl who at once puts them on. Her father, if well-off, kills a buffalo; if poor, a goat and gives a feast to all the village and to the boy's father and all his friends. On this occasion a Bráhman is called in, and on the receipt of four annas from each, the father fixes some auspicious day for the wedding. Half of the amount previously fixed upon is now paid to the girl's father in cash and the remainder in kind, in the shape of a bullock, &c. On the day fixed by the Bráhman for the wedding the boy, after being well anointed with *pít*, a mixture of turmeric, flour, &c., proceeds to the girl's house accompanied by all his friends and relations. They halt at the borders of the village whither the girl's father, with all his friends and accompanied by drummers and women singing, proceeds to meet them, and after performing the ceremony of *tilak*, that is, marking the the boy on the forehead with saffron, escorts them into the village, and settles them down under some large tree, or in some other convenient spot. The girl's father then returns to his house, and the boy's father pays certain customary dues. On the evening of the wedding day a great feast is given by the bride's father; and the bride and bridegroom are provided with a separate hut for the night while their friends get drunk. Next morning the bride's father presents his daughter with a bullock or a cow, or with any worldly goods with which he may wish to endow her, and after presenting the boy's father with a turban, gives him leave to depart.—*Rajputana Gazetteer*, I, p. 118 *sq*.

526. **Panjab—Birth Ceremony.**—At the birth of a boy among Bráhmans, Chhattris and Vaisyas the menial servants, such as the gardeners, barbers, &c., present some green grass to the master of the house and receive a present in return.—*Chaina Mall.*

527. **Khonds—Witchcraft.**—The belief of the Benniah Khonds upon the subject of witchcraft and magic influences in a considerable degree nearly all their habits of life: and they retain, with respect to them, nearly unmodified the ideas of the Maliah Khonds of this quarter. But while the Hill tribes exact compositions in the spirit of these usages for injuries inflicted by those arts, the Khonds of the low countries, following an ancient but long-disused Hindú practice, have, until very recently, assigned to them the extreme penalties which have been generally their meed elsewhere. The views of the Khonds upon this subject are chiefly founded upon their peculiar doctrine that death is not the necessary and appointed lot of man; but it may be incurred either as a special penalty for offences against the gods by their appointment or by magical agency purely human. The gods are held to inflict death either by ordinary means, as by a wound received in battle, or by the agency of men who are endowed by them with the power of transformation (called Mlípa), which enables them to assume the forms of wild beasts for the purposes of destruction, or to enter into other men's bodies to cause disease and death: and this gift is considered to be very commonly dispensed, as the Khonds, at least of these districts, attribute all deaths by tigers to persons so endowed: for they believe that the gods did not create the tiger to prey upon men, but to hunt, to provide food for him, much game being left to them by this animal in the open cultivated spots in the valleys where it generally strikes down its prey: and all sickness is in the same way attributed to a god or to a man who is thus gifted. Magicians are, however, believed to have

acquired the power to take away life at pleasure without reference to the will of the gods by dark and impious acts which are purely human.—(*Selections, Government of India*, V, *Human Sacrifice and Infanticide*, p. 41).

528. **Glass.**—Glass is a most inviting addition to a Hindú household in Southern India. To look at a glass in early morning as soon as one leaves his bed is considered as a good omen. Good luck will be the result for the whole day. Males and females in Southern India delight to have one or several looking-glasses in their houses in proportion to their wealth and taste. But looking at a glass is allowed only in the day time, from 6 A. M. to 6 P. M. No respectable gentleman or lady would look at a looking-glass in the night time. The person who does so in the night time is supposed to be born a dancing-girl in the next life.

In the district of South Kanara no respectable lady would have in her possession a looking-glass. It is considered very indecent in her to have a looking-glass. When these ladies have to mark their foreheads with coloured turmeric powder (*kumkuma*) they take a plantain leaf and cut in it a parallelogram in the shape of the mark to be put on the forehead, and placing the leaf there and dragging the powder by their finger through the parallelogram, mark their faces. It is very curious that while the whole of Southern India takes no objection to use looking-glass, South Kanara ladies alone should have such an abhorrence to it, though now-a-days the young wives of educated people stealthily like to own one or two looking-glasses. I wish to know whether such a great objection to look at a looking-glass prevails in other parts of India.

Broken looking-glasses ought to be thrown away. However beautiful a looking-glass may be, when once it is broken in any part of it, it should never be kept in the house, but thrown away. For poverty is supposed to result from possessing a broken looking-glass. The face of the person who looks at a broken looking-glass is supposed to become disfigured.

Looking-glasses should not be given to a child within three years of age. For by looking at it the baby is supposed to become dumb. Dumbness in after age is attributed to the party having looked at a looking-glass while young. These are the beliefs about glass that prevail in Southern India.—*Pandit S. M. N. Sastri: Madras.*

529. **Panjab—Purbiyas—Use of Fire.**—No Purbiya will allow any one else to take fire from his hearth while he is cooking.—*Chaina Mall.*

530. **Sign of respect.**—Respect by the inferior to the superior is expressed in many ways in Southern India. The upper garment is removed, and the inferior, naked in the upper part of the body and with his arms folded crosswise on his front, appears before his master. This is considered as a sign of respect. In several cases he shuts his mouth with his right palm, both the hands remaining folded in the same way as before. When the master issues any order the servant says with his right palm, half-shutting the mouth, *Svanú, Buddhi adiyne*, &c., meaning my lord, I have received sense now, your humble servant, &c., &c.

Besides these, as a common salutation, a Sudra will always lift up his joined palms and the Bráhman will bless him with one only, and that the left arm a little raised up from its natural position. An orthodox Sudra will relent if his Bráhman master lifts his right palm. For the right palm of the religious Bráhman is supposed to contain fire (*agni*), and hence if it is lifted up he is supposed to curse rather than bless his servant.—*Pandit Natesa Sastri: Madras.*

531. **Oudh—Rules about Fasting.**—The eleventh day after the full and the same day after the new moon are held as fasts by the majority of all the higher castes, but the twelfth observed as a feast, yet I heard that there are some who hold the fast on the twelfth and not on the eleventh.—*G. Woulfe: Balrampur.*

532. **Birth Customs—How to bring up an eight months' child.**—When premature deliveries take place, when a mother brings to bed a child in the 8th month of her pregnancy, the thus-born child is made to spend two months more in a tender plantain leaf thickly smeared over with castor oil. Every day the leaf is changed, and in this bed it lies till the two more months in which it must have lain in the womb are over.—*Pandit Natesa Sastri: Madras.*

533. **Bombay—Persia—Standing on one leg.**—Before I had been a fortnight in India I witnessed this curious custom at Ságar, in the Central Provinces. The performer was a Mahomedan butcher at that station; it was the custom for at least three or four butchers to come each morning to the back verandahs of the houses for orders. One man had been told the previous day that his services would not be required in future since the meat he supplied failed to give satisfaction. He, however, put in an appearance, and his mode of begging for forgiveness was that of standing on the left leg, the right leg was raised, and the sole of that foot rested against the calf of the left leg. His hands were at the same time joined together in an attitude of supplication.

Is this position of abject submission now-a-days peculiar to Mahomedans only, or do Hindús practise it also? That these latter did so at one time seems pretty evident from one of the sculptures at the so-called seven Pagodas near Madras, in the one called Arjuná's penance—Arjuná's lower limbs are in this same position, but his arms are raised above his head.—*Cosmopolitan.*

534. **Children not to be touched by certain persons.**—Among South Indian Hindús there prevails a custom that wives who have slept with their husbands the previous night should not touch in the next morning before they have bathed babes under one year of age. If the woman, contrary to the rule, touches the child, it is supposed to grow lean and lean, and die in the end; this is supposed to be still surer if the woman, who is supposed to bave touched the child, happens to become pregnant. As the pregnancy in her increases the child she has touched is supposed to grow waning. The life essence of the child she has touched is supposed to pass to the child in her womb.

To prevent such a calamity precautions are taken by placing round the neck of the child she has touched a leather bag containing a dead lizard or some similar charm.

When any child shows symptoms of growing lean, whether it proceeded from such a cause as the touch from a woman who had slept with her husband or not, it is always supposed to be so. An old grand dame is consulted, who always gives out such a cause. Then a lizard from a palmyra tree, which is always supposed to have more effects than other lizards is brought and killed and tied, enclosed in a leather bag, round the neck of the child growing lean; and after such a charm has been placed the embryo in the womb of the mother who has touched the child is supposed to decay little by little, and as it decays the touched child is supposed to recover.

But when the suspected party happens to be a close relative of the party whose child is supposed to be going down in health, a similar leather bag is given to the guilty mother also, if she is pregnant, to be worn round her neck or to her new-born baby if she has already brought to bed a child. By doing so both the child touched and the child in the womb or new-born are supposed to be saved.

This practice prevails more in the Telugu than in the Tamil country in Southern India, and it would be rather curious to know whether such practices prevail in other parts of India, and whether any explanation can be had for it.—*Paṇḍit Natesa Sastri: Madras.*

535. **Panjab—Basant or Spring Ceremony.**—All Hindús dye their clothes yellow and celebrate the coming of spring with songs and congratulations. This is very popular among the menial servants and hangers-on of rich people, who present their masters with the leaves and flowers of the mustard, and receive something as a present.—*Chaina Mall.*

536. **Marriage Customs in South India.**—In the last day of the marriage the bride and bridegroom, when they happen to be young children, are dressed in a contrary way. The bride assumes the bridegroom's dress and *vice versâ.* A *tamasha* takes place, in which the bride and bridegroom, in their exchanged dress, question each other, the bride all along speaking as a bridegroom and the bridegroom as the bride. This is called ánvesham and penvesham—the male disguise and the female disguise.—*Pandit Natesa Sastri: Madras.*

537. **Muzaffarnagar—Funeral Ceremonies.**—Kriya baithna is the phrase for going through the funeral ceremonies. The chief worshipper or mourner wears a white sheet (*chádar*), and for 13 days goes every morning to bathe at the village tank. On these visits he makes balls of wheaten flour known as *ghilola* or *pind*, and throws them into the water, and repeats appropriate *mantras.* During this time none of the family of the deceased sleep on beds, as they are liable to the evil influence of the spirit of the deceased, who has not yet been properly laid, and pervades the neighbourhood, doing mischief of all kinds to those who are obnoxious to him. On the 3rd day after death the four men who took up the corpse cage (*pinjri*) to the cremation ground go there to collect the charred bones. The phrase is *phúl chugna.* These are, in due course, taken to the Ganges or Jumna. The 10th day is the *daswán*, when all the family shave. On the 11th or *ekadasha* the property of the deceased is given to the Mahá Bráhman or funeral priest. He also gets other presents, and occasionally a cow. This is usually a very bad one, and *Mahá Bráhman ki gáe* is a popular phrase for a particularly bad animal. But people give more valuable presents—horses, carriages (*rath*), etc. On the 13th or *terahvin* 13 Bráhmans and the brotherhood should be fed, and the Bráhmans get presents. From that day the family begin to sleep on beds again. After six months comes the *chahmáhi* ceremony, when Bráhmans are fed, and the same is done at the *barasaurhi* or anniversary, when also it is a good thing to leave a dish of food for the spirit of the deceased.—*W. Crooke.*

ETHNOGRAPHY.

538. **Bauriyas—Bawariyas—Their account of themselves.**—(Para. 461). The Bauriya caste was originally Rajpút and our ancestors came from Márwár. We have seven clans (*got*)—*Puár*, *Soharki*, *Dabas* alias *Dábi*, *Chauhán*, *Tunwar*, *Dhandara* alias *Dhandhal* or *Kolí* and *Gordhí*. We have also the *Chami* clan, making eight. Two or three centuries ago, when the Emperor of Delhi attacked the fortress of Chitor and besieged it for 12 years for the sake of the Princess Padmani, the country became desolate and reduced to great distress: we were obliged to emigrate in search of subsistence and employment and disperse: some went to one country and some to another. Those that came into the Delhi territory were called *Bauris*; those who went to the Gwalior territory were called *Magíns* and *Bagorras*. To the eastward they were called *Baddhiks*, and in Malwa *Hábúras*. What they have been called in other parts I know not. We are not people of yesterday; we are of ancient and illustrious descent. When the Diwán (*sic*) Ráwan took away the wife of the god Rám, and Rám wanted to recover her, men of all castes went to fight for him in the holy cause. Among the rest was a leader of the Bauris called Pardhi, whose occupation was hunting. When Rám vanquished his enemy and recovered Síta, he asked Pardhi what he could do for him. "Grant," said Pardhi, "that I may attend your majesty, mount guard, and hunt in the intervals of leisure, and I shall have all that my heart wishes." The god granted his request, and his occupation has come down to us. (To be continued).—*Selections from the Records of Government, N.-W. P., Vol.* I, p. 381, *sq.*

539. **South Mirzapur—The Baiswar Tribe.**—(Continued from para. 462). When the auspicious time comes the bride's barber comes to where the bridegroom's party are staying with a little molasses in a brass tray, and feeds the bridegroom with this, and invites him to come and be married. Then, escorted by the Bráhman, barber and his friends, he goes to the bride's house. The bridegroom's father takes with him a present of clothes and jewellery for the bride and her mother. The ceremony is performed by the Bráhmans of both sides. The girl sits to the left of the boy, both facing the east. Then the Bráhmans read the sacred verses. Then their clothes are fastened in a knot and they walk 3, 5 or 7 times round the centre pole of the pavilion. After this a grindstone is produced, and on this seven piles of paddy, each containing a little betel-nut and a pice, are raised. The bride puts her right foot on the stone and the bridegroom, holding her foot in his right, knocks down the seven piles of grain. At this time the bride's father presents the dowry to the bridegroom. Both are then taken into an inner room known as the *kohbar*: the walls of this are decorated with flowers, painted in red colour, and an image of Gauri is made with cow-dung and placed there. This is worshipped by the married pair in the form of Gauri-Ganpati. During this time the bride's sister and other female relations are present. They carry on joking, and chaff with the bridegroom—pull his cheeks. In this caste no best man (*lokana*, *shahbala*) attends the bridegroom. After this he returns to where the party are staying, and the bride is taken into another room. (To be continued).—*W. Crooke.*

540. **Haburas—Vagrant Thieves.**—(See para. 463). If a crime has been committed by, and traced to, any horde the chief immediately determines who are to be given up. Usually a compromise is made with the police; two out of six or three out of eight are made over to justice, the rest escaping. All the chief does is to repeat a form of words, and then taking two of the grains of wheat offered to their god, he places them on the head of the scape-goat. The oath of the brotherhood is upon him, and whether he be guilty or not he confesses to the Police Magistrate or Judge, and goes to the gallows or to a lifelong exile, confident that his chief and brethren will, as they are bound, feed and protect the wife and children that he leaves behind, even before their own.—*A. O. Hume: Selections of the Records of Government, N.-W. P., Vol. I*, p. 419, *sq.*

541. **Bhotiyas—Marriage customs in Darma, Kumaun.**—This parganá is situated along the foot of the Himálayán range covered with perpetual snow, the inhabitants of which are called "Bhotiyás" (inhabitants of snows), or "Sawkás" who have the sole monopoly of trade with Thibet.

The people of this parganá have a separate house built in each village called "Ráng Báng" or "Ramáng." In this house all the marriageable girls of the village assemble in the evening, providing themselves with good food, sweetmeats, and liquor called "ján" (the latter they prepare themselves for their own use, but not for sale). In the same way the boys of neighbouring villages who wish to marry repair to this house, bringing with them food and liquor. Here the boys and girls mix freely, eating and drinking, singing and dancing, all night. At daybreak they repair to their houses and resume their ordinary duties. This is done several nights successively until each person has united himself or herself with a partner. They then make an avowal of their attachment to each other, and to their parents who get them legally married. The custom is worth knowing, as it is an exception to that obtaining among the people of the rest of the Kumaun district. This custom has been in force from time immemorial, and has not undergone the slightest change in

spite of modern reforms in other parts of Kumaun.—*Ganga Datt Upreti.*

[This is an interesting example of the institution of the *Dhángar basa* or bachelors' hall, which is so common in Assam and among the Kolarian races. There is a good account of it among the Oraons in Colonel Dalton's *Descriptive Ethnology*, p. 247. This is, I believe, the first instance from the Western Himaláyás. It would be well worth investigating how far the institution prevails.—ED.]

542. **A proverb on Kayaths and Bugs.**—*Chhúte mareu, daurke káten ; in pirau ki pírá; pírá den ká do bane nain, Káyath aur khat kíra.*—They die if you but touch them (are very delicate); they run to bite you (are ever ready to harm you), and they take the very life out of you. Kayaths and bugs were created only to torment people. It may be that, in the second half of the first line, there is a play upon the words *pírá*, which means pain, and *pidhá*, a stringed stool, as bugs are often found in stringed stools, and are, of course, very tormenting.—*Kunwar Jwálá Prasád.*

543. **Lucknow Shohdas.**—Shohda is the name of a well known class of people in Lucknow. During Nawabi they were very much esteemed, and received large presents in joyous occasions, such as weddings, &c. They also attended funerals and received money. Even now they receive presents of money on all such occasions. They are carriers by profession, and though very poor, yet proverbially honest. However valuable the property may be which is entrusted to them, they will carry it faithfully to any address. Instances have occurred of a Shohda having lost sight of the owner of the property, which he took home and continued to search for him, and restored the property to the owner when found.—*Mirza Mahmud Beg.*

544. **Kanphata Jogis.**—These probably represent a survival of Buddhism. The Buddhist equivalent is *Aviddha Karana.* There was a Buddhist monastery of that name in Gorakhpur (*Archæological Reports*, XXII, p. 82), in which district the fraternity still have their head-quarters.

545. **Yule's Hobson-Jobson, page 313.**—*Harry.*—This is only a part of an appellation of a class of work-women. They are *panhári*, water-carriers; *pisanhári*, corn-grinders, &c. *Hárra* is applied to men, as Lakarhára, wood-splitters, &c.—*J. G. Delmerick.*

546. **Yule's Hobson-Jobson, page 414—Malabathrum.**—The *taj* is the *laurus cassia.* The leaves are used to flavor curries, and low caste women in the N.-W. P. use a paste of it to perfume their hair.—*J. G. Delmerick.*

547. **Gipsies.**—A writer in the *Saturday Review* (13th December, 1879), after speaking of the Doms and Nats as akin to the European gipsies, goes on to say:—"It has never been pointed out, however, that there is in Northern and Central India a distinct tribe which is regarded even by the Nats and Doms and Játs themselves as peculiarly and distinctly gipsy. We have met in London with a poor Muhammadan Hindú (*sic.*) of Calcutta. This man had in his youth lived with these wanderers, and been, in fact, one of them. He had also, as is common with intelligent Muhammadans, written his autobiography, embodying in it a vocabulary of the Indian gipsy language. This MS. had unfortunately been burned by his English wife, who informed us that she had done so because she was tired of seeing a book lying about which she could not understand." With the assistance of an eminent Oriental scholar, who is perfectly familiar with both Hindustani and Romany (Professor Palmer?) this man was carefully examined. He declared that these were the real gipsies of India "like English gipsies here." "People in India called them *Trablús* or Syrians, a misapplied word derived from a town in Syria, which in turn bears the Arabic name for Tripoli. But they were, he was certain, pure Hindús and not Syrian gipsies. They had a peculiar language, and called both this tongue and themselves *Rom.* In it *bread* was called *manro.*" *Manro* is all over Europe the gipsy word for *bread.* In English Romany it is softened into *máro* or *morro.* Captain Burton has since informed us that *manro* is the Afghán word for *bread*, but this our ex-gipsy did not know. He merely said that he did not know it in any Indian dialect except that of the Rom, and that Rom was the general slang of the road, derived, as he supposed, from the Trablús.

548. *Query.*—Who are these people in Northern India who call themselves *Trablús* or *Rom?* In what Indian gipsy dialect is *manro* the equivalent for *bread.*

549. **Bhatiyaras—Shutting up quarrels in pots.**—Bhatiyaris are famous for quarrelling. They sit in front of their houses and abuse each other. When the quarrel has lasted for some time, and they want to attend to domestic affairs they pretend to shut up their quarrel in their *handis* or pots, which they put away for a while, and resume their quarrel at leisure. In this way the quarrel lasts for days.—*Mirza Mahmud Beg.*

550. **Yule's Hobson-Jobson, page 311—Halalkhor.**—The halálkhors declare that they are the true Halálkhors (consumers of what is lawful), inasmuch as they eat animals killed by God, and consequently animals killed by man cannot be better or purer.—*J. G. Delmerick.*

551. **The Haburas—A vagrant thieving tribe.**—(Para. 540). They are divided into three sub-divisions (*got*)—*Bhatti, Puár, Solankhi.* They worship one god called Thákurji, but have no priesthood, and reverence nothing that the Hindús do, such as Bráhmans, cows, &c., and eat everything that has life (excluding snakes and fish), such as vultures, jackals, tortoises, lizards, rats and alligators (both the *ghariyál* and *magar*): they also greedily devour roots, herbs and fruits. They acknowledge no virtue in the distinctions of caste, and will as willingly eat after a Bhangi or Juláha as after a Bráhman or a Sayyad. The three classes above-mentioned intermarry, the wife and children being held to be the same class (*got*) as the husband. Polygamy is common and the levirate usual. Widows or the wives of those transported for life or sentenced to long terms of imprisonment, if their husbands have left no brothers, marry whom they please, but invariably amongst their own people. Degrees of consanguinity are but little attended to, and except parents and children, brothers and sisters, all are permitted to intermarry: men sometimes remain bachelors, but girls are usually married by the time they are 11 years old. Marriage seems scarcely to be with them a religious ceremony: it consists in placing four small coins in a figure of diamond shape, outside which a circle is drawn, and round this the bride and bridegroom walk seven times. The bodies of the dead are simply buried, and on the day of death they hold a funeral feast.—*A. O. Hume: Selections from the Records of Government*, I, p. 418, *sq.*

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552. **Bauriyas or Bawariyas.—Their account of themselves.** (Continued from para. 538).—If any Prince happens to have an enemy that he wishes to have made away with, he sends for some of our tribe and says:—"Go and bring so and so's head." We go, steal into his sleeping apartments, and take off the person's head without any other person knowing anything about it. If a Prince wanted, not the head of his enemy but the the gold tassels of the bed on which he lay asleep, we brought them to him. In consequence of our skill in these matters we were held everywhere in high esteem, and we served Princes, and had never occasion to labour at tillage. This was before the emigration and dispersion of the tribe. We who have come to the Delhi territory and are called Bauris took to the trade of thieving. Princes still employed them to take off the heads of their enemies and rob them of their valuables. At present the Bauris confine themselves almost exclusively to robbing tents: they do not steal cattle or cut into houses, but they will rob a cart on the highway occasionally: any other trade than robbery they never take to. They reside in or near villages under the protection of landlords, and while out for long periods at their vocation they leave their wives and children under their care. They give them the means of subsistence, and for these advances we are often indebted to them Rs. 300 or Rs. 400 by the time we return. (To be continued).—*Selections from the Records of Government*, I, p. 382.

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553. **Sinha—A Title of Brahmans.**—Do Bráhmans ever take the title of Sinha or Singh? —General Cunningham (*Archæological Reports*, XVI, p, 4) expresses doubts about it.

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554. **Mirzapur—Marriage Customs of the Pankas.**—The boy's brother-in-law or the maternal uncle go in search of the bride. After things are settled he, accompanied by a clansman or two, goes to the bride's house with 3 or 4 sers of liquor. The girl's relations are collected, and the liquor is shared among them, and the date of the wedding is fixed. On that day the boy, dressed in a red coat and turban, is escorted on foot or on a pony to the bride's house. They halt outside the village, and the marriage is solemnised in a pavilion erected in the courtyard. The boy rubs red lead on the girl's head to the beating of drums. There is no *kohabar* ceremony. Only the brotherhood are fed. Next morning as the girl is going away a ser of rice, some turmeric and a few pice are tied up in the bride's loin cloth. The fees for a marriage are Rs. 5 to the girl's father and a sheet for her mother. A man may marry as many wives as he can afford. The bride or bridegroom are not rubbed with oil before the wedding. There is no prohibition against the bridegroom conversing with his female relatives by marriage. A woman cannot come openly into the presence of the elder brother of her husband. This prohibition does not refer to her other relatives by marriage. If a woman is caught in adultery with her husband's younger brother, she is only warned and told not to offend again. If she is caught with a clansman the *Panch* make him pay as much as Rs. 10 or an ox to the aggrieved husband. The woman is then forgiven. If she be caught with a man of another tribe she is excommunicated. If a man seduces an unmarried girl he has to marry her. If this cannot be done her paramour is fined, and she is married to some one else. No woman mentions the name of her husband or of his elder brother. Widow-marriage is allowed. The younger brother of her late husband has the first claim to her. If a stranger marries her he pays Rs. 5 to the younger brother of her late husband. The only ceremony is that some red lead is put on her head and the clansmen are feasted. A widow has no right of inheritance to the property of her late husband. His sons and brothers are his heirs. If a widow does not re-marry she is

entitled to mere maintenance in the family of her husband. When a man marries his son he feasts the clansmen for two days, and one day for a girl. No priest of any kind is called in at marriage. The tribesmen manage it all themselves.—*W. Crooke.*

555. **South Mirzapur—Aborigines.—Medicine men.**—The Baigas among the Korwas are considered the proper persons to deal with disease generally. The office is hereditary. The same is generally the case with all these allied tribes.—*W. Crooke.*

556. **The Bauriyas—Account of themselves.**—(Continued from para. 552). The man who enters the tents we call *Kamáo*, and the one who stands outside we call *Píthwál.* The former hands out the things to the latter, and he passes them on to a third person. There is always a leader with the party. Out of a hundred the *Kamáo* gets fifteen laid aside for him, and every other person engaged gets two: the rest are divided when we get home, and the landholders and police get their portions. All our wives and children get shares. The jamadár or leader always takes the part of the *Kamáo* and enters the tént, as that requires the highest qualification. He gets his 15 per cent for the united duties; but still shares equally with the others when he returns home. If he demands more there is a great uproar made about it, and he is obliged to desist. (To be continued).—*Selections from the Records of Government, N.-W.-P.*, Vol. I., p. 385.

FOLKLORE.

557. **Allahabad—Knowledge of Nakshatras or asterisms.**—The Nakshatras best known to the people are those corresponding with the autumn harvest months. The computation in use among the peasantry is *Asárh—Adra* and *Punarbas ; Sáwan—Puk or Chiriya* and *Aslekha* or *Sarekha ; Bhádon—Magha* and *Púraba ; Kuár—Uttara* and *Hast* or *Hatya ; Kartik—Chitra and Swáti.* So far all know : beyond this few can go.—*F. W. Porter : Allahabad Settlement Report*, p. 17.

558. **Kulu—Leopards— Superstitions.**—When leopards roar at night natives believe that the deotas are riding them. It is believed that the leopardess has invariably three cubs, two of which grow up to be true leopards, while the third is invariably stunted in growth, and never becomes anything bigger than the leopard cat (*felis bengalensis*).—*S. Manuel.*

559. **Thags—Unlucky months and days.**—They must not open an expedition in July, September or December, nor on a Wednesday or Thursday.—*Illustrations of the History and Practices of the Thags : London* 1837, p. 79.

560. **Manner of sleeping—Eastern Bengal.**—A person should not lie in bed with his head either to the north or to the west; for in the former case he loses all his formerly-earned *punya* (pious deserts), and in the latter case he becomes as guilty as the killer of a Bráhman.—*Ráj Mohan Chakravarti : Gayá.*

561. **Panjab—Masan—Saya—Cure for.**—Children who suffer from consumption are said to have been enchanted by having the ashes of a burning place (*masán*) thrown over or near them by an enemy. This is known as *sáya* or "the shadow." The cure is to give away salt equal to the weight of the child.—*Chaina Mall.*

562. **Bezoar—Padzahr.**—What superstition attaches in India to the use of the so-called bezoar or snake-stone? Colonel Yule gives some information about it in *Hobson-Jobson*, p. 68. He derives the word from the Persian *Pád zahr* in the sense of "expelling poison." Platts from Sanskrit *prati jangula* "adverse to poison." Mr. Black (*Folk Medicine*, p. 144) takes it from bádizahr, the wind of poison, which is correct.—*W. Crooke.*

563. **Panjab—Cure for Scorpion-bite.**—When bitten by a scorpion catch the animal at once and burn it, letting the smoke touch the injured part. This is an infallible cure.—*Chaina Mall.*

564. **Panjab—Hazrat—Working of Demons.**—The Panjáb sorcerers write some spells on a piece of paper and pour on it a large drop of ink. Flowers are then placed in the hands of a young child, who is told to look into the ink and to say "summon the four guardians." He is asked then if he sees anything in the ink. He says he sees four persons. He is told then to ask them to clean and carpet the place and to summon their king. When he appears questions are put to him by the enchanter through the boy, and appropriate answers are returned. No one present sees the spirits or hears their conversation except the child.—*Chaina Mall.*

[This is a stock-method among enchanters in various places.—ED.]

565. **Butter-milk.**—Butter-milk is used daily as meals by the Hindús of Southern India, and it is used as a special medicine in certain cases. When children get frightened at seeing certain objects striking terror into their minds or at imaginary devils, ghosts and other such spirits, to ward off the bad effects of such kind of fear the mother of the house heats a big iron spoon and pours into the cup of it a little butter-milk. This becomes hot, which the child is made

to drink. This is called kúl-môr, the thickened butter-milk. I wish to know whether this custom prevails in other parts of India.—*Pandit S. M. N. Sastri : Madras.*

566. **Panjab—Blacksmith's Anvil—Shoemaker's Stone.**—No one should sit on a blacksmith's anvil or on the stone on which the shoemaker beats out his leather. He who does so suffers from boils.—*Chaina Mall.*

567. **Burma—The Ruby.**—The Burmese have a peculiar notion about the ruby. They will never mount rubies in a ring or brooch in an outside place. For instance, it is a common practice with European jewellers to mount in a ring a diamond in the centre with a ruby on each side. A Burman would say, if required to do this, that he could not ; he would be struck blind if he did. *J. Watson : Henzada, Lower Burma.*

568. **Caul.**—When one woman has brought to bed a child which was born with a caul round its neck, another pregnant woman should not see her till she has also safely delivered. If the second woman sees, against the rule, the first woman, she is also supposed to bring to bed a child with a caul round its neck.

And what is the sin in such a birth ? The child that is thus born is supposed to be the cause of the ruin of the family. There is also a proverb in Tamil to the effect that the child which is born with a caul round its neck will cause the ruin of the family.—*Kodi Surri.*

569. **Piranda pillai kulattai kedukkum.**—Though several births take place in this way the midwives in the confinement room take care to hide the matter, and report that the child was born without a caul.—*Pandit S. M. N. Sastri : Madras.*

570. **Panjáb—Cure for barrenness—Gallows.**—Low caste women believe that bathing underneath a person who has been hanged is a cure for barrenness. Women of the middle classes with the same object try to obtain a piece of the wood of the gallows.—*Ghulam Hussain.*

[It would be worth enquiring more about this. Even now pieces of the rope with which criminals are hanged are in demand in Europe.—Ed.]

571. **Madras—Cocoanuts.**—Several curious beliefs exist in South India about the effects of eating or using certain kind of cocoanuts by certain kind of people. No female ought to taste a cocoanut of defective development ; if she does her womb is supposed to become barren.

The small grain contained on the top of the cocoanut, generally called the *eye* of the cocoanut, is supposed to promote the growth of the hair on the head when tied up along with it, so much so that youngsters would ever wait to secure it to their locks when a cocoanut is being broken in the house.

The water (juice) of a tender cocoanut is supposed to act against menstruation, and so young girls before attaining puberty try their best to avoid the drinking of it.—*Pandit Natesa Sastri: Madras.*

572. **Panjáb—Spells for rain.**—(1). The village girls pour down on an old woman as she passes some cow-dung dissolved in water.

(2). An old woman is made to sit down just under the spout of the roof.—*Chaina Mall.*

573. **Ceylon.—Women refusing to name their husbands.**—(Vol. IV, Note 467). The question was asked in the *Orientalist* (Vol. I, p. 168), why *Tamil* women were reluctant to mention their husbands' names, and this may serve as a reply to Mr. Whitworth's query as to whether the custom is observed by the Purancari races. The Editor replied (Vol. I, p. 240), that the custom was not confined to Tamil women, but was observed more or less by almost all the inhabitants of India and Ceylon, including even Muhammadans, and he quoted a Grihadharma rule from the Nayanasara, from which he inferred that respect to the husband was the origin of the custom. In the same number of the *Orientalist* I noted that the custom was not among the Tamils confined to women, as a man did not use his wife's name in speaking to or of her, if he could avoid it. This seems to be the custom also in Oudh (Vol. IV, Note 474), and I gave the same reason for its observance as that given by your correspondent from Faizabad, *viz.*, that for either husband or wife to call the other by name would shorten the life of the person spoken to.—*J. P. Lewis : Ceylon.*

574. **Panjáb—Children teething.**—When a child cuts its first tooth, if it be one on the upper jaw it is a dangerous omen. It is averted in this way. The child's grandmother goes out one way with some broken bread in a plate. The mother with her child goes another way and arranges to meet her mother after a round in a certain place. When they meet the grandmother puts a little of the bread into her daughter's mouth, and they return home the way they came.—*Chaina Mall.*

[Can any one suggest an explanation of this ?—Ed.]

575. **Lucknow—The Rudraksha Berry.**—The berry of the tree *Elæocarpus ganitrus* is called the *Rudráksha* or eye of Siva, and is used by Sivas for their rosaries. There was a very wicked oilman *(teli)* who had a little daughter, whom one of the *prets* or evil spirits wished to secure as a bride for his son. One day she was sitting on the shaft of her father's mill when the *pret* knocked her down and killed her. It is

usual for *prets* to destroy in this way the children of bad people. The *pret*, however, afterwards informed her friends that they had been disappointed, as Mahadeva claimed her for himself, because on the spot where she died a Rudráksha seed was buried under the ground. They dug there and found the berry a foot under the surface.—*H. G. R.*

576. **Panjáb—The seven Oceans—The Queen-Empress.**—Pánjabi rustics believe that there are seven oceans between them and the abode of the Queen-Empress.—*Chaina Mall.*

577. **Panjab—First Fruits.**—No cultivator ventures to taste the new grain until he has made an offering to the local gods.—*Chaina Mall.*

[The custom is general in Upper India. For the N.-W. P. customs, see Crooke's *Rural and Agricultural Glossary*, S.V. *Navân.*—ED.]

578. **Thags—Birth of a Fowl—Contamination.**—If a mare belonging to a party of thags is delivered of a fowl the whole party fall under the contamination known as *ítak*, and all return home.—*Illustrations of the History and Practices of the Thags*, p. 402.

579. **Adjutants (Leptoptilos Argala)—Superstitions—Snake-stone.**—"From the villagers and my servants I picked up some curious superstitious belief about adjutants. It is stated that in the pouch-like throat appendages of the older birds the fang of a snake is sometimes to be found. This, if rubbed above the place where a poisonous snake has bitten a man, is supposed to prevent the venom spreading to the vital parts of the body. Again, it is believed that a so-called "snake-stone" is contained within the head of the adjutant. This, if applied to a snake-bite, attaches itself to the punctures and extracts all the venom. When it has done so efficiently, but not before, it falls off. Specimens are said to be rare, as it requires a great deal of skill on the part of the shikárí to obtain it; for should the bill touch the ground when the bird falls, struck by shot or arrow, the stone is said to dissolve and disappear. When this contingency is avoided it may be taken out of the head, and is at once ready for use. To remove the poison which the stone has absorbed from the wound it is only necessary to steep it for a short time in milk, which becomes black. In size the stone is about equal in size to half the top joint of one's little finger. Its colour is black, and its weight equal to a two-anna piece. My informant told me he possessed one of them, which had been the means of preserving the lives of two members of his family. He procured it from Balasore."—*Ball: Jungle Life in India*, p. 82, *sq.*

The idea is very general. Can any one give further information about these "snake-stones?" Dr. Fayrer investigated them in the course of his enquiries, and as well as I remember found them to be calcined bone.—*W. Crooke.*

580. **Thags—Omens—Partridge—Jackal.**—The Thag proverb runs—

Ráti bole títura,
Din ko bole siyár,
Taj chalé woh desra—
Nahín paré achának dhár.

If the partridge call at night or the jackal during the day, quit that country, or you will be ruined.—*Illustrations of the History and Practices of the Thags*, p. 88.

581. **Unlucky Places—Change of Name.**—There are various places and persons, some of which are not named in the morning. If you speak of them you lose your breakfast. Some villages are never called by their proper names. Thus, in the Etah district, the village of Chakrawangarh is never so named. It is called Rakha. It would be interesting to collect other instances of the same practice.—*W. Crooke.*

582. **Thags — Omens — The Lizard.**—At whatever time or place thags hear the call of a lizard they consider it a good omen; but the fall of a lizard on a thag is a very bad one: and if it fall on any garment that garment must be given away in charity: if it fall upon the ground it threatens nothing.—*Illustrations of the History and Practices of the Thags*, p. 89.

583. **Oudh—A Muhammadan Legend.**—There was a certain Muhammadan king who had a son born and consulted his astrologers as to his future. He was told a terrific thunderstorm, on the twelfth birth-day of the prince, would possibly end his life on that day. The king naturally resolved that no means should be left untried to save the heir to his throne from such a doom. He ordered a house to be made of iron and fixed deep under the ground, so that no trace of it could be noticed, several feet below the surface of the earth, and there furnishing it with every luxury for the prince, he caused him to be confined. But the prince was a wise youth, and determined to abandon himself to the will of the Almighty. On the dreaded day a stupendous commotion shook the earth and the heavens, the palace of iron was unearthed and cast out upon the plain, while lightning smote upon it. The king was almost beside himself, when a messenger came with breathless speed to say that the prince had left the hiding place before the tornado appeared, and was at that very moment out in the open field, calmly reading the Qurán. The king hastened with unutterable thankfulness to

embrace his son, and owned that the wisdom and trust in Providence he showed should have shamed him.—*Miss G. H. Roberts: Lucknow.*

584. **Origin of the Lichchavis—A Folk Tale.**—The Queen of Benares was delivered of a piece of flesh, which was put into a vessel, sealed and thrown into the river; but the devas caused it to float, and it was seen by an ascetic, who caught it and took it to his cell. When he saw its contents he put it carefully on one side; but on looking at it again some time afterwards he said that it had become divided into two. Then the rudiments of the human form appeared, and a beautiful prince and princess were presented and sucked their fingers, and thence drew milk. As it was difficult for the ascetic to bring them up, he delivered them to a villager; and from being similar in appearance they were called Lichchavi, which name was also given to the royal race that from them received its origin.—*Hardy: Manual of Buddhism* p. 242.

What is the derivation alluded to? Sir M. Williams' *Sanskrit Dictionary* gives no derivation.—*W. Crooke.*

585. **Thags—Practices in Madras—Omens.**—Madras thags, in order to ascertain whether success will or will not attend them, keep the *vegraham* or an image with brass appendages and worship a god called *Anyi.* They bring a sheep and wash it, and after killing it place the head before the god and a lamp on the head and pray, mentioning at the same time the names of the four quarters, and if the nose of the sheep's head tremble when they name any particular quarter, they go in that direction, and if it does not tremble the expedition is deferred.—*Illustrations of the History and Practices of the Thags*, p. 298.

586. **Hair from the tail of a horse or Elephant.**—The hair from a horse's tail is in Europe commonly regarded as a cure for wens (Mr. Black: *Folk Medicine, p.* 152). Does any similar idea prevail in India? When an elephant passes through a village children try to pluck hairs from its tail. They are used as amulets. Is it used for any special purpose or cure of any particular disease?—*W. Crooke.*

587. **A Folk Tale.**—An old man who lived in the suburbs of Calcutta during the last century dreamed that in the tank in his own yard there were large jars full of wealth, which he could get if he would only sacrifice his wife for the getting. The temptation was too much for him. He asked her if she would walk down to the place with him (but he did not tell why), and there he spoke playfully of pricking her finger to see if it would bleed quickly. He got three drops of blood, which were of course dropped into the tank, while he touched her head. She spoke of a headache when she came home, and died. He got the jars, and became a very rich man.—*G. H. R.: Lucknow.*

588. **Deformities—Blind—Lame—Arteries:** *Kana, langra, ek rag ziyada.*—People blind of an eye and those who are lame have an artery more than other people.

589. **Thags—Omens—Snakes.**—If a snake crosses the road before or behind a gang it is a bad omen: they dare not go on unless they can kill it. If they see it in any situation it involves a sacrifice unless killed.—*Illustrations of the History and Practices of the Thags*, p. 88, *sq.*

590. **Moon Folklore—Malabar.**—The moon should be seen first on an auspicious day in a clear sky before sunset. The belief is that, if first seen on a Sunday, one may expect during the ending month happiness: Monday, disgrace; Tuesday, accidental misfortune well nigh death; Wednesday, timidity; Thursday, wealth; Friday, female society; and Saturday, sorrow.

(2). The moon must not be seen on the day whereon Atham (asterism) and Chathurthi (fourth) day of the disc), before Sravanam of Chuigam. If by accident she is seen something disgraceful will happen.

(3). On seeing the moon as mentioned in (1), one takes off a shred from the cloth he wears and hoists it, and presents it to her emblematic of present of an entire cloth.

591. **Panjab—Earthquakes—Popular superstition.**—Panjábis believe that the earth shakes when it is over-burdened with the sins of mankind: if the shock is felt when the doors are open, *i. e.*, during the day, it is auspicious; but the reverse is the case if it occur at midnight or the latter part of the night.—*Chaina Mall.*

592. **Telingana—Votive Rags.**—The custom of offering votive rags is common in the Telugu country, where rags of all colours may be seen on a bush or tree by the wayside.—*H. G. Prendergast: Masulipatam.*

593. **Panjab—Threshing-floor Ceremony—Magic Circle—Silence.**—When the corn is garnered a line (kár) is drawn round the pile and a sickle is placed on the top to keep off evil spirits which are afraid of iron. While it is being measured the man who is weighing the grain must not speak. If he does, the magic circle is broken, and evil spirits enter and carry off the grain.—*Chaina Mall.*

(This custom is universal in Upper India.—Ed.)

ANGLO-INDIA.

594. **The elegy on good Mr. Simms.**—(Continued from para. 486).—

And in the mango season still a daily basket came,
With fruit as green as emerald, or redder than flame,
By Mr. Simms the sort had been imported from Bombay,
And sown and grown beneath his eyes—Alas and well-a-day!
And when his tiffin it was done, he took a pint precise
Of well-cooled soda water, but it was not cooled with ice.
And a little ginger essence (Oxley's) Mr. Simms did say
It comforted his rheumatiz'—Alas and well-a-day!
Then on a Sunday after prayers, while waiting in the porch
His talk was of the Bishop and the Vestry and the Church!
And two or three select young men would dine with him that day
To taste his old Madeira and his curry called Malay.
For famous was the table that good Mr. Simms did keep
With his home-fed ducks, his Madras fowls, and gram-fed Patna sheep.
And the fruits from his own garden, and the dried fish from the Bay
Sent up by bold Branch Pilot Stout—Alas and well-a-day!
And he was full of anecdote and spiced his prime Pale Ale
With many a cheerful bit of talk and many a curious tale.
How Dexter ate his buttons off, and in a one-horse chay
My Lord Cornwallis drove about—Alas and well-a-day!
And every Durga Puja would good Mr. Simms explore
The famous river Hooghly up as high as Barrackpore.
And visit the Menagerie, and in his pleasant way
Declare that all the bears were bores—Alas and well-a-day!
Then if the weather it was fine to Chinsurah he'd go,
With his nieces three in a pinnace, and a smart young man or so,
In bright blue coats and waistcoats, which were sparkling as the day,
And curly hair and white kid gloves—a lover like array!
And at Chinsurah they walked about, and then they went to tea,
With the ancient merchant Van der Zank and the widow Van der Zee;
They were old friends of Mr. Simms, and parting he would say,
"Perchance we ne'er may meet again"—Alas and well-a-day!
At length the hour did come for him, which surely comes for all,
From the beggar in his hovel to the monarch in his hall.
And when it came to Mr. Simms, he gently passed away,
As falling into pleasant sleep—Alas and well-a-day!
And on his face there lingered still a sweet smile and a bland,
His Bible lying by his side, and some roses in his hand:
His spectacles still marked the place where he had read that day,
The words of faith and hope which cheered his spirit on its way.
And many were the weeping friends who followed him next night
In many mourning coaches found by Solitude and Kyte,
And many a circle still laments the good, the kind, the gay,
The hospitable Mr. Simms—Alas and well-a-day!

[The above graphic sketch of a Calcutta Clerk of the old days is from "*Bole Ponjis: containing the tale of the Buccaneer: A Bottle of Red Ink: The Decline and Fall of Ghosts and other ingredients: by Henry Meredith Parker, Bengal Civil Service: 2 Vols., Thacker and Company, London and Calcutta*, 1852.—ED.]

595. **An old book.**—I have a large folio Edition of Henry Stephen's Appian's History, printed about 300 years ago. The text is in the original Greek with a parallel translation in Latin. On the title page are two autographs—

"Jas. Thos. Grant,
Benares, 1802.
Ben. O' Reilly,
Furruckabad, 1800."

Who were these old Anglo-Indians? And is the work of any commercial value?—*G. H. M.*

PHILOLOGY.

596. **Nats—Their secret argot.**—The following vocabulary of the argot of the Nat tribe is taken from Captain David Richardson's account of the Bázigars in Asiatic Researches, VII., p. 451 *sq*. Most of the words are inversions or corruptions of Hindi or Urdu.

Fire	.. *gá, kág, (ág.)*
Bamboo	.. *suban, náns, (báns.)*
Pipe	.. *limchi, nilam, (chilam.)*
Breath	.. *mada, nam, (dam.)*
Remembrance	.. *daí, kiyád, (yád.)*
A beggar	.. *vigífú, naqír, (faqír.)*
House	.. *ragha, rhar, (ghar.)*
India	.. *Dusivatuh, kindustán, (Hindustán.)*
Hither	.. *dhari, bidhar, (idhar.)*
When	.. *baja, nab, (jab.)*
Who	.. *onk, ron, (kaun.)*
Long	.. *balam, kambá (lambá.)*
Month	.. *nás, sama, (más.)*
Nat	.. *tana, kat.*
Age	.. *maru, komr, (umr.)*
Saint	.. *zípa, chír, (pír).*
Fort	.. *lageh, ralla, (qilah.)*
Opposite	.. *barúrú, kúbarú (rúbarú.)*
Gold	.. *noná, naso, (soná.)*
Search	.. *lashta, nalásh, (talásh.)*
Disagreement	.. *nanbah, kanbanáo, (anbanáo).*
Heir	.. *raswá, quáris, (wáris.)*

597. **N.-W. P.—Special use of word tarkari (vegetables).**—In a case lately tried by me, a Muhammadan witness stated that he had gone into the butcher's quarter of the town to buy *tarkárí*. I remarked that he had gone to a queer place to buy vegetables. The explanation was then offered that the word *tarkárí* was used as a polite euphemism for beef. This use of the word is new to me.—*V. A. Smith, Muzaffarnagar.*

LOCAL HISTORY.

598. **Doings of the Early Portuguese in Bengal.**—Fryer, a traveller of 1680, remarks:—"The Bay of Bengal being infested as much as the coast by outlawed Portuguese, the most cursedly base of all mankind that are known, this bastard brood lurking in the islands at the mouth of the Ganges, by the name of Buccaneers." Captain Hamilton, who travelled in India between 1688 and 1723, and is a good authority, writes:—"The first safe anchoring

place in the river is off the mouth of a river about 12 leagues above Saugor, commonly known by the name of Rogue's River, which had that appellation from some banditti Portuguese, who were followers of Sultan Sujah, when Emir Jemal, Aurungzeb's general, drove that unfortunate prince out of his province of Bengal: for those Portuguese having no way to subsist after their master's flight to the kingdom of Arrakan, betook themselves to piracy among the islands at the mouth of the Ganges, and that river having communication with all the channels from Xatigam to the westward, from this river they used to sally out and commit depredations on those that traded in the river of Hooghly."

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599. **General Stuart.—A Hinduised European.**—(Para. 261). The late General Stuart at one period of his life, at least, conformed so much in externals to Brahmanical injunctions that he was known in the service by the name of "Hindú Stuart." His manners had the mild placidity of a well-bred Hindú conjoined with a cheerfulness which was very engaging. He was also a man of varied and extensive information, and was much beloved by the natives. While in command at Agra, we have heard that he used to go down to the river side and join the Natives in their ritual ablutions. A story is told of his having been refused admittance to the Fort by the sentry on his returning late one evening while masquerading in Hindú costume. On his declaring to the sepoy that he was the Colonel, he bluntly replied that he did not believe a word of it. The officer on guard was at length appealed to, nor did the sentry fare the worse as his superior highly approved of his vigilant care which was also complimentary to his own ability to beseem an orthodox Hindú.—*Calcutta Review*, VII, p. 224.

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600. **Meerut—Tomb of General Gillespie.**—The following is the inscription on the tomb of General Gillespie, killed in the assault on Kalanga—31st October, 1814:—

Vellore Cornellis Palim baug.
Sir R. R. Gillespie.
Djoejocarta.
31st October, 1814.
Kalanga.

To the east is another slab recording the fact that the whole was repaired in 1862 by his old Corps, the 8th K. R. I. Hussars.—*G. R. C. Williams: Dehra-Dun. Memoir*, p. 136.

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601. **Dehra-Dun—Inscription at Kalanga.**—"On the highest point of the hill above this town stood the Fort of Kalanga. After two assaults on the 31st October and 27th November, it was captured by the British troops on the 30th November, 1814, and completely razed to the ground. This is inscribed as a tribute of respect for our gallant adversary Bulbudder, Commander of the Fort, and his brave Goorkhas, who were afterwards, while in the service of Runjeet Singh, shot down in their ranks by Afghan artillery."—*G. R. C. Williams: Memoir*, p. 136.

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602. **Portuguese treatment of Natives.**—Even Vasco de Gama on taking a Musalman vessel set fire to it and the crew perished in the flames. In Calicut he had 50 prisoners hung and sent their hands and feet as presents to the king of the place. If a native struck a Portuguese, his hand was cut off. Natives were not allowed by the Portuguese to equip vessels. Tavernier writes:—"The natives of the country of Goa are not allowed by the Portuguese to bear any offices, but only in reference to the law, *viz*., as advocates, solicitors, and scriveneers, and they keep them very much under, though the Portuguese have been offered great sums of money to suffer the natives to wear hose and shoes, yet they will not allow it." The Portuguese took pariahs into their houses, and the contempt the Hindús had for pariahs passed to the Portuguese. A Jesuit remarks that the disrespect paid to the Portuguese passed to all Europeans, who were confounded with the natives by the Portuguese. This induced the Jesuits in Madura to conform to native customs. A Portuguese traveller writes:—"That many Portuguese supported themselves by keeping slaves; some had 20, some 30: many young slaves were sent by their masters to sell sweetmeats and also brought gain to their masters by prostitution.—*Calcutta Review*, V. p. 268.—

ANTIQUITIES.

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603. **Jhansi—Engraved title-deed.**—The following is a curious example of a title-deed engraved in stone. It is an inscription on one of two upright pillars in Sonakpura, a Jhansi village on the banks of the Dasán. The pillars have each a carved figure of a warrior with shield and spear. These personages are now worshipped by the villagers as Sant and Basant; but are no doubt only the two Bráhmin heroes commemorated in the inscription:—

Ram Ram.—*Sambat* 1603: *Bráhman Hira Singh Ju Manje Moda O Madho Das ta ramni Suputr* 966 *muáfi pawe Karanpura men.—Rattan Singh Ponwár, Raja Rámgarh Magh Sudi* 15, *ba kalam Lála Amán Singh Bakshi*."—"Ram Ram, Sambat year 1603, (1547 *A. D.*) Híra Singh Bráhman and Madho Das of Moda village to get for their fair wives and good children 966 bíghas rent-free in Karanpur. (Signed) Rattan Singh Ponwár, Raja of Rámgarh, on the 15th of the light half of Magh, by the pen of Lála Amán Singh, Treasurer." (Moda is a village on the opposite side of the Dasán, in Hamirpur, probably in the old Rámgarh State. Karanpura is the name of Sonakpura.—*J. S. Meston.*

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604. **Jamal-ud-din Hussain, Viceroy of Patna.**—Sir P. Roe says he met Jamal-ud-din Hussain, Viceroy of Patna, who "showed me a book he had composed of all memorable things that had happened under three kings whom he had served, and offering me a copy if I could get it translated. It also treated of the kings' revenue and the manner of raising it."—*Voyage to India. Pinkerton's Collection*, VIII, p. 11. [What book was this?]

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605 **Budaun—The City of Saints.**—Budaun is called by Muhammadans *Píran Shahr* because it is the burial place of so many saints (*Pír*), and the poet Amír Khusru writes of it:—"The soil of this place is so sacred, owng to its being the resting place of so many saints, that its dust should be used as collyrium (*surma*) for the eyes.—(*C. P. Carmichael: Settlement Report*, p. 86, *sq*.

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606. **Thags—Caves of Ellora.**—Thags believe that every one of the operations of their trade are to be seen depicted in the caves—men strangling others, burying bodies or carrying them to the graves. Every trade in the world is delineated there.—*Illustrations of the History and Practices of the Thags*, p. 109, *sq*.

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POPULAR RELIGION.

607. **Burmah — Confusion of Beliefs.**—In the village of Tamwe, just outside Rangoon, I noticed the facts related below near the house of a Pónná. A Pónná is nominally a Bráhman, but really the Burmanised descendant of Hindús of caste pretensions from Manipur, and probably other parts of Assam and Bengal. He always poses as a strict Hindú. In Mandalay and perhaps elsewhere the Pónná is the descendant of Hindús with caste, the Kathé (*th* as in *thing*) of Hindús without caste. The latter are far more Burmanized than the former, and are sometimes Buddhists. Both classes will tell the enquirer that they are Manipuris; the former no doubt often are so and keep up communications with the old country. There was an ordinary platform, mud-plastered Hindú fashion, on which was a wide square pillar of mud or mud-plastered bricks, out of which grew a *tulsi* plant in the orthodox Hindú style. Over the *tulsi* tree was hung from a bamboo cross-bar, supported by two bamboo posts, a small chatty (in appearance like those used about Murshidabad for wedding ceremonies) dripping water. At the two corners of the platform further from the house and facing it were two small shrines. In shape they were just ordinary Buddhist *chaityas*. One contained dried *tulsi* leaves and sticks and the other a small silvered sitting Buddha, such as one sees in and about every Burmese pagoda still in use. Here is a case of a confusion of beliefs. But I may mention as accounting for the sitting Buddha, that I have in brass a sitting Buddha (or perhaps Bodhisattva) of the Nepalese, not the Burmese type, which I bought (one of three images) in the Patna bazar as a representation of Lachhman!—*R. C. Temple.*

608. **Ajodhya — Local Shrine—Matgair.**—He was son of Bhibhikhan, a brother to Ravana, but very faithful to Ráma in his expedition to Ceylon, and came here with Ráma after the conquest of Lanká, and was made Kotwal or Chief Officer of the Police. It is very curious that offerings at this Hindú shrine are taken by a Muhammadan faqír.—*Kakku Mall : Fyzabad.*

609. **Rampur—Rohilkhand—Idol worshipped by the Bhurjis or grain-parchers.**—There is an idol known as Chundakhtal at Tahsil Shahbad, where Bhurjis (grain-parchers) of the N.-W. Provinces assemble once a year in Asárh to

worship the Goddess, and settle their caste affairs. The general belief is that no theft has ever been committed in this fair. Once an attempt to commit theft was made by some one in old times and the offender became blind.—*Hamiduzzaffar Khan.*

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610. **Ladakh—Consecrated food for the souls of the dead—The Buddhist god of the dead.**—"In the temple of Cheuresi I witnessed the consecration of food for the use of the souls of those condemned to hell, where it seemed they would otherwise starve. The Kashuk Lama presided, and was seated above the other priests. I was placed close to him, and the other assistants were ranged on cushions along the wall. The Lama consecrated barley and water, and poured them from a silver saucer into a brass basin, occasionally striking two brass cymbals together, reciting or chanting prayers, to which an inferior Lama from time to time uttered responses aloud, accompanied by the rest in an under-tone. After the ceremony tea was served round. Cheuresi, the god of the dead, is a male figure of the middle size, in a sitting attitude, having four arms, the two outermost elevated, and the two inner raised and joined as if in prayer. The features were mild, and the expression agreeable; the whole person was coated with gold. The head was encircled by a tiara of thick plates of gold resembling large leaves, which were studded with turquoises, and his breast was covered with a network of the stones intermixed with small rubies and emeralds of no great value."—*Moorcroft & Trebeck: Travels in the Himalayas, I*, p. 342.

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611. **Dehra-Dun—The Mahasu Deota.**—(Continued from para. 423). The deity was then, after the performance of certain ceremonies, brought to the village in great state in a *pálki* covered with silver. An enormous concourse followed, consisting of all the idlers in the country and the inhabitants of other villages through which the procession accompanying the idol had passed. The amateur hierophants were only fed for one day, but the people attached to the Deota's temple never stayed for less than six months, or as long as they could find entertainment at the expense of their hosts. To defray the cost of the entertainment collections had to be made at the different khats in the division, at the rate of 8 annas a house or more, according to the means of the proprietor. Many other contributions were also exacted, such as *ghí*, goats and supplies of various sorts, amounting altogether to a heavy tax upon the people, who attributed the occurrence of an accident in any village to the indignation oi the unpropitiated deity. To check these exactions, Major Young passed summary orders at Kálsi in the presence of the assembled Syánas, banishing the Deota and his attendants from the district of Jaunsar Bawar, and also commanded the Vazír to abstain from accepting any invitation on the part of Mahásu without the sanction of Government. Yet I have heard from Mr. Cornwall, the late Settlement Officer of Jaunsar Bawar, that he continues to give trouble to this day.—*G. R. C. Williams: Memoir*, p. 172, *sq.*

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612. **Bengal—Shashti, the Protectress of Children.**—The patroness of mothers and the protectress of children is Shashtí, who is represented in the image of a woman riding on a cat and nursing a child. This amiable goddess is regarded with particular affection by all Hindú mothers. At the birth of a child homage is rendered to her, and presents to her are neither few nor far between so long as the child does give proof of the approaching manhood, at non-attainment of which an end is put to her controlling influence. Every son and every daughter is regarded as the child and servant of Shashtí, and when afflicted with sickness offerings proper to her dignity and taste are freely made. The domestic cat is accordingly treated with peculiar reverence, and to strike puss is regarded as a daring impiety. No less than six annual festivals are celebrated in the honour of the goddess, of which the one held in the month Jyestha (May) is the most remarkable. The home of the goddess is the Banyan tree, and there at her festival all the village women assemble. Barren women pray to her for children, and are given presents by those blessed with offspring. On this occasion sons-in-law are invited by their fathers-in-law, presented with flowers and clothes, and hospitably entertained. General festivity goes on.—*From Calcutta Review, XVIII*, p. 52.

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613. **Khudrau Tree—A Folk Etymology.**—Vol. I, Note 5. This tree, as far as I learn, flourishes in *Sikkim* only, where it is known to Botanists by the names of *Abies Khatran, Abies Morind*- and *Abies Smithiana.* It is a kind of spruce fir. I can hardly credit that the Lepchas of Sikkim would style the tree by the Persian word *Khudrau* (self-grown); and if so, would restrict the same to the spruce fir only when all their other forest trees are also mostly self-grown.—*J. G. Delmerick.*

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614. **Kashmir—Offerings to Mountain Spirits.**—"On the top of the Pír Panjál Pass we found a tower and some other small buildings and poles with votive offerings to the mountain spirits: amongst them were two shawls presented by the Diwán Moti Rám when he had ascended the Pass on his way to the conquest of Kashmír."—*Moorcroft: Travels, II*, p. 295, *sq.*

615. Madras—Tree and Animal Worship.—"The inferior tribes have liberty of conscience in fancying their deities and worshipping them. I have seen at many Muckwas' houses a square stake of wood with a few notches cut about it, and that stake drove into the ground, about two feet of it being left above, and that is covered with some cadjans or cocoanut tree leaves, and is a temple and a god to that family. Some worship the first animal they see in the morning—let it be a cat, dog or serpent, and they pay their adorations to it the whole day. Others choose a tree of their father's or some dear friend's planting, and that he gets consecrated, and it then becomes his god."—*Hamilton's Account of the East Indies—Pinkerton's Collection, VIII*, p. 376.

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616. Gond Deities—Serpent-Worship.—Budha Pen is the great god of the Gonds. He is universally worshipped even by those who have become Hinduised. Two grand festivals appear to be held in his honour (in the months of Mágh and Bhádon), when the usual offerings of cocoanuts, betel nut, &c., are made, and cows, goats and fowls are sacrificed. The sacrifice of the cow is considered an essential part of the worship by the hill Gonds. A few stones daubed with vermilion represent the god. Serpent-worship prevails to some extent. There are images of serpents at Sahuspur and Ambagarh. I was told in one place that the serpent is worshipped every three years when a vessel of milk is left for him. Lingo is held in great veneration in some parts, but elsewhere the very name is unknown. Dulha Deo, who is the great god of another aboriginal tribe—the Baigas—is also greatly esteemed in some places, as also the Hindú god Mahádeo.—*P. N. Bose, J. A. S. B.*, 1890, p. 281.

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617. South Mirzapur—Aborigines—Deities in Trees.—The Korwas say that the only tree in which godlings (deota) live is that which grows over the village shrine (*mánrar.*) The Patáris say that in the bíra tree live the Rákshasas and the Dános in the semal or cotton tree. But this is only the case with ancient trees. The *Deohár* or collective village gods live in the tree under which their shrine is built. The Ghasiyas say that the only ghosts or demons which live in trees are those which are settled in them by the village Baiga or priest. The Kharwárs, who are more Hinduised than the others, say that Devi lives in the *pípal* tree.—W. *Crooke.*

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618. Japan—Images of Animals, &c., placed on Shrines.—(Para. 152.) "Among the fragments of pottery found in the imperial burial mounds of Japan are figures of men and horses, such as, by the happy thought of a kind-hearted Mikado, took the place of the household that used to be buried with their master. The Mikado's brother had died. On this day they assembled those who had been in his immediate service, and buried them all upright round his sepulchre alive. For many days they died not, but day and night wept and cried—at last they died and rotted. Dogs and crows assembled and ate them. The Mikado hearing the sound of their weeping and crying, felt saddened and pained in his heart. He commanded all his high officers, saying:—'It is a very painful matter to force those whom one has loved during life to follow him in death, and though it is an ancient custom, why follow it if it is bad?' When the Empress died he called them together and said:—'In the case of the present burying what shall be done?' Thereupon Nominosukune advanced and proposed a convenient plan. He sent for a hundred of the clay workers' tribe, and set them to make forms of men and horses and various things. Thereby one of the fictions dear to primitive custom were turned in place of the originals."—*J. L. Bower: Japanese Pottery: London*, 1890.

[This may explain the Indian custom. Are there any similar legends in this country?—ED.]

SOCIOLOGY.

619. South Mirzapur Aborigines—Bhuiyars, Kharwars, Pankas—Funeral Ceremonies.—At the time of death they make the dying man touch a waist cloth (*dhoti*) and a calf which are given to his sister's son (*bhánja*). If the dying man is very old and they can procure it, they put Ganges water in his mouth. The souls of the dead are believed never to return to their former homes. If they are not worshipped once a year they injure the relatives. Among the Kharwárs when a man is dying they make him touch a female calf which is given to a Bráhman. They put Ganges water and a leaf of the tulsi plant in his mouth, and present some clothes and cash to a Bráhman. After death they take the corpse north of the village and cremate it. The eldest son of the dead man fires the pyre. They do not place any implements, &c., with the corpse. After the cremation is over they sweep the ashes together and sprinkle over them a mixture of unboiled milk, barley and sesamum. The sesamum and barley are supposed to support the soul in the next world. The Pankas also make the dying man touch a calf which is given to a Bráhman. All the members of the family pour water into his mouth. After death they carry the corpse to a neighbouring stream or to the regular cremation place (*marghat*) and burn it. The eldest son fires

the pyre. No implements are placed near the pyre and no grain is sprinkled over it. The souls of the dead are not believed to return to the family home. But the spirits are worshipped in the month of Phálgun (February) and fowls are offered to them. They believe that the souls of the good live in comfort with Paramesar. The bad are thrown into the pit (*kund*) of Naraka. The Bhuiyas give a calf in the name of old people to a Bráhman. The eldest son or, in his absence, the senior relation present fires the pyre.

No implements or grain are placed on the pyre. The soul never returns home but stays with Paramesar as he orders.—*W. Crooke.*

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620. **Pliny's Account of Elephants in India.** Vol. I, Note 34.—Pliny in B. VI, C. 22, states that among the nations situated on the banks of the Ganges is that of the *Gangrides Calinga*; here there is a half savage tribe whose duty it is to hunt the elephant and to tame him when captured, for it is by the aid of these animals that they plough. Pliny does not assert here as in B. VIII, C. 1, that it is only those of smaller growth which the Indians call bastards (*nothi*) are employed by them in ploughing.

Now, I think, it is not improbable that the Indian word *path* or *patha*, meaning a small young elephant, might have been written in Latin as *nothus* (bastard), or the common Indian name of the elephant, *háthi* as *nothi*, (bastards).

Náta or its feminine *náti* is, as far as I am aware, only applied to human beings, and not to animals or anything else.

Elephants are not now, I believe, employed anywhere in India for ploughing; but in former times, when large tracts of forests existed all over the country, and elephants were cheap and plentiful, they may have been so used. Indeed, I am told that camels are still used in parts of Rájputána for ploughing. Is this is a fact?—*J. G. Delmerick.*

[The word *náta* is certainly applied to oxen, but apparently not to any other animal.—ED.]

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621. **Gond deities—Clan Totemism.**—Besides the greater gods there appear to be special minor deities for each sub-division (*got*). The Gonds are divided into five *gots*. One of these *gots* comprises worshippers of three deities, another of four deities, and so on. The three deities of the first of these three *gots* are, I am told, the bull, the tiger and the crocodile. These animals are considered sacred, and would not contribute towards the food of those who belong to this particular *got*; but the members of the other *gots* would not scruple to eat the flesh of any of these animals. I cannot, however, vouch for the correctness of this information. I often enquired about the *got* gods, but never got any satisfactory answer. The four deities of the four god *got* are, I was informed at one place, the Budha deo himself and his three brothers, Agin Kumár, Rausárna and Audia Singha : at another place I was told the four gods were the tortoise, the crocodile, a kind of fish called *bodh*, and a ferocious bird the name of which was given as *sarewa*.—*P. N. Bose: J. A. S. B.*, 1890, p. 281.

[This is an interesting sample of what is evidently clan totemism of which numerous instances have been found in other parts of the country. For full discussion of the subject, see *Mr. J. G. Frazer: Totemism*, p. 7, *sq.*—ED.]

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622. **South Mirzapur—Aborigines—Teeth, Clothes, &c.**—The Korwas do not draw any omens from the breaking of a tooth while eating. They have no special rules about putting on clothes. Women's hair is bound up on the right side. They do not tie the clothes of the bride and bridegroom at marriages, nor do they wear flowers or leaves on special occasions. The Patáris consider it a very bad omen if a tooth break or the tongue be bitten while eating. If a child be born with teeth it is an exceedingly evil omen. They always put the arm into the right sleeve of a jacket first, and the same is the rule with putting on shoes. Women will not tie their hair in a knot on the right side. They make a knot in the clothes of the bride and bridegroom at marriage. They put a crown (*maur*) on the heads of the bride and bridegroom and decorate them with flowers. The *genda*, or Indian marigold, is generally used for this purpose. The Ghasiyas have no rule about putting on clothes. The Ghasiya women tie their hair in a knot on the left side. They knot the clothes of the bride and bridegroom at marriage. They do not decorate the bride and bridegroom with flowers, but they tie wreaths of mango leaves over the door of the marriage shed. The Bhuiyárs consider that if a child is born with teeth it becomes a Dáno or demon. Their women tie their hair in a knot on the right side. They tie the clothes of the bride and bridegroom in a simple knot, and do not enclose pice or betel as most of these people do. They have no marriage pavilion and do not even perform the ceremony in the courtyard (*ángan*) but outside. They have no marriage crown or flower decoration for the bride and bridegroom. If a man's tooth breaks or his tongue is cut while eating, they consider that some one has cast the evil eye on the food. They consider that a child born with teeth was a Rákshasa or Dáno in a previous birth. When they put on new clothes they first sprinkle them with turmeric. Then they stand facing the east, and first put the right arm into the right sleeve and the right foot into the right shoe. This is done only when putting on clothes for the first time. Their women tie their hair neither to the

right nor left, but in the middle of the head. Their marriage crowns are always made by men of the Dusadh tribe. They do not put flowers on the bride and bridegroom. Some tie mango leaves to the crown. Poor members of the tribe who cannot afford a crown make a wreath of mango leaves to answer the purpose. The Pankas say that new clothes should be put on for the first time on a Friday. They have no rule as to which side women should tie up their hair. The same is the case with the *Bhuiyas.—W. Crooke.*

623. **Gonds—Burial Rites.**—The dead are usually buried with head to the north and feet to the south. Great care is taken of the graves of distinguished persons. Earthen mounds are raised over them which are kept very clean, and protected from the sun and rain by a shed. Rude clay figures of men and horses (see para. 152) are kept on the mound, symbolic probably of the way in which the departed have gone to heaven. A few days after death the *sráddha* takes place, when caste people are fed. When cremation is practised—as it is by those who are somewhat Hinduised—mounds are raised over the ashes of the dead. These mounds usually point north-south, but sometimes east-west. Quantities of paddy are sometimes put on the mounds as offerings to the spirits of the dead.—*P. N. Bose: J. A. S. B.*, 1890, p. 282.

624. **South Mirzapur—Aborigines—Articles placed with the Corpse.** — The Korwas when burning a corpse place near it the ornaments and clothes of the deceased and an axe. They leave the axe there unbroken. If the deceased had a gun it is not taken to the burning ground, but left with the corpse. The corpse is covered with a piece of new cloth. The Patáris and Majhwárs give the implements of the deceased to the Patári priest. No animals are sacrificed at the funeral. When the Ghasiyás burn or bury a corpse they do not leave any articles with it; but they break the *kardhan* or waist string of the deceased. If wood is procurable they cremate the dead: if not, they bury them. No animals are sacrificed at the cremation or burial. The Bhuiyárs bury young children and those who die of cholera or small-pox. They are supposed to be directly under the influence of the disease goddess and hence do not need the purification of fire. All others are burnt. They have no rule that bodies should be buried or burnt in any particular direction from the village, but in all cases the head of the corpse lies towards the north and its feet to the south. No articles are burnt or buried with the corpse. When a man is burnt they throw away an axe and in the case of a woman a weeding spud (*khurpa*) where the burial or cremation takes place. No one dares to touch such things. A piece of new cloth is put on the corpse. Where the corpse is burnt they leave a platter (*dauna*) made of leaves containing a little boiled rice. They sprinkle the place with various grains—*kodo, sâuwan*, maize, *mijhri*, salt, turmeric, &c. This is the food of the dead in the next world. No animal is sacrificed. The Kharwárs bury young children and cremate all adults. No implements, &c., are placed with the corpse, nor animals sacrificed. The Pankas have the same rules: so have the *Bhuiyárs.—W. Crooke.*

625. **Oil-rubbing.**—Hindús bathe in oil twice a week generally in Southern India. The first condition required is that the person required to rub himself with oil must not do it himself, at least the first handful. So among persons who could not afford to pay for a professional oil-rubber, a child is asked to take the first handful from the cup and rub on the head of him who sits for an oil-rubbing.

626. **Madras—Drinking custom.—Libation.**—The Bráhmans of Southern India, before they begin to drink water on other occasions except at meals generally pour out a little of the water standing in the drinking vessel. At meal time they do not do so, but take the water without pouring out any portion. This method of wasting a little of the elemental fluid is resorted to, to remove any bad matter in the upper surface, which the water inherits from the air.—*Pandit Natesa Sastri: Madras.*

627. **Punjab—The Sraddha—A Legend.**—Hindús do not allow their sons, during the fortnight sacred to the worship of the manes, to wash their bodies or clothes, shave or bathe, as they believe that the dirt thus removed will reach and annoy the spirits of their ancestors. The story goes that Rája Karan made a vow that he would not touch food until he had given a maund and a quarter of gold daily to Bráhmans. When he died he went to heaven, and was there given a palace of gold to live in and gold for his food and drink, as this was all he had given away in charity during his life. Finally, in his distress he asked to be allowed to return to earth for fifteen days. His prayer was granted, and he occupied himself during his time of grace in giving nothing but food in charity, being so busy that he neglected to bathe, shave or wash his clothes.—*Chaina Mall.*

628. **Madras—Kana Machi.**—(See *Punjab Notes & Queries*, No. 703, Vol. IV.). I was surprised to see that the blind-man's-buff is called Káná Máchi in Northern India. The same name is given

to it in the south. But the derivation is different. Káná Máchi, the blind fly, is no doubt the correct derivation as I now see it. But in the south, where this game is called *Káná Múchehi*, the meaning is covering the eyes. The following verse is repeated when the party is sent out to catch one of his fellow-players :—

Káná Múchehi ré ré
Katu Múchehi ré ré
Nékkoru palam
Nékkoru palam
Kond odi va

O you blind eyed, O you left in wilderness (by the eyes being tied up). To me and to you obtain a fruit and run back to me.—*Pandit Natesa Sastri : Madras.*

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629. **Madras—The Plank-seat.**—The plank-seat is generally used in South Indian households and while performing the morning, noon or evening prayers, or while partaking of the daily meals, the people always sit on a plank-seat. The earth is supposed to attract the splendour or electricity (*tejas*) that is being generated in a man on these occasions when he sits on the bare earth. So plank-seats are used to separate him from the earth. And another always must put down the plank-seat, and the person himself must never assist himself with it. This is the most important peculiarity to be remembered.—*Pandit Natesa Sastri : Madras.*

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630. **The Custom of Nose-boring—Kuppan.**—In several South Indian families the name *Kuppan* or Kuppusvánú is a very common one. The bearer of this name will always have the right half of his nose bored, so much so that if ever we come across a man with such a mark in his nose we can call him Kuppusvánú. This name is given and the nose is bored when the first child in the family dies. To preserve the second child from the hands of death, its nose is pierced as soon as it is born, and it is rolled in a heap of rubbish that it may become distasteful to *Yama*, the god of death. If the child is a male it is named Kuppusvánú, the lord of rubbish, and if female Kupparchelu, the feminine of Kuppusvánú.—*Pandit Natesa Sastri : Madras.*

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631. **Muzaffarnagar—Birth Ceremonies.**—When a woman is pregnant the sád ceremony should be performed in the seventh month. The woman's lap is filled with fruit by her friends. At the time of delivery a small pit is dug in the ground near where the woman is lying. After the child is born it is dosed with a concoction of *ajwain* (dill), treacle and *gúgal*, which is known as *janam gúnti*. After the child is born the girls of the house wash the baby and are entitled to a present known as *dúdh dhulái* or *pistán dhulái*. The woman is washed for the first time on the *chhati* or sixth day, and the friends are feasted. She is washed again after the tenth day. Bráhmans and the brotherhood are fed. Various people have various times for shaving the child's head. Some do it on the tenth day after birth, which is known as the *dasúthan*. On that day in some castes the women assemble at the village well and worship. The woman who has had the child offers up some of her milk at the well and lights a lamp at the shrine of Bhúmiya, the local village god.—*W. Crooke.*

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632. **Madras—Birth Custom.**—The South Indian mothers after confinement bathe on the eleventh day in hot water except in the district of Tinnevelly, where the cool and refreshing waters of the *Támbraparni* alone are resorted to by these mothers on the eleventh day, be they rich or poor. —*Pandit Natesa Sastri : Madras.*

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633. **Muzaffarnagar—Death Ceremonies.**—When a person is on the point of death he is taken off his bed and laid on some straw on the ground. This is done as vicious ghosts cannot put their feet on the earth. As breath leaves his body they twist his legs and arms up together and put the corpse into a sort of bamboo cage known as *pinjri*, in which it is removed to the cremation place. If the deceased was an old man they put on the four corners of the cage four lotus flowers made of silver, and throw a shawl over the corpse. This is not done in the case of young men.—*W. Crooke.*

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634. **Madras—Oath—Witnesses to it.**—The witnesses to an oath are the eight directions,—the earth, the sky, the green trees, the grass, the sun and moon, the stone and the Káveri (used in the general sense of any river).—*Pandit Natesa Sastri : Madras.*

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635. **Thags—Initiation.**—" If the sanction of the goddess be indicated by the omens the group retire in high spirits to the place where the sleeping traveller awaits his death. The *guru*, then turning to the west, takes a handkerchief and ties at one end a knot in which he encloses a rupee. This knot is of a peculiar description, and the privilege of tying it is confined to those who have been regularly introduced to their occupation. The clumsy pupil leaves the end of the handkerchief (*rúmál*) exposed : the more accomplished practitioner conceals the end within the knot. This is the mark of his regular induction."—*Illustrations of the History and Practices of the Thags : London*, 1837, p. 60.

636. Madras—Three times and three times—(Mukkale múun vátti.)—An oath takes its shape as a firm oath when the maker of the oath is asked to repeat it three times. Say it three times and three times is the saying. *Mukkâlê múun vátti 'sollu.—Pandit Natesa Sastri : Madras.*

637. Two Essentials in every Hindu house :—

1. That it should have a *chauk* open to the sky night and day.
2. That some portion on the roof (no matter how small) should be *tiled*, so as to distinguish it as a dwelling-house as distinct from a *math.—Edwin Greaves : Mirzapur.*

[The second condition appears to be local : at least to prevail only in towns.—ED.]

638. Ludhiana — Kharpanch. — The kharpanch deserves mention as a growth of our system. He is a sharer who has acquired a reputation for cleverness and for knowing law, and has probably sharpened his wits by hanging about our courts. He is invariably in opposition to the lambardárs and to Government ; but his advice is taken on all matters by individuals or by the whole community. Any one wishing to institute a case consults him ; and he is always ready to suggest to a sharer some cause of quarrel with his neighbour. The "kharpanch" is in fact the village mischief-maker, and everybody's business is his.—*Ludhiana Settlement Report*, p. 81.—*J. O. Miller.*

639. Khond Marriages.—(Continued from para. 322). The father of the bridegroom pays 20 or 30 cattle to the father of the bride ; and in the wives thus obtained for sons during the years of their boyhood, the parents possess very valuable domestic servants, and their selections are avowedly made with a view to utility in this character. The marriage rite itself is very speedily and simply solemnized. The father of the bridegroom, with his family and friends, bear a quantity of rice and liquor in procession to the house of the parents of the girl. The priest dashes the bowl and pours out a libation to the gods. Immediately the parents of the parties join hands and declare that the contract is completed ; an entertainment, to which both parties contribute equally, is then prepared, of which all present partake. To the feast succeed dancing and song. When the night is far spent the principals in the scene are raised by an uncle of each upon his shoulders and borne through the dance. The burdens are suddenly exchanged and the uncle of the youth disappears with the bride. The assembly divide into two parties. The friends of the bride endeavour to arrest those of the bridegroom to cover her flight, and men, women and children mingle in much conflict, which is often carried to great lengths. The new wife lives with her boy-husband in the father's house, aiding his mother in domestic duties till he grows up and gets a house of his own, unless he is the youngest son.—*Calcutta Review*, *V*, p. 31.—(To be continued).

[This is a good instance of marriage by capture ; the part taken by the uncle of the bride and bridegroom is a survival of the rule of descent in the female line.—ED.]

640. Pahariya aborigines—Totemism.—Vol. I, Note 66. I had in my service at Amballa a *mali* who refused to sow or to touch the snake gourd (trichosanthes anguina) or *chichinda*, because his *got* was, he declared, the *chichinda* !—*J. G. Delmerick.*

641. South Mirzapur—Aborigines—Rules about Food.—The Korwas make no distinction about ordinary food and that offered to the sainted dead. These cakes are always round. They do not appeal to any deity when eating and make no offerings. When they make an offering of food to the dead they first throw a little on the ground. They have adult marriages. So when the son's bride, who is called *thakuras*, comes home she, and not her mother-in-law, does all the family cooking. She also prepares the food which is offered to the dead. They will not eat the flesh of the snake, tiger, hyæna, jackal, iguana, tortoise, house-lizard and similar animals : among birds they will not eat the vulture. They do not eat locusts. They eat the flesh of the bear, monkey, pig, ox, cow, buffalo and all kinds of deer. They also eat carrion. All this food is cooked in the family kitchen. As offerings the only meat offered is that of the goat. When they worship the sainted dead in Phágun (February) they also offer cakes. When milking a cow they let a few drops of milk fall on the ground. They do not mind spilling salt or giving it to another person. When the Majhwárs worship the dead they offer small round cakes. These are made by the eldest son's wife. If she is unable from illness, &c., to do the whole cooking she makes a couple of cakes, and the rest are cooked by one of the junior women of the family. When they are eating they mention the name of Sítarám and throw a little on the ground. On holidays the only grain they eat is sáwan, paddy and wheat. There is a special prohibition against eating the small millet, *mijhri*, on holidays. It is only very poor people under great need who will eat it. When milking a cow they utter no spell, but pour a little milk on the ground from the first teat they touch. They think it very unlucky to let salt fall on the ground, nor will they pass it from hand to hand. For this they can give no reason. The Ghasiyas have no rule

about the shape of the bread cakes. For offerings the food is cooked by the house mother or her senior daughter-in-law. They do not recite any spell as they eat. They will not eat the flesh of the jackal, wolf, leopard, tiger or snake. They eat porcupines, pigs and deer. They do not let the first stream of milk fall on the ground. They have no ideas about dropping or giving salt. The Bhuiyárs have no distinction between ordinary food and that used in offerings. Any woman in the house may cook the food. They name no god at their meals. They throw a little cooked food on the ground in the idea that if by chance it may have been in any way polluted during cooking it is thus rendered pure. They let the first few drops of milk fall on the ground. They think it unlucky to let salt fall or to pass it from one to another. They believe that if one person passes salt to another, it brings on quarrels between them. The Kharwárs have no special shape for their cakes. On all special occasions, the food is cooked by the senior daughter-in-law. When she has cooked a part any other woman may finish the cooking. When they eat they call on Paramesar and throw a little of the food on the ground. They have no special food for special occasions. On the Anant Chaudas, Shiurátri, and on the day when the *katha* of Satnáráyan is recited, they will not touch meat or liquor; but at marriages they will eat goat's flesh and drink spirits. When they are milking a cow they let the first two streams fall on the ground. They will not pass *ghi* from hand to hand as this destroys the merit of virtuous acts.—*W. Crooke.*

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642. **Parda System.**—The wife of a younger brother should never appear before her husband's elder brother among the high class Muhammadans of Oudh. But the elder brother's wife has no *parda* with her husband's younger brothers.—*Azizuddin Ahmed.*

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643. **Punjab—Hindú Weavers, Tailors, Barbers—Oath.**—Vol. I, Note 72. The Hindú weavers are only found in Cis-Sutlej in the Punjab. In the N.-W. Provinces they are Kolis or Koris. In the hills of the Punjab they are Kolis, but in the plains they style themselves Râmdásias, or followers of Guru Rám Das. The tailors are not restricted to any particular caste. It is a calling or profession which may be followed by men or women of any caste or creed. In the N.-W. Provinces the Hindú tailors generally give themselves out as Kayaths or Rajputs. There are very few Hindú barbers in the Upper Punjab, and those in the Lower certainly do not feel offended if called *Nái*. Indeed, I have often heard them call themselves *Náis*.

In the Upper Punjab the weavers are all Muhammadans. They are known indiscriminately as *Páoli, Núrbáj, Safedbáf, Báfindah* and *Juláha.*

In the Sikh times they were very poor and gladly took grain as wages for their labor, but now they have become independent and refuse to accept of anything but cash for their work. It is, therefore, now a saying attributed to them:—

Jera desi dabbal unka táni wúnsa,
Jera desi rok unka táni wúnsa,
Jera desi dáne, unka thok táni Alláh jáne!

Whoever gives rupees, his cloth will I weave first.
Whoever gives cash, his cloth will I weave stoutly.
Whoever gives grain, the Lord knows about his cloth!

The weavers are, however, considered a simple people and very credulous, and there are many facetious anecdotes related of them. They are said to be great observers of the *Id-ul-fitr*, thus it is a saying in the Punjab that the *Id-ul-fitr* is specially held in esteem by the Juláhas, the *Id-uz-zoha* by the *Kassábs* (butchers), the *Shab-i-barát* by the (*Kanghigaráns*) comb-makers, and the *Muharram* by the *Sayyids.*—*J. G. Delmerick.*

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644. **Khond Marriages.**—(Continued from para. 322). Notwithstanding the payment which is made by the father of the bridegroom, the wife cannot be correctly considered the property of the husband. If childless, she has a right to quit at any time; if otherwise, she may still do so six months after the marriage; the consideration paid to her father being in either case restored. In any case, a wife who chooses to retire to her father's house cannot be forcibly reclaimed. Marriage is, *ipso facto*, dissolved by a woman's unfaithfulness to the conjugal compact. In such a case, or that of a voluntary withdrawal, she cannot contract another matrimonial alliance. With the permission of his wife a man may ally himself to another without any disgrace. Concubinage is not reckoned in any degree disgraceful; fathers of respectable families allowing their daughters to contract this connection. The children of a concubine in some districts inherit but a half, and in others an equal share of the paternal property with the children of marriage. An unmarried woman is not considered disgraced by becoming a mother, but no one will marry her if acquainted with the circumstances. Ordinarily, the wife and children serve the father of a family while he eats, and then take their own meal. Women, for some unknown cause, are never permitted to eat the flesh of the hog.—*Calcutta Review, VI*, p. 31.

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645. **Khond Marriages.**—(Continued from para. 466). The extreme license which exists in respect to the marriage-tie does not appear to conduce in any degree to fidelity to their voluntary

attachments on the part of Khond women. On the contrary, their great boast is the number of intrigues of which their lovers have been convicted, and have paid the penalty called *prúnju*,—a fixed amount of fine of 12 head of cattle and one pig. A woman advanced in life will taunt a younger female with the remark that before her age six or eight *prúnjus* had been paid for her sake. And the same feelings and the same practice, it is to be remarked, exist among the people of Bodoghoro, who do not destroy their female infants. Neither the character nor the influence in society of Khond women, the latter of which is extraordinarily great, appears to suffer in any degree whatever from their indulgence, either in matrimonial change or in intrigue. The desertion of his wife is a matter of great concern to a Khond husband, unless he is rich enough immediately to supply her place. But in cases of infidelity, if the *prúnju* is readily produced, he is held to have no serious cause of complaint. Should a Khond of these districts have even ocular testimony of his wife's unfaithfulness he never proceeds to any act of violence against the lover—while to strike a woman or even to insult her seriously would entail lasting disgrace upon a man's family. The convicted wife is excluded from her husband's house generally for a day till the *prúnju* is adjusted, when the affair is considered adjusted. In a few tribes, indeed, which may perhaps value themselves upon a nicer sense and observance of the point of honour, it is customary for the husband and his wife's lover to do a species of battle previous to the settlement of damages, but not in right earnest, with bow and battle-axe, but with arms of courtesy. The combatants cast loose their long hair, and each seizing his adversary's side locks, they wrestle furiously for some hours until both are utterly exhausted. Then the *prúnju* is agreed upon with some modifications, and a dinner of reconciliation is eaten.—*Calcutta Review, VI*, p. 34.

646. **Queries connected with the History of Indian Art.**—Major J. B. Keith, who is preparing a work on "The Conservatism of Indian Art Industry," sends the following queries:—

(1). Can any one give any information about the Hindú tent prior to the Muhammadan conquest—its shape, materials, construction, etc.?

(2). Does any sect or tribe use tents for purposes of worship as the Hebrews used the tabernacle? It is believed that some Jains use tents in this way. Can any one give details?

(3). Have bodies of Indian artizans special patron saints? If so, who are they? Do artizans offer the produce of their own trades to these saints?

(4). What are the exact dresses appropriated to the various Indian gods?

(5). Did the custom of giving complimentary dresses prevail in Hindú times? What sort of dresses were given, and are there any indications of such dresses in the Indian sculptures?

(6). What is the special tent equipage and clothing of a Rajput chief?

(7). Is there any reason to believe that the Jhansi-wool weavers or any other class of artizans are of Chinese or foreign origin?

647. **Oudh—Strewing flowers at funerals.**—Strewing flowers before the funeral, which Washington Irving says in his "Rural Funerals" "are now only to be met with in the most distant and retired places of the kingdom" (of England) in a deploring sort of a way, as he continues, "where fashion and innovation have not been able to throng in and trample out all the curious and interesting traces of the olden time," is done in India by the Hindús.

648. **Punjab—Releasing of cage birds.**—Pious Hindús consider it a sacred duty to release caged birds, particularly on holidays like the Amáwas and Ekadasi of each month.—*Chaina Mall.*

649. **Bhil Funeral—Ceremonies.**—(Continued from Note 450) "On the 12th day after death all friends, far and near, assemble for the *káta* or mortuary feast, for which the deceased's heir, if well-to-do in the world, will have to provide some Rs. 200 worth of spirits. In the morning the ceremony of the *árad* is commenced, and lasts generally throughout the day. The *bhopa* or witch-finder of the village is seated on a wooden platform, and places near him a big earthen pot with a brass dish over the mouth of it. A couple of Bhíls beat this with drum-sticks, at the same time singing funeral dirges. The spirit of the deceased is now supposed to enter the heart of the *bhopa*, and through him to demand whatever it may want. Should the man have died a natural death the spirit will call for milk, ghi, &c., and will repeat through the *bhopa* the words he said just before his death. Whatever is demanded is at once supplied to the *bhopa*, who smells the articles given him, and puts them down by his side. Should the deceased have met with a violent death, the *bhopa* generally calls for a bow and arrows, or for a gun, whichever the deceased was killed with, and works himself up into much excitement, going through the motions of firing, shouting the war-cry, &c. The spirits of the deceased's ancestors are also called up by the *bhopa*, and the same ceremonies are gone through with them."—*Rajputana Gazetteer, I*, p. 119.

FOLKLORE.

650. **The Barber and the Demons.**—A folktale told by Lachhman Ahír, a cultivator of Mirzapur.

There was once a barber who was so hard up that he determined to seek his fortune in other lands. So as he was going along he came to a jungle and there met a demon (*deo*). When the demon saw the barber he danced seven times; then the barber danced ten steps. The demon asked the barber "why did you dance?" Then the barber took courage and asked "why did you dance?" The demon answered "because I intend to eat you." Then said the barber, "I danced because I am in the habit of catching demons, and it is now some days since I have seen one." The demon asked "have you ever caught one?" "O! several," said the barber. "But I have only one with me just now." Then the demon said "let me see him." So the barber took his mirror out of his wallet, and when the demon saw his reflection in the glass he said "doubtless this man *does* catch demons. But don't catch me, and I will give you anything you ask." So the barber said "all right! Give me a thousand rupees and I will spare you." So he got the money and went his way rejoicing. Now the barber had a Bráhman for a neighbour who, when he saw the barber's prosperity, induced him to disclose how he got the money. So he asked the barber to take him with him and see if they could not extract some more money from the demon. Accordingly, next morning they went off together, and when they reached the jungle they saw a whole lot of demons holding council (*pancháyat*), so both of them in terror went up a tree; but when it became hot the demons all came and sat down under a tree, and the demon who had been swindled by the barber told his story. Then one of his friends said "had I been there I would have got in such a rage that I would have devoured the rascal." And another said "I would have strangled the scoundrel;" and another—"I would have crushed him under my feet." When he heard these awful words the Bráhman was stupefied with fear and fell down from the tree. But the barber shouted out "catch one first for me, then you can have as many as you like!" At this all the demons bolted. But the Bráhman said "I have had enough of going after their money. It is well I did not lose my life." So he and the barber returned home.

[This is the first of a series of original folktales recorded from the lips of peasants in Mirzapur and literally translated.—Ed.]

651. **Thags — Omens—Wolves.**—A wolf crossing the path from left to right is a bad omen: from right to left the import is uncertain. The call of the wolf is ominous: if heard during the day the gang must immediately leave the country: if heard between midnight and day-light it is bad; between evening and midnight indifferent; between midday and sunset it is not so bad as between sunrise and midday. They call it the wailing (*chimmama*) of the wolf, and consider the sound mournful.—*Illustrations of the History and Practices of the Thags*, p. 83, *sq*.

652. **Telingana—Wooden pins at crossings of roads.**—*Punjáb Notes & Queries*, Vol. I, p. 326. The custom of pegging down an exorcised devil at road crossings prevails among the Odiyas of Ganjam and Vizagapatam districts.—*H. G. Prendergast: Masulipatam.*

653. **Punjab—Rats—Understanding human speech.**—When making up rat poison, if asked what they are doing, people say that they are cooking food for their neighbours. If poison is mentioned the rats understand what is said, and will never touch it.—*Chaina Mall.*

654. **Fire superstition.**—Most natives have a strong prejudice against taking fire from two places at the same time. Why is this?—*W. Crooke.*

655. **Madras—Free Masons.**—The Masonic body are called *talrivettu misan*, the beheading mission, being supposed to offer human sacrifices at their meetings in lodge. The lodge is *talrivettu misan aus. Vide* Editorial note to *Punjáb Notes & Queries*, Vol. I, p. 459.—*H. G. Prendergast: Masulipatam.*

656. **Thags—Omens.**—Two thags returned to their village in consequence of bad omens—a black crow sitting upon a dead tree and without making the usual croaking called *kír*: and the turban of one of the gang touched a tree and fell off. If they had paid no attention to these two omens they supposed that though they might escape in one place they would lose their lives in another.—*Illustrations of the History and Practices of the Thags*, p. 297.

657. **Madras—Rain in excess—Method of averting.**—Generally two methods are adopted to avert excess in rain. The most common and decent one is to throw the two parts of a broken cocoanut over a shed as an act of worship to the God Varuna to stop his havoc.

Besides this an indecent method is adopted among rude societies. A woman, generally an ugly widow, is made to dance sometimes naked with a burning stick in her hand and facing towards the sky. The God Varuna is supposed to shrink away out of shame at such a sight.—*Pandit Natesa Sastri : Madras.*

658. **Ceylon—Story of the Tiger and the Cat.**—*Punjáb Notes & Queries*, Vol. IV., No. 478. There are stories of an alliance and subsequent quarrel between a tiger (or cheetah) and a cat, current in the Punjab and in Ceylon. (See *Rája Rasálu*, by the Rev. C. Swynnerton, p. 179, and *Orientalist*, Vol. II, p. 149.)

In both these versions the cat acted as the instructor of the tiger in different accomplishments; but in the Sinhalese version the cat taught the tiger how to climb a tree, but not how to get down again, and this omission was the cause of their quarrel and of the enmity (not, however, unmingled with respect), which tigers have ever since shown to cats.

The Madras and the Punjab versions are alike, except that in the latter the incident of the destruction of the tiger is omitted, and in the former it is not made to appear that the cat had been acting as the tiger's instructor.—*J. P. Lewis : Ceylon.*

659. **Shardul Chirya—The Tiger-bird.**—This bird lives in the upper air, and there lays and hatches its eggs. It lives so high up that the eggs are hatched before they have time to fall to earth. It seldom comes to earth, but when it does, it can carry away three elephants—one in each claw and one in its beak.

[Is this the Roc of the Arabian Nights ?—ED.]

660. **Who must sow the Cocoanut seed.**—The person who sows cocoanut seed is supposed to die at the time when the trees which grow out of the seeds planted by him bear fruit. So the sowing of these seeds is performed only by very, very old persons, who have one of their feet already in the grave.

This is the common belief in Southern India, and I am anxious to know whether the same is the case in the other parts too.—*Pandit Natesa Sastri : Madras.*

661. **Muzaffarnagar—Cattle-disease spell.**—When cattle-disease appears in your village worship the local gods Bába Jaipálgir, Gorakhnáth and Mahál Rája near the place where the cattle pass on their way to pasture. Tie up a rope in their name, sprinkle milk about, and if you own cattle, give some grain to the village jogi.—*W. Crooke.*

662. **Madras—Dislocation of bones.**—When by some accident bones become dislocated a touch by the hand of a twin-born male or female is supposed to restore them to their proper places. On this ground twin-births are always regarded as a happy visitation in a family. Just contrary to this the Muhammadans of South India (and I suppose it may be the case in the whole of India) regard the birth of twins as a visitation of calamity and extreme misery in a household.—*Pandit Natesa Sastri : Madras.*

663. **Muzaffarnagar—Charm for worms in cattle.**—If your cattle are attacked with worms you should fill a clean earthen pot with water from the well with one hand. Take some *dábh* grass in your hand, repeat a blessing, and sprinkle water with the grass along the animal's back from head to tail seven times.—*W. Crooke.*

664. **Ceylon.—The hot-oil ordeals.**—In 1884 while I was Magistrate of Gampola, a town near Kandy, there was a curious charge made against an arachchi (a village police headman). The complainant was a Kandyan woman of the Dhobi caste, who had been charged with theft of a cloth. She and another woman who was suspected of complicity in the theft were taken before the arachchi, and it was alleged that he compelled them to go through the hot-oil ordeal. The complainant stated that a *chundu* of oil was brought out, and that after the oil had been sufficiently heated (which was tested by putting some leaves into it), she and the other woman were compelled to plunge their hands into it, and at the same time to swear that they had nothing to do with the theft. The hands of both women appeared to have been much scalded, and there were one or two marks of scalding on the arachchi also, which the complainant said were due to some drops of the oil having fallen on him. The arachchi's explanation of the scalded hands of the women was that they had pulled out some clothes from a pot in which the clothes were being boiled, to show that the cloth was not among them. The other woman would not give evidence against the arachchi, and he was ultimately acquitted in the District Court; but it was the opinion of some that the women had been compelled to go through the ordeal, though it was doubtful whether the arachchi had been concerned in it.

In the same year there was a case tried at Jaffna, where some Tamils were convicted of torturing in the same way a man whom they suspected of having stolen some jewellery.—*J. P. Lewis : Ceylon.*

665. **Building Houses—Eastern Bengal.** —Houses must not be newly built or repaired on Sundays or Tuesdays during the period intervening between the rising of the star *S'ravana* and the setting of the star *Rêvati*, for thereby it becomes exposed to danger from fire, theft, &c.—*Ráj Mohan Chakravarti: Gayá.*

666. **Muzaffarnagar—Charm for Cattle-disease.**—When cattle-disease comes into your village write on a potsherd the following gibberish and hang it up over the road by which the cattle pass:—

6	1	8
7	5	3
2	9	4

which is magic square of 15. Add *Bismillah arrahmán rahím—la illa anta sabhánika inni kuntham mini zalamin.*—*W. Crooke.*

667. **Muzaffarnagar—Hail spell.**—When a hailstorm comes you had better put a gridle pan *(tawa)* outside and rattle it with a bamboo. When hail comes go at once and worship the well known godlings Ismail Jogi and Nona Chamárin, and ring a bell in the nearest shivala. This seldom fails.—*W. Crooke.*

668. **Punjab—Muhammadan Legend of the Jinn.**—According to common belief the Jinns are entitled to a share in the fruits of the earth. If they do not take their share the crop will fail, or be so abundant as to be valueless. A jinn once employed a mortal as a teacher, and when his education was finished, informed his instructor of his real nature. The Jinn as a reward promised that he would not in future appropriate any of his teacher's corn; and it is said that this land now yields four times as much as it used to do. —*Ghulam Hussain.*

669. **Muzaffarnagar—Epidemic spells.**—During epidemics Kali Debi is worshipped, and a line of milk and country liquor is drawn round the village. The cholera demon does not care to step over this. Read what is known as the book of Durga. This reading is called *pát.* You should also worship the Sati shrine if there is one in your village. Another good thing is to mark a buffalo bull with red *sendur*, throw some grain over him, and drive him towards the next village. He usually takes the pestilence away with him. *W. Crooke.*

670. **Sucking teeth—Superstition about.**—Mr. G. T. Lushington, writing of the Játs of Bhartpur (*J. A. S. B.*, 1833), says that Hindús are accustomed to throw their sucking teeth into a dung-pit, and pray that their new teeth may grow as fast as a dung hill does.

Can any one give any information about this?

671. **Punjab—Snake superstition.**—It is believed that after her young ones are born the female snake makes a circle round them. Those that creep over the line are saved and survive. Those that remain within it she devours.—*Ghulam Hussain.*

672. **Mirzapur—Tiger killing a cow.**—The other day near my camp a tiger killed a cow in the jungle. The herdsman, at considerable risk of his life, drove off the tiger and recovered the head-rope of his animal. It was explained to me that if the animal died with the owner's rope on, he would be considered responsible for the sin (*hatya*) of the death. But once the rope was off, his responsibility ceased.—*W. Crooke.*

673. **Punjab—Fall of a Meteor—Superstition.**—Hindús believe that the length of a soul's residence in Paradise is proportionate to his charities on earth; and after a certain time, when these are exhausted, his soul falls to earth in the shape of a meteor. Even if such a soul is banished from Paradise it undergoes a subsequent birth in some respectable family.—*Chaina Mall.*

674. **Palasa Tree—Used for driving cows.** —It was a Vedik custom to drive the cows from their calves with a rod of the palasa or dhák tree. (*Kelly: Indo-European Traditions*, p. 159). Does this custom still survive anywhere?—*W. Crooke.*

675. **Muhammadans—Ceremonies at eclipses.**—A bride-elect sends offerings of intercession (*sadqa*) to her intended husband accompanied by a goat or kid, which must be tied to the leg of his bedstead during the continuance of the eclipse. These offerings are afterwards distributed in charity. Women expecting to become mothers are carefully kept awake during an eclipse, as they declare the infant's security depends on the mother being kept from sleep: they are not allowed to use a needle, scissors, knife or any other instrument during an eclipse for fear of drawing blood, which would be injurious at that period both to the mother and child. Neither are the animals in a similar state neglected: a mixture of cow-dung and drugs is rubbed over the belly of such animals, whether cows, sheep, goats, &c., and all these are securely housed until the planet is again resplendent. They fancy that both the animal and its young would be endangered by exposure during the time of the eclipse.—*Observations on the Musalmáns of India*, by Mrs. Mir Hasan Ali, Vol. I, p. 297*f*.

676. **Punjab—Spell to save the lives of Children.**—When several children in succession

die in a family the last born baby is dragged seven times over a dung hill.—*Ghulam Hussain.*

[This custom is general, the object being to make a "blot of imperfection," which will save the child from the evil eye. Children dragged in this way are called Kadheran, Ghasitan, &c.]

677. **Punjab—Masan—A Thieves' Spell.**—Burglars carry about with them some of the ashes from a cremation ground, which they throw on the sleeping inmates of the house they intend to rob in order to prevent them from waking.—*Ghulam Hussain.*

678. **Punjab—The Jinn—Their appearance.**—The Jinns are believed to have no bones in their arms: they have only four fingers and no thumbs. *Ghulam Hussain.*

679. **Sugarcane—Ceremony — Benares.**—Cultivators in Benares reserve a certain portion of the canes of the preceding year to serve as plants for their new cultivation; and it very frequently happens that a considerable portion of the old canes remain unappropriated. Whenever this happens the proprietor repairs to the spot on 25th Jeth, and having sacrificed to the serpent deity Nág Bel, the tutelary deity of the cane, he immediately sets fire to the whole, and is exceedingly careful to have this operation executed in as complete and efficacious a manner as possible. If the old canes remain on the ground after 25th Jeth it is feared that they would in all probability produce flowers and seeds, and the appearance of these flowers they consider as one of the greatest misfortunes that can befall them.—*Sir W. Jones: Asiatic Researches, IV*, p. 343.

[Can any one give other instances of this custom. ?—ED.]

680. **Punjab—Time of birth.**—If a child is born during the day, it will never sleep all through the night; and *vice versâ* with a child born at night.—*Ghulam Hussain.*

681. **Muzaffarnagar—Rain spells—Agastya Muni.**—Agastya Muni stops the rains. This is the famous Agasti or Agastya Rishi, about whom there is a cycle of legends. When there is too much rain, make a figure of him on your loin cloth and put it out in the rain. It is also good to paint his figure on the outside of your house, and let the rain wash it off. This usually brings clear weather. Another very good plan is to put some oil in a pot with water and shake them up together. Another approved method is to put some water in a pot and bury it. When the rains stop too early, you may be sure that some rascally grain-dealer has been burying water, and *páni gárna*, as the phrase goes, is generally reprobated.—*W. Crooke.*

682. **Punjab—The Kings of Old.**—In popular belief there were so many kings in the olden time that if a man takes even a short walk he is certain to step on the head of at least one of them.—*Ghulam Hussain.*

683. **Central Asia—A haunted Cave.**—An interesting note comes from Captain F. E. Younghusband, of the King's Dragoon Guards, who is again on his travels of exploration in Central Asia. He writes from his camp in the Kashgar Mountains, dated the 27th of October 1890 :—"....From the Alichur Pamir I returned eastward, crossed one of the branches of the Upper Oxus, and made for Lake Rangkul. On the shores of this lake is the famous rock known as the Lamp Rock of Central Asia, so called because from a cave in its side a perpetual light shines forth. Ney Elias had passed by this in 1885, and had thought it might possibly be a phosphorescent light; he had not time, however, to examine it properly. When I arrived at the lake I saw this rock standing up by itself about 200 feet in height, projecting out from the mountain-side about 100 yards from the water's edge. High up on the steep cliff I was shown the cave, and sure enough there was a pale light visible, looking very like a phosphorescent light. I asked the Kirghiz if any one had ever been inside the cave. They said 'No; it is the dwelling-place of a demon who guards vast treasures which are stowed there, and the light comes from a diamond stuck in his forehead. No one dares to go there.' 'Well, I am going there at any rate,' said I, and started off to climb the rock. It was pretty easy-going till within about 20 feet of the mouth of the cave, now hidden from view by a projecting slab of the unbroken rock which it looked impossible to surmount. Luckily, however, a Pathán servant had accompanied me. He took off his boots so as to be able to get a better grip with his feet, and then proceeded to climb the rock. I followed; but must confess that it was far from pleasant work, though I also had taken off my boots and had only my socks on. The rock was rough and luckily firm; but it had no ledges which could support even half one's foot; moreover, it stood up almost perpendicularly, so that a false step or a slip would have meant certain death. All we could get was a precarious purchase for the tips of our fingers and our toes in the inequalities in the surface of the rock. In this way—the Pathán, a born mountaineer, leading—we climbed the rock like cats and entered the dragon's cave. Then we saw the light and found it to be neither phosphorescent nor that of a diamond set in the head of a demon, but the pure and unadulterated light of heaven coming from the other end of the cave, which was, in fact, no cave but a tunnel right through the rock. From below one cannot

see that this is the case: the light striking up against the roof of the cave only is seen. The mystery of the perpetual light in the famous Lamp Rock of Central Asia is, therefore, solved; though I dare say the superstitious inhabitants of these parts will add a sequel to the old story of how a reckless and possibly insane Sáhib, accompanied by a Pathán warrior from distant Bajaur, scaled the fearful precipice, entered the cave, and fought the mighty demon, but failed to take the diamond from his forehead."

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684. **Punjab—Funeral Ceremonies of Children.**—Among Punjábi Hindús when a female child dies the corpse is seated outside the town and told to spin some cotton, which is placed in her hands. Then they tell her to send a little brother from the other world. When a small boy dies a little sugar is placed in his mouth and the same ceremony performed.—*Ghulam Hussain.*

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685. **Punjab—Looking-Glass superstition.**—If an unclean person look into a looking-glass he will make it dim.—*Ghulam Hussain.*

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686. **Origin of Devils—Brahmarakshas.**—It is a common notion among Hindús, especially among Bráhmans, that he who does not freely impart his knowledge to others is born in the next life as a kind of demon called *Brahmarakshasa.*

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687. **Mohini.**—This is a she-devil, and the belief is that every woman who dies a premature death without enjoying the full course of life, is changed into a devil, and remains in that astral body till her term of years is over. Those that die an unnatural death by suicide or falling into a well, if females, are born *Mohinis*—rather exist as Mohinis—she-devils.

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688. **He-Devils.**—Unnatural death among men makes the soul of him who so dies to live as a he-devil till his term is over.—*Pandit Natesa Sastri : Madras.*

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689. **Punjab—Legend of King Taimur.**—It is said that Taimúr was once a goatherd. One day he was asleep near his flock, and a faqír passing by saw a Huma or Phœnix bird passing over his head, which is a sign of royalty. In his rage he struck the boy with a stick and broke his leg, which caused lameness for life.—*Chaina Mall.*

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690. **Telingana — Charms — Scorpions — Snakes.**—See *Punjab Notes & Queries*, Vol. I, Note 122. If you see a scorpion you should say *kodi, kodi, kodi*, fowl, fowl, fowl. This will prevent it running away, and you will have no difficulty in killing it. If it stings you, be careful to slip a noose over its tail and tie it to something to prevent it wandering. The more it wanders the more the poison will wander in your body. To kill it at once may have the effect of killing you.

Never speak of a snake by its proper name, but call it *purugu*, worm or insect. If you should happen to call a snake such in its hearing, or let it escape after hitting at it, it will, if a good snake (*manchi pamu*), *i. e.*, a cobra, bear a grudge against you, (*paga pattu*), and haunt you for seven years to bite you at the first opportunity. This can be proved when the snake is seen to enter a hole by the person so unfortunate as to incur its enmity, speaking or even being named in its hearing, when it will immediately issue from the hole in search of him. It will not interfere with the other people present. —*H. G. Prendergast : Masulipatam.*

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691. **Punjab—Pregnancy custom — Eclipses.**—The husband of a wife pregnant for the first time should not look at an eclipse of the Sun or Moon. If he violates this rule his child will be maimed in some way. Hare lip in particular is caused by neglect of this precaution.—*Chaina Mall.*

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692. **Oudh—Theory of transmigration—A Story.**—For those who do not believe in the doctrine of transmigration this is one of the anecdotes. A young man died suddenly, leaving an aged mother and a young widow without any means of support. Shortly after the nearest neighbours hailed the birth of a son. When the boy began to run about he became acquainted with the old woman and her daughter-in-law. These having no children rather encouraged him. One day when he became quite a big child, he said to the younger woman that she was his wife. Both the women were shocked and wept at the insult inasmuch as it was not in their power to prevent its being repeated, "and," said they, "we have no protector." But the child affirmed he meant no harm, that he really had been her husband during his former life, and now wished to tell her he had left some money buried in a certain place of which they knew nothing. They digged and found the treasure, which relieved them of many wants they had suffered, having no one to provide for them.—*Miss G. H. Roberts : Lucknow.*

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693. **Thags—Meeting omens—Woman with a pitcher.**—Meeting a woman with a pitcher full of water is lucky; still better if the woman be pregnant; but if the pitcher she carries is empty it indicates calamity.—*Illustrations of the History and Practices of the Thags*, p. 88.

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694. **A Bengali Miracle.**—The district of Bhagalpur in Bengal is excited over a "miracle." In the village of Bishunpur a wonderful tree is

said to have been discovered in a jungle. "Out of its trunk," writes a correspondent, "regular volcanic eruption of cinders and ashes, accompanied with thick volumes of smoke, have been going on for some time past. Through a cleft in the hollow of the trunk can be clearly seen the bright blaze of a furious fire burning constantly within; but the tree is said to be in a state of full growth, and its green leaves and hollow trunk are in no way injured by the fire and smoke." Hundreds of people daily, our correspondent adds, stand aghast before it with awe and admiration. It is the same correspondent to whom we were indebted for a fearful and wonderful snake-story a few days ago.—*Pioneer, 10th January*, 1891.

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695. **Imam Zamin Rupee—Fahiman.**—This is said to be a rupee dedicated to the Imám Zámin, the protecting Imám or guardian saint. Muhammadans tie it to the right arm on starting on a journey as an amulet. Can any one give any more information about this rupee?—*Chaina Mall.*

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696. **Gulistan-i-Iran—Land of Fairies.**—Muhammadans believe that Gulistán-i-Irán, the country of the Fairies, is situated somewhere in Arabia. It is invisible to the children of men, and if any of them chance to reach it, they immediately lose their lives.—*Chaina Mall.*

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697. **An Oudh Joke.**—To another such village a Maulavi came, and being shocked at the general ignorance of the people, told them, among other things, that they must celebrate the holidays or *Id* when they came round. "When do they come?" queried the folk.

"One comes to-morrow," said the man, and went his way.

Early the next morning the village was astir, and all eyes were directed to the main road, looking for the *Id* to come. A strong camel appeared. "There is the *Id!*" They cried and pressed forward to it. It was welcomed, entertained, and feasted with all the village delicacies till the evening. Of course it was too well satisfied with its hosts to leave the next day or any day after.

The next year the Maulavi returned to this village and asked them if they had followed his directions.

"As to the *Id*" they said, "it came, and we did our best by it, but the worst of it is it does not leave us, and is quite a burden on our hands. "Let me see it," said the Maulavi wondering, and they led him to the camel now grown sleek with a year's care and idleness and feasting.—*Miss G. H. Roberts: Lucknow.*

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698. **Fortune-telling regarding Marriage—Eastern Bengal.**—It can be determined whether a person will soon be married or not, thus: a bud of the red *jabá* flower is covered with a basket. Another empty basket is placed beside the first. The person is then asked to turn up one or other of the baskets. If the one having the bud inside is turned up, his marriage is considered to be near at hand.—*Ráj Mohan Chakravartí: Gaya.*

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699. **Muzaffarnagar — Cure for sting of Scorpions and Wasps.**—If you are bitten by a scorpion, the best way of curing it is to say—*Kála bichhua kankar pála, hari púnchh sone ka dála* = black scorpion bred in the lime stone; a green tail and an ingot of gold. This is also very good for the stings of bees or wasps.—*W. Crooke.*

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700. **Signs of approaching Marriage—Eastern Bengal.**—The entrance of a butterfly into a house or the formation of a flowerlike lump of soot in the burning part of the wick of a lamp (*pradíp*) is considered as the forerunner of an approaching marriage in the family.—*Ráj Mohan Chakravarti: Gaya.*

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701. **Oudh—Superstition about Children—Jogis.**—An old woman's story recorded in her own words:—I will tell you about the son of my husband's nephew; he was a strangely quiet child, from his birth never cried for food, scarcely moaned for pain till we marvelled at him. The father took the opportunity of enquiring of a jogi what he thought of such a babe. The man had never seen him, besides this was in another city, and he had no means of asking any one. He said to him "that child is a jogi; he will not stay long with you." One day I had fed him with a *púri* and given him some milk to drink. An hour after he turned blue and fell into strong convulsions. I procured charmers, sent offerings to a shrine, had bags of water poured out in libation, but it was of no avail. In a few hours he was a corpse.

His parents were away from home; but they told me of the jogi when they returned, and we knew he had been called away by this sacred caste as soon as they heard of his whereabouts.—*Miss G. H. Roberts: Lucknow.*

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702. **Bundi—Miran Sahib, the Magician.**—Immediately to the west of the city of Bundi

rises an abrupt hill very nearly as high as that on which the fort stands surmounted by a small mosque to which rather a strange history is attached. It is related that a certain person known as Mirán Sáhib and celebrated for his powers as a magician, subjugated to his service a gennis (? Jinn) named Zen Khán, whom he treated with great cruelty. One day, however, surprising his master in a state of uncleanness, this gennis prevailed over him and slew him; yet even then he found that he was unable to free himself entirely from this arch magician's influence. Mirán's tomb is at Ajmir, and a dargáh to his name exists at Amroha, near Moradábád; but a member of the reigning house of Bundi having in some way benefited by the mysterious arts of this necromancer, erected the smaller dargáh which now surmounts what is known as the Mirán Sáhib-ka-dargáh.—*Rajputana Gazetteer*, I, p. 237.

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703. **Oudh—A Birth Superstition.**—Once every year a Padmaní (faultless beauty) is born in the house of a Chamár. The baby lives for only a few moments.—*Miss G. H. Roberts : Lucknow.*

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704. **Muzaffarnagar—Rain spell.**—When rain fails worship Rája Indar and read the story of Megh Rája. Give alms to beggars and let loose buffaloes and young bulls. Crushed grain (*daliya*) should be cooked on the edge of a tank in honour of Khwája Khizr, and some offerings should be made to the village Bhúmiya.—*W. Crooke.*

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705. **Omen of Long Life—Eastern Bengal.**—When an absent person is named in the course of a conversation, and he appears unexpectedly, it is considered to predict a long life for him.—*Ráj Mohan Chakravarti : Gaya.*

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706. **Thags—Taking the Omens.**—When preparing for an expedition the auspices are solemnly taken. The most learned Pandit that can be procured is seated on a blanket with the leader and four of the Thags most respectable in their vocation from birth and character: the rest of the gang sit around outside. They then place before the Pandit as an offering a brass plate (*tháli*) with some rice, wheat and two copper coins upon it. The leader asks the Pandit respectfully what day will be proper to open the expedition; and he after due search and ceremony pronounces the day, the hour and the direction. On the day appointed they fill a brass jug with water which the leader holds in his right hand suspended by the mouth at his side. On a clean white handkerchief they tie up five knots of turmeric, two copper coins, one silver coin, and the sacred pickaxe. This pickaxe the leader holds on his breast with his left hand. He now turns in the direction indicated by the priest, and moves on slowly, followed by his gang, to a field or garden outside the village, and on reaching a suitable spot he stands in the same direction—his left hand on his breast, his right with the jug by his side—and prays to the goddess Devi for success. If, within half-an-hour, they hear or see the *pilháo* or auspice on the left it is an omen that the goddess has taken them by the left hand to lead them on. Similarly with the *thibáo* or omen on the right. The leader thus sits and gives the money and turmeric to a Bráhman.—*Illustrations of the History and Practices of the Thags: London*, 1837, p. 77, *sq.*

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707. **Omens.**—A married woman's approach is a good omen. Omens differ in different countries. Among the Drávidians the good omens are—a married woman, virgin, dancing-woman, "double" Bráhman, music, flowers, fruits, flag, umbrella, sugarcane, cooked rice, milk, flesh, fire, *tádí*, elephant, horse, cows, cloth, king, pearls, clarified rice (*akshata*), and fried rice (*lája*). If any of these approach, the omen is supposed to be good, and the purpose for which one goes out will succeed. The bad omens are a widow, single Bráhman, three Vaisyas, two Sudras, tiger, serpent, fuel, scythe, wood-axe, crowbar, oil, new pot, a man in a mosque, butter-milk, (*chách*), curds, a cough, any utterance of a preventive nature, untimely rain, thunder, wind, fasting person, person with his head newly shaved, sorrowful exclamations of *Ha! Hada!* &c.—*Pandit Natesa Sastri: Madras.*

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708. **Shaving Superstition—Eastern Bengal.**—

> Sóm, Súkra bechhe,
> Kshaurí hao neche.

You may be shaved on any day of the week except on Monday and Friday: *neche*,—literally "dancing," hence "gladly."—*Rajmohan Chakravarti : Gaya.*

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709. **Leprosy.**—People in Southern India believe that this disease comes on those only who in their former births have stolen iron, salt, and have reduced the prices of articles sold by *Arigádi* sellers. (*Arigádi* is a retail trade in vegetables practised by poor women). To lower the price fixed by them upon articles is supposed to give us the disease of leprosy in our next life, as well as the stealing of iron and salt.—*Pandit Natesa Sastri : Madras.*

ANGLO-INDIA.

710. **St. John's Church, Calcutta.**—Zoffani painted the altar-piece gratis. All the Apostles were taken from life, and represented persons then living in Calcutta. Old Tulloch, the auctioneer, who came out in 1784, sat for Judas without knowing it.—*Calcutta Review, XVIII*, p. 301.

711. **A Calcutta Advertisement of 1781.**—"To be sold by private sale :—Two Coffree boys who play remarkably well on the French horn, about 18 years of age, belonging to a Portuguese Paddrie lately deceased. For particulars enquire of the Vicar of the Portuguese Church."—*Calcutta Review, XVIII*, p. 311.

712. **Medical treatment in the olden days.**—As the strength must be supported in dysentery wine and solid animal food were considered the proper diet. Patients were ordered in these cases pilaos, curries, grilled fowls and peppered chicken broth *ad libitum*, with a glass or two of Madeira and a little brandy and water and a desert of ripe fruits. Native doctors had their hot and cold remedies for hot and cold diseases, their *mantrás* and phyltres, while Lind says that the Portuguese doctors prescribed as the grand cure "the changing of the European blood in their patients'" bodies into native's. This they endeavoured to accomplish by repeated venerations till they imagined the whole mass of the circulating fluid had been abstracted. And then by a diet consisting exclusively of the productions of the country, they hoped to substitute a liquid entirely Indian, which would render their patients proof against the maladies under which they had previously laboured."—*Calcutta Review, XVIII*, p. 290.

713. **Job Charnock at Calcutta.**—"Mr. Charnock choosing the ground of the colony, where it now is, reigned more absolute than a Raja, only he wanted much of their humanity ; but when any poor ignorant natives transgressed his laws they were sure to undergo a severe whipping for a penalty, and the execution was generally done while he was at dinner, so near his dining-room that the groans and cries of the poor delinquent served him for music."—*Hamilton's Account of the East Indies:—Pinkerton's Collections, VIII*, p. 409.

714. **Kashmir—A traveller's record.**—At Srinagar was a black marble tablet, which has now disappeared, bearing the following inscription :—

THREE TRAVELLERS.

Baron Carl Von Hugel from Jammu,
John Henderson from Lahdakh,
Godfrey Thomas Vigne from Sakardu,

who met in Srinagar on the 18th November, 1835, have caused the names of those European travellers who previously visited the valley of Kashmír to be hereunder engraved :—

Bernier	1663
Forster	1786
Moorcroft, Trebeck and Guthrie,	1823
Jaquemont	1831
Wolff	1832

Of these three only lived to return to their native country.—*Temple's Hyderabad, Kashmír, Sikkim, and Nepal, I*, p. 294.

715. **Dehra-Dun—Kalunga—Inscription.**—The following inscription commemorates the capture of the Fort of Kalunga in the Dun from the Gurkhas in 1814.

(*West side*).

To the Memory of—
Maj.-Genl. Sir Robert Rollo Gillespie, *K. C.*
Lieutenant O'Hara, 6th N. I.
Lieutenant Gosling, Light Battalion.
Ensign Fothergill, 17th N. I.
Ensign Ellis, Pioneers.

Killed on the 31st October, 1814—
Captain Campbell, 6th N. I.
Lieutenant Luxford, Horse Artillery.
Lieutenant Harrington, H. M.'s 53rd Regiment.
Lieutenant Cunningham, 13th N. I.

Killed on the 27th November, and of the Non-Commissioned officers and men who fell at the assault.

(*East side*).

Troops engaged—
Detachments, Horse and Foot Artillery.
100 men of the 8th Royal Irish.
Light Dragoons who were dismounted and led to the assault by Sir R. R Gillespie.
Her Majesty's 53rd Regiment.
Five Light Companies from Corps in Meerut.
1st Battalion 6th Native Infantry.
Do. do. 7th do.
Do. do. 13th do.
Do. do. 17th do.
7th Native Cavalry.
One Rissalah of Skinner's Horse.—*G. R. C. William's Memoir*, p. 135.

PHILOLOGY.

716. **An aboriginal love song from South Mirzapur.**—

1. *Rájá bhejai sandesvá,—main kese púchhon ?*
2. *Subse púchhon, kehu na batávai.*
3. *Jiyará ho'igá birogvá,*
4. *Main kese púchhon ?*
5. *Vaise kunhkai bág kí ko'iliyá ;*
6. *Jiyará ho'igá birogvá ;*
7. *Main kese púchhon ?*
8. *Vaise jhalkai tál kí nerniyá ;*
9. *Vaise jhalkai savatiyá.*
10. *Jiyará ho'igá birogvá ;*
11. *Main kese púchhon sandesvá ?*
12. *Vaise jhalkai tal kai machhariyá,*
13. *Vaise jhalkai nanadiyá.*

1. My beloved sends messages for me,—of whom may I enquire about them ?
2. I question all, but none gives a reply.
3. My sweetheart has become separated from me,
4. Of whom may I enquire about him ?
5. The cuckoo of the garden sends forth its note :
6. These things go on as usual ;
7. But O to me ! whose beloved is not
8. With her nor are any tidings from him received.
9. The grass of the pond glitters ;
10. The co-wife of mine shines ;
11. The fishes of the pond glisten ;
12. My husband's sister flashes.

717. **Kaal Pani,**—In a recent issue of your paper a correspondent has drawn attention to the fact that in Urdu the word *kála* may mean extensive rather than black. But the question is—What was the original meaning of *kála* in the phrase *kála páni?* Both in Asia and in Europe the peasantry have a habit of using the word *black* for dark shades of various colours. Thus, in Italy dark red wine is called black wine. Natives of this country frequently use the word *black* where we should say *dark blue.* If we are crossing the Indian Ocean, and we lean over the bulwarks of the ship, and the sky is cloudy, we see that the water looks like ink. We seldom catch the emerald tint unless there is bright sunshine and also a trace of foam on the crest of a wave. The early Hindú navigators would notice the black inky appearance, and would appropriately describe the sea as *kála páni.* In after-years their descendants would continue to employ the phrase; but they would not realise the look of the water as their ancestors had realised it. When, in ordinary conversation, we speak of the ocean, it is usually not its colour that comes to the mind, nor yet its change from calm to tempest. But it is its vastness that impresses the imagination. Accordingly the Hindú repeating the phrase *kála páni* and thinking chiefly of the illimitable waste of waters, would come in time to connect the word *kála* with vastness: the connection once commenced would easily become established. For on a dark night we have around us both blackness and immensity. Thus in time the word *kála* would become associated with a greatness that is *indefinite.* We ourselves use the word *dark* in the sense of unknown: we say "keep it dark," or we speak of a man of unknown qualifications as a "dark horse."—*Potential: Pioneer,* 25-2-'91.

718. **An Urdu Riddle.**—

Sárang ne sárang gahyo, sárang bolyo aie,
Jo sárang sárang kahe, sárang munh ten jáe.

The word sárang has four meanings—a peacock, a snake, a cloud, and a peacock's cry. The poet imagines that peacocks call at the coming of the rains. The translation is:—"A peacock seized a snake, a cloud uttered the cry, alas! If the peacock then utter his own cry, the snake will then drop from his mouth."

719. **A proverb.**—

Rel ki sawári
Haiza ki bimári
Khafifa ki rúbkári.

There are three things against which a man is helpless: travelling by railway, cholera, and an order of the Small Cause Court.

Query.—The word "*murádi.*"

What is the origin of the use of the word "*murádi*" in the sense of "small change, pice?"—*V. A. Smith.*

[The expression appears to have originated in the custom of offering pice at shrines in order to secure fulfilment of one's desire (*murád.*)—ED.]

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720. **Kumaun—Verse on the people of Shor.**—

Shor harám khor: báp bharué, beti mai tor,
Shor ki náli, Katpur kai máno: joi jethuli khasam jenáno.

Shor eats the bread of dishonour: the fathers are panders: the daughters remain in their fathers' houses. The peck measure of Shor, the quart measure of Katpur: the wives of Shor are great characters, the husbands are the womenfolk.—*J. H. Batten: Settlement Report,* p. 285.

721. **The Tasmabaz Thags—Their argot.**—The Tasmabáz Thags were so called because shortly after the British conquest in 1802-3 one Creagh, a private in a King's regiment stationed at Cawnpur, initiated Dhaukal Ahir, an artillery man, Sahibu, a cook in one of the Regiments, and Ghunsiya Bauriya, a resident in the cantonments, into the art of Tasmabázi, one of the numerous games practised by thimble riggers in England. The game is played thus: a strap is doubled and folded up in different shapes. The art is to put a stick in such a place that the strap when unfolded shall come out double. These men became the leaders of three Thag gangs, an account of whose proceedings is given by Mr. R. Montgomery in Vol. I., *Selections of the Records of Government, N.-W. P.,* p. 312 *sq.* The following is some of their argot.

Dhurayi.—When they are sitting on the road side and see a traveller coming they use this word.

Tarade—Begin to play.

Asrade.—When a traveller loses and becomes quarrelsome they say this, which means—"Give him back his pice."

Hakeri.—A European.

Banriwála.—A policeman.

Hanswála.—A sowar.

Thoa.—An officer of police, tahsildari, etc.

Beli.—A phrase for one gambler causing suspicion to arise against the gang.

ANTIQUITIES.

722. **Patna—Fitche's account of** (1583-1591).—"From Bannaras I went to Patenaw down the river Ganges, where on the way we passed many fair towns and a country very fruitful, and many very great rivers enter into the Ganges, and some of them as great as itself, which cause it to be of great breadth, and so broad that in the time of rain you cannot see from one side to the other. These Indians when they are scorched and thrown into the water, the men swim with their faces downwards, the women with their faces upwards. I thought they tied something to them to cause them to do so, but they say no. There are very many thieves in this country, which are like to the Arabians; for they have no certain abode, but are sometimes in one place and sometimes in another. Here the women are so decked with silver and copper that it is strange to see: they use no shoes by reason of the rings of silver and copper which they wear on their toes. Here at Patenaw they find gold in this manner: they dig deep pits in the earth, and wash the earth in great bowls, and therein they find the gold, and they make the pits round about with brick, that the earth fall not in. Patenaw is a very long and great town. In times past it was a kingdom, but it is now under Zelabdim Echebar, the great Mogor. The men are tall and slender, and have many old folks among them: the houses are simple, made of earth and covered with straw: the streets are very large. In this town there is a trade of cotton and cloths of cotton: much sugar which they carry from hence to Bengala and India; very much opium and other commodities. He that is chief here under the king is called Tipperdas, and is of great account among the people. Here in Patenaw I saw a dissembling prophet who sat upon a horse in the market-place, and made as though he slept, and many of the people came and touched his feet with their hands and kissed his hands. They took him for a great man, and sure he was a lazy lubber. I left him there sleeping.—*Voyage to Ormus and the East Indies—Pinkerton's Collections, IX,* p. 414.

...h Indian Notes and Queries:

A MONTHLY PERIODICAL.

OCTOBER, 1891. [No. 7.

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(The references are to the Notes.)

POPULAR RELIGION.

723. **Dog-worship — Coins.** — Referring to paragraph 504, page 75, *ante*, I am not able to quote any additional modern examples of dog-worship, but it seems worth noting that on certain ancient coins the dog frequently occurs as a sacred symbol. It is hardly necessary to observe that the devices on ancient coins are, as a rule, religious symbols. The early punch-marked Buddhist coins frequently exhibit the figure of a dog, which is generally, if not always, perched on the top of the conventional representation of the *stupa*, or relic-mound. The best account of the symbolism of the punch-marked coins is that given by Mr. W. Theobald in the very elaborate paper on the subject recently published by him. *(J. A. S., Bengal, Part I, Vol. LIX (*1890*), pp.* 181—268, *with four plates).* I quote his remarks (p. 212) on the meaning of the dog symbol: "The figure of a dog in connection with a Buddhist *stupa* recalls to mind the use to which the animal was put in the bleak highlands of Asia, as the preferential form of sepulchre, over exposure to birds and wild beasts, in the case of deceased monks or persons of position in Thibet. Strange and horrible as it may seem to us to be devoured by domestic dogs, trained and bred for the purpose, it was the most honourable form of burial among Thibetans.

724. **Parsis.** — This suggestion of Mr. Theobald seems to me a happy one. I think the Parsis also have some customs connecting the dog with death, but I do not remember the details. After relating the legends that Yudhisthir insisted on taking his dog with him to Indra's heaven, Mr. Theobald continues:—"As a symbol of 'Yama,' therefore, the dog may figure above the *stupa*; or the dog may represent the Vedic bitch Saramá, the messenger of Indra; and, as the dog is standing on the *stupa* in a position often occupied by the crescent moon, we have a strong confirmation of a surmise made, on other grounds, by Gubernatis that Saramá is merely another 'impersonation of the moon.'—*Zoological Mythology by Angelo de Gubernatis, Vol. II, p.* 21."

The fact is that the further the history of any symbol is followed the more numerous are found to be its relations with other symbols which appeared at first unconnected.—*V. A. Smith.*

725. **Spiti — Hinduised Buddhism.** — The religion of Spiti is the Thibetan system of Buddhism, of which an excellent account is given in General Cunningham's "Ladákh." The religion of Láhaul is the same, but mixed up with some ideas and observances borrowed from Hinduism, and with a substratum of the worship of local spirits and demons, which I have described as existing in Kulu, and which appears to be the primeval religion of the country of the high Himalayas inhabited by Hindú races. The following description of the religion of Láhaul was written down at my request by the Rev. Mr. Heyde, when we were travelling together for a few days in November, 1868. His long residence among the people, by whom he is invariably respected, and great knowledge of their language and customs, ensure its accuracy:—"The religion of Láhaul has been for a long time, and is still, essentially Buddhism. It is, however, difficult to ascertain at what time this religion was introduced, as there do not exist any historical documents in Láhaul itself, and little reliance can be placed on the vague traditions preserved by even the best informed men. From these accounts, however, it may be gathered that long ago the kings of Ladákh exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhaul.—*Settlement Report, p.* 205.

726. **Animals on Coins.**—Besides the dog the following animals are, according to Mr. Theobald (*J. A. S., B., Vol. LIX, Part I, p.* 193), to be recognised with more or less certainty on the punch-marked coins:—"The elephant, rhinoceros, horse, bull, nylghai, goat, hare, dog, jackal, civet-cat, peacock, river-turtle, Gangetic crocodile, frog, python, cobra, and cat-fish or skate. The stag, antelope, sheep, monkey, lion, tiger and leopard seem to be wanting on this class of coins, but Mr. Thomas thought that he recognized the leopard. In later art, that is to say in the sculpture of the Gupta period, the crocodile symbolized the Ganges, and the turtle the Jumna. The significance of the representations of these animals on the coins was probably the same. Mr. Theobald's extremely elaborate and ingenious, though sometimes rather fanciful, disquisition well deserves attention.—*V. A. Smith.*

727. **Garhwal — Karn Pichasni Debi.**—It is believed by the Bráhmans of Garhwál that this Debi can foretell all the events of the world. Whoever worships this Debi can get all the information he chooses. But the followers of this Debi must remain unclean and avoid worshipping other Hindú gods.—*Azizuddin Ahmed.*

728. **Karnal — Worship of the Sun God Suraj Devata.**—This is the god whom the people chiefly delight to honour. Any villager, if asked whom he worships most, will mention him. No shrine is ever built to this god. Sunday is of course the day sacred to him. On Sunday the people do not eat salt, nor do they set milk for *ghi*, but make it into rice milk, of which a part is given to the Bráhman in honour of the Sun, and a lamp is always burnt to him on Sunday. Bráhmans are fed every now and then on Sunday in his name, and especially on the first Sunday after the 15th of Asárh, when the harvest has been got in and the agricultural year is over. Before the daily bath, water is always thrown towards the Sun (*argha*). (This is done to the new Moon, too, on the evening of her appearance, if one thinks of it). Every good man, when he first steps out of doors in the morning, salutes the Sun and says—*Dharm ko sahái rakhiyé Súraj Maháráj*, or—"Keep me in the faith, O Lord, the Sun!" Bráhmans take the offerings. —*Settlement Report, p.* 147.

[It is certainly incorrect to say that the Sun has no temple. There is certainly one at Benares, and the *Archæological Reports* note instances at Taxila (Vol. II, p. 114), Gwalior (Vol. II, pp. 342—353), Gaya (Vol. III, pp. 110—112), and Multán (Vol. V, pp. 115—120.—ED.]

729. **South Mirzapur—Aborigines—Sacred Trees.**—All these tribes more or less worship the karam tree. The Korwas plant a branch of it in the courtyard in Bhádon and dance round it. This is the same with the Patáris and Majhwárs. The legend is as follows:—"There were seven brothers of the Gond or Majhwár tribe who lived together. The six elder brothers used to go and cultivate in the jungle, the youngest brother used to remain at home and cook the food. He used to get the food cooked by the wives of his elder brothers, and take it to them in the field. This youngest brother was in the habit of planting a branch of the karam tree in the courtyard, and singing and dancing before it with his six sisters-in-law. For this reason there used to be delay in the cooking of the food and its conveyance to the field. One day the elder brothers chanced to come home, and seeing what was going on pulled, up the branch of the karam tree and threw it into the river. They also warned their younger brother to refrain in future from amusements of this kind. He was enraged and left the house. On the road he became hungry and desired to eat some *gúlar* fruit. But it was bitter, and he could not eat it; then he got some gram from a wayfarer and tried to parch it, but it turned into stones. Then he got some fish from a fisherman and began to fry it. Then the fish came to life and escaped into the river. Then he got some milk from an Ahír, but the milk turned into blood. Then he found a

horse in the jungle which he endeavoured to mount, but he, the horse, kicked at him and would not allow him to mount. Then he went a little further and saw Karam deota floating along in the ocean. He tried to go near it, but a voice issued from the branch—'You are a sinner. Do not venture to approach me.' He then prayed, and finally the deity said—'Go home, I will follow.' Then the boy returned home. On his return he found everything which had turned out evil on his former journey changed. That is, the horse allowed him to mount it and the *gúlar* fruit, fish and milk were fit to eat. When he came home he found that the family house had fallen into ruin, and that his brothers were reduced to poverty. In one night the house was repaired, and all the family wealth returned. Then he called his brothers and told them that these misfortunes had fallen on them because they had dishonoured Karam deota. Since that time the deity has been worshipped."—*W. Crooke.*

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730. **Satti Monuments.**—On an islet in the lake on the right hand of the road leading from Nowgong to Chhatarpur in Central India, stands a monument of, apparently, about the dimensions of that described in your article 282, Vol. I, but of greater height than width, and having a smooth surface with, what appears from the edge of the lake to be, some engraving on it. This is said to be a monument to commemorate the occasion and to mark the spot of the occurrence of the Satti rites of one of the wives of the great Chhatasál or Chhatersál. The Bundélas call such monuments *suréhi.* Further information regarding it from somebody acquainted with the family history of Chhatersál might prove interesting to readers of *Notes & Queries.*

My authority was a Bundéla chief, and his account was corroborated by the statements of villagers.—*Oak Bank.*

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731. **Sirsa — The Bodlas — Miraculous powers of.**—The Bodlas are credited with miraculous powers: for instance, the other day a man had stolen a Bodla's buffalo, and a committee (*mela*) of Bodlas went to him and required him to give it up. He refused, and they cursed him and all his house. A few days after his son died. But it is chiefly for the cure of the bite of mad dogs that they are famed, and men of all castes and classes, both Hindú and Musalmán, come to them to be cured. The venom is exorcised in this way. The patient is made to sit down, and a circle, consisting of six boys and a Bodla, is formed round him. The Bodla takes some moist earth, blows on it, and recites over it a formula containing the name of Alláh. He then passes it round the circle of boys, each of whom works it up into a ball *(gola)* and passes it on. This is done seven times. Then the Bodla takes the seven balls and works them up into one, which he strikes on the wound, reciting all the time, and then gives to the patient, telling him to follow certain minute directions for 2½ months, such as to eat nothing cooked in iron, not to go near water at night, to take care not to see the reflection of the sun or moon in water, etc., and should the man die his death is ascribed, not to the failure of the charm, but to neglect of these instructions. The usual rate for a cure is Re. 1-4.—*J. Wilson: Settlement Report, p.* 146.

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732. **Local Deities—Tank-digging—Gangetic Valley—Mirzapur.** — In this part of the district, north of the Ganges, there is hardly any deity more popular than the Chakwa Mahavíra. He occupies a square masonry shrine, about ten feet square, in the village of Chakwa, on the 7th mile from Chetganj towards Korh, on the kacha road. The shrine is covered over by an aged ber tree: and the priest says that the Mahavírji originally appeared in this tree. Mahavírji is renowned far and wide in the district for removing all kinds of troubles and helping his votaries in all manner of ways. Be it a complicated law suit, or the want of a son, or any other matter which hangs over your mind, you have to make a vow to worship him with sweets, &c., and to have some earth dug out of the pond in front of his shrine on the attainment of your desires, and you are sure to succeed. In this way a big pond, covering about ten bighas of land, has come into existence, and three or four labourers remain there at all times, and derive their livelihood from digging the earth for the many persons whose wishes have been ministered to by the popular deity.—*Múl Chand: Korh, District Mirzapur.*

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733. **A verse on the Panjtan.**—(Para. 747).
Nabi o Ali, Fátima aur Hassan
Husaín ibn-i-Haidar ye haín panjtan.

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734. **Allahabad—The Cholera Demon.**—A native in a village near Allahabad recently assured an inspector of police that the previous night his home had been visited by the cholera monster with a head like a large earthen pot. He and his brother drove away the spirit with bamboo clubs, and fired a gun to complete its defeat as the creature fears noise. Some years ago, say the natives, three wise men enticed the demon into an earthen pot, and carried it to a neighbouring hostile village to bury it at night. The rival villagers objected, however, and a fight ensued, in which the demon's prison was broken, and he escaped to continue his evil work.

[Just now cholera prevails about Mirzapur, and one can hear almost every evening the driving *(chalauwa)* of the demon with loud shouts from one village to another. As might be expected, this is a fertile cause of riots.—ED.]

735. **Karnal—Propitiation of malignant deities.**—The malignant deity is appeased by building him a new shrine, or by offerings at the old one. Very often the grain to be offered is put by the head of the sufferer during the night and offered next day: "this is called *orra*. Or the patient will eat some and bury the rest at the sacred spot; or the offerings will be waved over the patient's head *(wairna)* before being offered; or on some moonlight night when the moon is still on the wax, he will place his offering with a lighted lamp on it at a place where four roads meet. This is called *laugri* or *nagdí*. Sometimes it is enough to tie a flag on the sacred tree, or to roll on the ground in front of the shrine, or to rub one's neck with the dust of it. Boils can often be cured by striking them with a piece of iron, and repeating the name of the deity concerned. Witchcraft proper *(jádu)* is principally practised by the lowest classes, and you hear very little of it among the villagers.—*Settlement Report, p.* 146.

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736. **Buried Treasure—Human Sacrifice.**—A fearful murder is reported to have been committed a few days ago by a native woman at the village of Khirde, in the Akola taluka, in the Berars. For a long time past the woman suspected that a great amount of treasure lay buried somewhere in her house, and in order to possess herself of the vast riches, she on several occasions, according to Hindú superstition, sacrified fowls and sheep to propitiate the god of wealth, but without any avail. Lately a man working upon the superstition of the wretched woman, advised her that unless she sacrificed a human being she would never be able to obtain the hidden riches. The woman thereupon determined upon sacrificing her own daughter-in-law, a young woman of about twenty years of age. The latter, however, becoming acquainted with the evil designs of her unnatural mother-in-law, bolted away to her parents in another village. The woman thereafter summoned one of the men employed to work in her field. The man seeing the preparation made in the house suspected foul play, and was retreating when the haridan sprang at him with the fury of a tigress, locked her arms viciously around his neck, and felled him to the ground; then, with the assistance of two of her accomplices, she gagged the mouth of the unfortunate man, and accomplished her object by cutting his throat with a large knife. The man died in a very short while. The woman is now in custody.—*Allahabad, "Morning Post," 26th June* 1891.

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737. **South Mirzapur—Aborigines—Bhuiyas—Worship of the Dead.**—The Bhuiyas worship the spirits of the dead in the house south of the dwelling place, with an offering of a goat and a burnt sacrifice of butter and molasses. All the family join in eating the flesh: it is not given to outsiders. They have no rules against sitting on or touching the threshold.—*W. Crooke.*

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738. **Sacrificing part of the body by pilgrims.**—This custom is noted by Thevenot (Part III, Chap. 37, Fol. 62). "Nagarkot is famous because of the idol Matta to which it is dedicated; and they say that there are some Gentiles that come not out of that Pagod without sacrificing part of their body." Abul Fazl (Gladwin's *Ain-i-Akbari*, Vol. II, p. 109) says "Nagarkot is a city situated upon a mountain with a Fort called Kangra. In the vicinity of this city, upon a lofty mountain, is a place (Mahamáya) which they consider as one of the works of the divinity, and come in pilgrimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this they cut out their tongues, which grow again in the course of two or three days, and sometimes in a few hours."—*W. Crooke.*

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739. **South Mirzapur—Aborigines—Worship of Forest Deities.**—The Bhuiyárs have a special worship of the tiger-god Baghesar under a bíra tree, or if a tree of this kind cannot be found, under any large forest tree. The offering to him is a white cock, and a burnt offering is made with molasses and butter. There is no special worship of the Rákshasas. The Dános are worshipped outside the house or under some conspicuous tree. To them are offered a fowl which is pure white or which has black and white speckles on its wings. This worship is not done by the Baigá, but by any private person who thinks it well to do so.—*W. Crooke.*

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740. **South Mirzapur—Aboriginals—Worship of Rivers.**—(Para. 142). There is a river called the Karsa in Sirguja. This is inhabited by a Deo named Jata Rohini. He is worshipped by Baigás to ensure abundant rain and harvests, and to keep off disease. The Baigá goes and catches a fish in the stream: he offers the first he catches to the local demon. No one dares to drink water there. If any one tries to drink, the water bubbles up and carries him off. If any ordinary person tries to fish there, the Deo sweeps him away. The other aboriginal tribes, except the Kharwárs, know nothing of this. The Kharwárs do worship at the river Kanhar in epidemics of cholera.—*W. Crooke.*

SOCIOLOGY.

741. **Muhammadans—Taking off the nose-ring.**—(Vol. I, Note 49). Strict Muhammadan women as a rule do not chew *pán*, apply *henna* to their hands or feet, or *surma* to their eyelids, and do not wear ornaments of any kind during the Muharram; but I have known many Muhammadan ladies, as soon as a son's wife comes home, to give up her own nose-ring to her daughter-in-law, and thenceforth to go without one.—*J. G. Delmerick.*

742. **Muhammadans—Nose-ring customs.**—(Para. 49). This custom is not general. It still exists in villages, but has disappeared from large towns and cities, where education has made some progress. In village communities married women will never remove their nose-rings for a moment during the lifetime of their husbands, as the removing of it is a sign of widowhood, as they are put aside on the death of husbands only. But Shiah women remove their nose-rings during the Muharram, which is the time for public mourning.

In towns nose-rings are worn for a week or two only after marriage, after which they are put aside.—*M. Mahmud Beg.*

743. **Gonds—Marriage Ceremonies.**—Marriage usually takes place after puberty. There is no restriction as to the number of wives which a man may take to himself. But, marriage being a costly concern, it is only the well-to-do who can indulge in polygamy. The ceremony consists of four stages, at each of which the bridegroom has to spend according to his social status. In the first stage, a sort of betrothal (*sagái*), the bridegroom has to make a present of rice, liquor and some cash to the father of the bride, and of bangles (*chúri*) and silk tape for the hair (*phunri*) to the bride. The second stage (*barokhi*) consists in bringing the bride to the home of the bridegroom —a reversal of the ordinary Hindú process—when presents of grain, clothes, and cash have to be made to the father of the girl. At the third stage the bride and bridegroom are anointed with oil and turmeric, and they go round a pole seven times. The ceremony takes place with great feasting and the usual drunkenness. The fourth stage of the ceremony consists in sending the bride to her home. When the bridegroom has not the means to make the necessary presents to the father of the bride, he serves the latter as a labourer for a period varying according to the price set upon the lady.—*P. N. Bose: J. A. S., B.*, 1890, *p.* 382.

744. **South Mirzapur—Aborigines—Work not done in the House.**—The Korwas will not bathe inside the house. When the Kharwárs worship the house god they do it in the house and close the hurdle at the door, so that no stranger may observe them. No one worships the village gods inside the house. The Kharwárs will not cook meat in the house. Most of the allied tribes draw the line at hog's flesh, which is always cooked outside.—*W. Crooke.*

745. **South Mirzapur—Agricultural Ceremonies.**—Korwas make it a rule to commence farming work on a Friday. They have no other ceremonies. They do not keep any special part of the field for the local gods. Whatever little cultivation they do, they begin when they see their neighbours doing it. When the Majhwárs begin cultivation they take the plough five times round the field (*koliya*) and sow five handsful of grain. That day they eat special food. They do not begin sowing till the Baigá commences to sow his field. When they are manuring the Baigá first throws down five baskets of manure. They then follow his example. In the same way he cuts five handsful of the ripe crop and then harvest begins. They have no special worship, but they give the Baigá on that day a meal of rice and pulse. They are not allowed to sow or cut the crop on a Saturday. The best day for these purposes is Monday. When the new grain is ready they first cook a little and present it to the ancestral ghosts (*pitr*). After this it is lawful to eat the new grain. They have no idea that Bhúts steal the cleaned grain. On the corn-mowing day if a jackal cross the path in front the work is stopped. In the same way the Ghasiyas do not begin farming work until it is started by the Baigá and landlord. They have no sowing or harvest ceremonies. When ploughing commences they get the Baigá to worship the plough and the local gods.—*W. Crooke.*

746. **Ordeals—In British India.**—The ordeal by hot iron was made use of at Benares as late as 1783 with the sanction of the Company's Government. A man named Sankar was committed for theft. There was no legal evidence against him, but he was willing and even eager to appeal to the ordeal in proof of his innocence. Both parties obstinately refused a decision on oath on the Ganges water or the Sálagráma, and the Government, after considerable delay, finally allowed the appeal to the ordeal for the four following reasons:—*First*, there was no legal evidence; *secondly*, the order was appointed by the Shástras; *thirdly*, it was still practised in many parts of Hindustán, and *fourthly*, as a curious experiment in physics. So, at least, says Ali Ibrahim Khán, who as Magistrate was cognizant

of all the proceedings. The ordeal was accordingly performed in the presence of five hundred people in the usual way, with the addition that immediately before the red hot ball was placed in his hands "to remove all suspicion of deceit his hands were washed with pure water." The accused walked speedily through all the rings, and was found to have escaped unhurt. Stimulated by his success, another culprit appealed in the same year to the ordeal by boiling oil, and his appeal was allowed. But this time the poor fellow was not so fortunate, and had his hand severely burnt. In this case the accused was a Bráhman, and there was no previous washing of the hands. We are not aware of late instances in British India.—*Calcutta Review, Vol. XVI, App. X.*

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747. **The Spread hand.**—(Vol. I, Note 42). The spread hand (the thumb and four fingers) is indicative of the Panj-i-tan, *viz.*—I, MUHAMMAD; II, ALI; III, BIBI FATIMAH; IV, HASAN; V, HUSAIN, for whom the Shiahs entertain the greatest veneration.

The three fingers are applicable to SUNNIS. They are held up in derision to show the contempt of the SHIAHS for I, ABU BAKR; II, UMAR; and III, USMAN; but such contemptuous signs are only used with impunity in Shiah strongholds as in Persia, or as in Lucknow in the time of the NAWABI, when Mrs. Mir Hasan Ali resided there with her Shiah (Muhammadan) husband.—*J. G. Delmerick.*

[Mirza Mahmúd Beg informs me that four fingers (not hree) are usually held up by Sunnis with reference to Abu Bakr, Umar, Usmán and Ali, the *cháriyár*, or four successors of the Prophet.—ED.]

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748. **Mourning Ceremonies.**—(Note 336). The Punjab syápa is quite unknown in Upper India except to the Khattris, Aroras, and Agarwálas, and their parohits, who have migrated from the Punjab and settled here, and even by them it is not so rigidly observed as described. When a death occurs, both males and females bathe after cremation, as also on the 10th day, with this addition that the male relatives of the deceased shave themselves, and presents are given to a Maha-Bráhman. On the 13th, the Bráhmans, numbering 13, are fed, and presented with certain articles. Every month a Bráhman is fed on the day of cremation for a year, and at the end of six months and a year some presents are also made to the Bráhman who is monthly fed. No such thing as the beating of breasts by the women is performed as a sign of mourning. The death of a young man, especially of one who is married, is the occasion of a great lamentation among the Khattris and others whose women undergo a great deal of hardship, while the demise of old people with grand-children and great-grand-children is the occasion for great festivities. Indeed the syápa system is most injurious to the health of the females.—*Kakku Mall: Fyzabad.*

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749. **Chhattisgarh—Churi Marriage.**—The re-marriage of widows is a general practice. A widow is allowed to wed herself to the younger brother of her deceased husband. She can, however, marry almost anybody she pleases in her own caste, the essential part of the ceremony of such marriage consisting in making presents of their glass or earthen bangles (*chúri*) to the bride, who in her widowed condition remains without any ornaments whatever. Being inexpensive, it is often resorted to by impecunious wife-hunters in preference to regular marriage, which is rather costly. A man may take to himself as many wives as his means will allow, and a wife can leave her lord for anybody else, provided the latter compensates the injured husband, the damages being rated according to the customary marriage expenses of the caste.—*P. C. Bose: J. A. S., B.*, 1890, p. 274.

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750. **Funeral Ceremonies of Children.**—(Note 332). If male children belonging to the castes who observe the rule of investiture with the sacred thread or *janeo* die before their investiture, the body is not burnt and funeral cakes and water are not offered. Those who do not observe the janeo rule, or wear it only from the time of marriage, their children are also not burnt till they are married, as are also the unmarried maidens of all classes.—*Kakku Mall: Fyzabad.*

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751. **Muhammadans — Bracelets.** — (Note 343). Unlike the custom regarding nose-rings, lac or glass bangles (*chúri*) are worn by all married or unmarried women. The former never remove them except to put on new ones while their husbands live. The curious part of this custom is that gold, silver, ivory, crystal chúris are not sufficient. The lac or glass bangles must be worn by married ladies regularly during the lifetime of their husbands. These bangles are scrupulously avoided by widows, who use only gold or silver or crystal ones. This custom prevails in towns as well as villages.—*M. Mahmud Beg.*

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752. **Firing of Babies.** — I have read with interest your remarks in a recent number on the practice of dishorning cattle and firing horses. It will, perhaps, interest you to be informed that the firing of bullocks is the common method of cure in Bombay and up-country. But my real reason in writing to you is, to mention one district

in India where the practice of firing male and female babies is the universal method of cure. The district I have personal acquaintance with is a radius of twenty miles round Bhagul, a village in the taluka of Bulsar, in Gujarat, which is inhabited by a caste of ignorant fishermen. In a large reclamation from the sea, which I carried out in this district a few years ago, it was difficult to find man or woman who was not scored with the fire-marks. It was usually a single firing across the upper part of the stomach; in some instances a Maltese cross across the stomach. These marks I noticed in my coolies, men and women, employed in the earthworks. I was told that these firings were always made in early infancy as a cure for stomach pains.

I was taken to the house of a respectable landholder of the village, whose baby, only two months old, had the whole of the outer covering of the stomach burnt through, in the shape of a Maltese cross, the peritoneum being completely exposed for a width of two inches. This child was born of the third living wife of this landholder, who had found a difficulty in rearing a male heir to his estate, and hence was much married. The child, I was informed, died a few days after my visit. At present the only spiritual guide and physician for these ignorant people is their "Bhagat."—Anglice: "a caster-out of devils." Ordinarily, one would be inclined to suggest that an Act should be passed to stop such practices, but I believe that if the basis of vernacular education was enlarged in India, it would be sufficient.—*Truth*, 27th May, 1891.

[Sick people are branded in the hills.—*Atkinson: Himalayan Gazetteer, Vol. II, p.* 824. Children are also branded on the navel to keep off ghosts. It would be interesting to know how far these ceremonies are general.—ED.]

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753. **Mirzapur—Bhuiyas—Marriage Ceremonies.**—The father of the boy and two or three clansmen go to search for a bride for him. If the proposals are agreed on the father of the girl entertains the party for the night. Next morning he assembles his clansmen and makes a square of flour in the courtyard, inside which the girl is made to stand. Then he asks all assembled:—"Is this the girl you wish to have married?" Then all of them sprinkle a few grains of rice over her for good luck. This is known as *achchhat*. The boy's father sends for four annas worth of liquor and the girl's father two annas worth. Some is put in two leaf platters (*dauna*) which the two fathers interchange and drink. The rest of the liquor is given to the clansmen. Then Rs. 4 are given to the girl's father as marriage fees. Then the wedding day is fixed. If the boy's father is well-off he arranges to bring his son with his procession, but usually the girl is sent two days before the date fixed to the house of her husband escorted by her maternal uncle (*mámu*). But before this her father with his clansmen pays a visit for a day to the bridegroom's house, and the same ceremony (as in the case of the bride) of making the boy stand on a square (*chauka*) in the courtyard is gone through. All present in the same way sprinkle rice over him. The girl's father then gives the bridegroom four annas, and states openly that he agrees to give his daughter to this boy. Then there is a tribal feast, consisting of goat's flesh, rice, pulse, and liquor. On the day fixed the marriage ceremony is performed in the marriage pavilion (*máro*). The shed is made of wood of the lucky *siddh* tree and roofed with bamboos. Mango leaves are hung on each of the pillars. There is no regular roof. Only a few bamboos are laid across the top. At the same time a piece of *siddh* wood covered with cloth is fixed in the ground at the door of the cook-house. The post is decorated with red lead and turmeric, and is called *kalyáni* "or the auspicious." The boy and girl are smeared all over with oil and turmeric mixed, known as *ubtan*. The marriage ceremony is performed by a Bráhman and barber. The former gets Re. 1 and the latter 8 annas. The Bráhman puts red lead on the heads of the bride and bridegroom. After this the married pair are taken into the cook-house, and there worship the ancestral ghosts of the family. After this the boy's mother cooks a mess of sugar and rice, which she takes in and places before them. No one is allowed in during this part of the ceremony. Then the bridegroom feeds the bride and she feeds him. After this there is a tribal feast. Widows can be re-married. Whether she is a widow or not no woman marries except at her own wish. Generally a widow marries her husband's younger brother; if not, some other man of the tribe. When a man wants to take a widow he brings to her a rupee in cash and a sheet for herself and her mother. The clansmen assemble there and make the woman over to him. He takes her home, and in the presence of his relations marks her head with red lead, and gives a tribal feast. If he marries again without leave of the *Panch* he is fined according to his means. If a woman is detected in adultery with a man of the tribe, on the first occasion the *Panch* warn her and forgive. If she offends again her paramour is fined Rs. 5, which goes to the injured husband, and the woman is made over to her paramour. Out of this Rs. 5 half goes to the *Panch* and half to the woman's husband. If a woman intrigues with a stranger she is excommunicated. If a man seduces an unmarried girl he is fined Rs. 5 and has to marry her.—*W. Crooke.*

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754. **Garhwal—Oath for Rajputs.**—The strongest oath in Garhwál among Rajputs is a

very curious one. They will never extinguish a lamp (*chiragh*) if on the wrong side. Their idea is that if a man extinguishes a chiragh for a false statement the whole family is ruined.—*Azizuddin Ahmed.*

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755. **Gonds—Priesthood.**—There is no regular priesthood among the Gonds. The nuptial, funeral and similar ceremonies are performed under the lead of aged relations. But generally in every village there is a man who is supposed to have the power of charming tigers or preventing by spells (*mantra*) such calamities as drought, cholera, etc. He is called *Baigá.* The name is derived from a tribe who are especially credited with these powers. In some parts a group of villages acknowledge a head called *sonwáni* who presides at *pancháyáts* to settle disputes.—*P. N. Bose: J. A. S., B.*, 1890, *p.* 282.

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756. **South Mirzapur — Aborigines — Abstinence from particular fruits.**—The Patáris and Majhwárs say that after they are initiated by their Guru they do not eat the fruit of the *pipal*, *bargad*, and *kadamb.* Before the ceremony they eat them freely. The Kharwars have a nearly similar custom, with this difference that the Guru names the particular fruit which they are not allowed to eat.—*W. Crooke.*

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757. **Mirzapur—Aborigines—Rules about Tattooing.**—The Korwas tattoo their women. This is done by women of the tribe of Bádi Nats. They are tattooed only on the breast and arms, not on the thighs. There are no ceremonies in connection with it, nor any special pattern. Any one gets herself tattooed in any figure she approves for two or three annas. Well-to-do women always get it done, but if a woman is not tattooed it is not considered unlucky. The Majhwárs and Patáris tattoo both married and unmarried women. There is no special pattern. Men are not tattooed. The Ghasiya women tattoo themselves on the breast, arms, thighs and feet. They say that when a woman dies who is not tattooed Paramesar is displeased with her. This is also the case with Chamárs. Paramesar asks them where are the marks and signs which they ought to have of having lived in the world. If a woman is not tattooed her next birth will be as a Bhút, Pret or Rákshasa. Hence all women are tattooed. The Bhuiyár women are not tattooed at marriage. Unmarried girls get themselves tattooed before marriage in any pattern they please. They do not know any particular object in being tattooed; and among all these tribes there is certainly no trace of a tribal tattoo. Except in the case of the Ghasiyás as above described, the tattoo is purely ornamental.—*W. Crooke.*

758. **Funeral Ceremonies — Muhammadans.**—(Note 44). This custom is not confined to Hindús. Even Muhammadans buy their own shrouds, send persons to perform pilgrimage (*Haj*) on their own account, do their Fátiha of *Sewam Chelam*, &c., &c. This is done by such people only who leave no issue, or such other relatives as would care to perform these ceremonies.—*M. Mahmud Beg.*

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759. **Stone circles — A rural game.** — At Kuchera, about two marches from Nágaur, I observed some stone circles which measured from 12 to 15 feet in diameter; but the peasants informed me that their occurrence was due to a favourite recreation of the Rajput youth called *táhar* or *ewáro.* A sufficient number of large stone boulders (some of which would take a strong man to lift) are first arranged in a circle, and this circus is called "a small village" (*dhánni*). The young shepherds then heave smaller stones into this mock village, and he whose stone falls nearest the centre of the circle, where it is said the fattest cattle of the village are kept, gains a certain advantage over his fellows. I understand that the game is of very early origin, and it is locally said to be one of the *lílas* or field-sports of Krishna.—*Garrick: Archæological Reports, XXIII, p.* 49.

[This game, if generally prevalent, would explain many so-called stone circles. Can any one give any further information about it?—ED.]

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760. **Naming a child—Among Indian Muhammadans.**—The name given to a child is never the same as that borne by another member of the family within the last two or three generations. Indeed it is contrary to etiquette to give to one's child a name borne by a relative, or any member of the family of such relative, who would be justified in taking offence if such a thing occurred.—*M. Mahmud Beg.*

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761. **South Mirzapur—Aborigines—Ideas about Metals.**—The Majhwárs consider copper the purest of all metals, and of this they make their amulets. The Bhuiyárs have the same idea about iron. They have a great respect for the son of their sisters (*bhánja*), and make him periodical presents as Hindús do to a Bráhman. (Query.—Is this a survival of the matriarchate?) When they give a present to their nephews it is always something made of iron. The Kharwárs respect gold and copper, and make their amulets of these metals. The Pankas wear jewelry only made of brass and pewter, for which they have the most respect.—*W. Crooke.*

FOLKLORE.

762. **A Folktale—The Princess and the Demon-lover—Told by Mirza Ghulam, a professional story-teller at Mirzapur.**—There was a certain king who was devoted to the chase. By chance one day, with some attendants, he went out hunting. Suddenly he saw a deer bounding along, after which he spurred his horse. Towards the evening the deer all at once disappeared. The king, confounded at this, went wandering about the forest and saw a very high tree in the midst of a plain. Close to the tree he heard some one weeping. Wondering who could be lamenting in such a desolate place, when he came up he saw a lovely maiden sitting there. Convinced that this was a trap of the evil one, he struck her on the back with his spear, and said "wretch, why do you frighten men? Come forward and speak." Then the woman looked on the king and he on her, and he at once became enamoured of her. So he dismounted from his horse and said, "who are you that sit alone in this jungle and weep?" The woman replied, "enquire not of me. I only desire that you should sever my head from my body with one blow of your sword." He answered, "tell me your story." This woman replied, "meddle not with my affairs." He said, "what matters it?" Then she said, "I am a princess and a daughter of the Fairies *(parizád)*. One day I was walking in my garden when suddenly a high wind began to blow, and from the midst of the wind a form so terrible that one dares not look at it even by daylight, appeared. I was afeared, and he approached and said, "princess, I have come for thy sake from a long distance. Come along with me." I trembled and could make no answer: so he carried me by my hair and flew away with me, and dropped me in a garden, and then disappeared. When he left me I began to walk through the garden, and soon I saw several lovely ladies walking about. I asked them who they were, and they all began to weep, and said, "what can we say?" Then one said, "I am a princess," and another said, "I am a Wazír's daughter," and a third, "I am a Jeweller's daughter." Then I enquired how they had come here, and they said, "just as you did." Then they began to walk about again and asked each other, "when will that tyrant come?" As they spoke a cold breeze blew, and out of it a beardless youth appeared, armed with all five weapons, and a wallet hanging from his neck. He seized me by the hand, and said, "Dear! come along with me." I asked the others who this was, and they replied, "this is he who brought you hither." Then he led me away, incapable of resistance, seated me on a couch, and tying my hands, stood before me. I asked, "who are you?" He replied, "I am of the race of the gods *(deozád)*, and I have been seven years in love with you, but was unable to secure you: to-day Lát Manát has conferred you on me. The whole happiness of my life depends on you, and I forswear every woman but yourself." I could make no answer, and soon after these ladies whom I had seen in the garden, appeared one with a table cloth, another a tray, another with vessels. They laid the cloth and washed out hands with water from a *lota*, and one whispered to me, "princess! eat nothing." Then my abductor invited me to eat, but I said I did not feel well. Presently he embraced me, but I drew back and said, "you tyrant! I have always heard that a lover obeys his mistress and does not annoy her. If you are really in love with me, do what I tell you. Appear in your real form." He said, "look now." Then he rolled on the ground and suddenly appeared like a palm tree. I trembled, and he at once became a young man. He asked, "did you see me?" All night long he continued to persuade me but in vain, and when morning came in a passion he caught me up and threw me into the jungle, where for three years I have sat under this tree, eating the fruit which falls from its branches. Each night a watch before the dawn this ruffian comes and implores me to accept him. When I refuse he lets loose a demon on me so that I lose my senses and beat my head against the tree. Then he puts a spell upon me and I come to my senses, and he again entreats me, and when I refuse he flogs me on the back. O prince, do strike me with thy sword that I may escape from this persecution." He refused, and they began talking until the time for the monster's appearance came. Then by the advice of the princess the king climbed up the tree and saw all happen as the princess had described, But when the monster began to flog her the king could stand it no longer. He jumped down, cut off the monster's head, carried off the princess, and they lived happily together ever after.

763. **Abohar—The legend of.**—Many centuries ago the fort was held by a Rajput Rája Abramchund. They tell that his horses were one day carried off in a raid made by the Sayyads of Uchán towards Multán, and as he had no son, his daughter dressed like a man, went after the raiders armed with bow and spear and gun and bow and arrow, and after various exploits brought back the spoil of Uchán, which consisted chiefly of horses. The Sayyads of Uchán being holy men, endeavoured to get back their property by threatening to curse the spoilers, and forming a *mela* or cursing committee, they came and sat *dharna*, as it were, on the sand heap east of Abohar. But the Rája held out so long that the women of the Sayyads at Uchán got tired of waiting for the return of their lords, and came in a

body to look for them. When the Sayyads on the ridge saw their wives approaching they called down curses on all round, and they themselves and their wives and the inhabitants of the town all died on the spot. The tomb of the women in the cemetery and that of the holy men on the sand hill exist to this day "to witness if I lie."—*Sirsa Settlement Report, p.* 195.

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764. **Muzaffarnagar—Burial Custom of Musalman Sweepers.** — One of my Deputy Magistrates came a few days ago to tell me of a curious case he had pending in his court, and to ask my advice as to the disposal of it.

It appeared from the enquiry that it is the practice of Muhammadan sweepers to bury their dead in the sitting, contracted position, and that their neighbours of other castes consider any departure from this custom extremely unlucky and dangerous to the prosperity of their village. At Bhukarheri a Musalman sweeper was recently buried in the extended position. His neighbours became frightened at the prospect of the ill luck which would be sure to follow such a breach of established custom, and dug the body up. The relatives of the deceased naturally objected to this proceeding, and complained to the Deputy Magistrate, who was in camp in the neighbourhood, bringing the unlucky corpse with them to show that the case was genuine. The digging up, as alleged, was proved, and the offenders have been punished by a nominal fine. Slight punishment only was inflicted because the unlawful act was plainly prompted only by superstitious fear, and the parties, before the case was concluded, wished to settle it amicably.—*V. A. Smith : Muzaffarnagar*, 15-3-91.

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765. **Karnal—Cattle Charms.**—When cattle plague attacks a village the first animal that dies of it is buried instead of being given to the Chamárs, and water is sprinkled on the track (*ghasít*) along which the corpse was dragged. The beam of a plough is buried upside down at the gate of the village with the top sticking out; and a charm (*totka*) consisting of a garland of *siras* or mango leaves, with a mud platter inscribed with mystic words by a *faqír*, is hung across so that the cattle must pass under it. If an animal gets lame an oval mark with a cross in it, or Solomon's seal, or Shivá's trident, or the old Aryan mark of the need fire, in general shape like the Manx arms, is branded on the limb affected. A *nála* or piece of the coloured thread used in religious ceremonies is a powerful charm if tied round the leg of the animal. All cattle that die on Saturday or Sunday are buried instead of being given to the Chamárs.—*Settlement Report, p.* 197.

766. **Dera-Ismail-Khan—Death Superstition.**—An extraordinary case of superstition is reported from the Dera-Ismail-Khan District. There has been a good deal of sickness in the village, and the villagers spread a report that this was due to the fact that a woman, who had died some seven months previously, had been chewing her winding sheet. The relatives were asked to allow the body to be examined, which was done, and it was found that owing to the subsidence of the ground through rain some earth had fallen into the half open mouth. A copper coin was was placed in the mouth, and a fowl killed and laid on the body, which was again interred.

[Does this idea prevail in any other part of the country ?—Ed.]

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767. **Char Yar—Or the Story of Four Friends.**—During my residence at Bulandshahr, in the Mirat Division, four recumbent oblong grave-stones, or rather structures representing such, three long ones and a shorter one, were pointed out to me by a Muhammadan who related the following interesting story regarding them :—Many years ago, in the hut standing before you, which was reconstructed on the site of the original one inhabited by the subjects of this story, under the shade of a clump of trees close to the edge of the road, lived three holy men with a large and faithful watch-dog to guard them at night. There they lived for many a day, and passers-by would halt to observe the holy men and their dog. And so on from year to year till one of the fraternity died, and was buried beneath the shady trees, and then the second followed his brother-devotee into the unknown land, and his grave was dug by the side of the tomb of the first. A few years later the third died, and his tomb was constructed along side those of his companions who had gone before. The dog was inconsolable for the loss of those who had been at once his masters and his friends —so much so that he grew melancholy, and, refusing the food that the kindly hands of strangers gave him, did not long survive the third of the friends. The Muhammadans said to one another :—"This dog was faithful to the friends, and by reason of their holiness, he should not be considered as other dogs; but he should be buried by their side, and esteemed the fourth friend. In life they were together; in death they should not be parted!" So the graves of the Four Friends may be seen near the hut beneath the shady trees.—*Oak Bank.*

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768. **Sirsa—Ghosts in the desert.**—During the prairie fires and in the dead of night the lonely herdsmen used to hear cries arising from the ground, and shouts of *már ! már !* (strike! strike!) which were ascribed to the spirits of men

who had fought and been killed in former frontier raids. Such supernatural sounds were heard by the early settlers within the last 50 years, and Mr. Oliver tells that when he first came to the district in 1844, people were afraid to travel from Sirsa to Fázilka without forming large parties, for fear of encountering the supernatural enemies who frequented these uninhabited tracts.—*J. Wilson : Settlement Report, p.* 32.

769. **Transference of disease.**—(Para. 89). In Jaunpur the word "*chalanwa*" is applied to a lamb or kid which in time of epidemic is smeared with red paint and driven out into the next village. It is believed that the epidemic is by this means carried away into any village where the animal may rest, the senders of course being freed.

Another method of transferring disease is called "*dhar dhahariya*," and consists in carrying a small pot of milk and pounded spices, &c., to the edge of the next village and depositing it just across the boundary. This transfers the epidemic to the next village.—*W. H. Moreland.*

770. **South Mirzapur—Haunted Mountains.**—The mountains in South Mirzapur were rained down from heaven by Paramesar. As the stones fell down they got fixed in the earth. People are cautious about going up the mountains alone, as they are the abode of evil spirits (*bhút*). Many of these mountain ghosts are related. Thus Turkin on the Jungail hill and Barwat on the Aunri hill are sister and brother. They are the head of all the mountain ghosts in that part of the country. When people ascend these haunted mountains they take the precaution of throwing some dry rice and flowers on the ground near the foot. They then clasp their hands and implore the local spirit not to harm them.—*W. Crooke.*

771. **South Mirzapur—Aborigines—Ideas about Rings.**—The Korwas have the same rules both for men and women. Rings are not worn on any particular fingers. The rings are usually of brass. Rich people wear silver rings. They will not wear iron rings in the ears—only brass or silver. The women wear ear ornaments made of palm leaves. Rings are said to be worn for no other purpose but ornament. The Majhwárs wear rings both on hands and feet. Women do not wear rings on the middle finger of the left hand. They can give no reason for this. Rings may be of any metal, and there are no rules on the subject. The Ghasiyas wear rings on any finger; there is no object but ornament. Rich people use silver or gold: poor people brass, iron or pewter rings. Special metals are not used for special purposes. The Bhuiyár women wear toe rings only on the big toe; they wear them on all fingers. Their rings are always brass and iron. Men do not wear rings. The Korwás allow only married women to wear rings: the ring is thus a mark of marriage. Rings are worn on any finger or toe. There are no rules on the subject.—*W. Crooke.*

772. **Kumaun — A Folktale — Kuan ka mendak kuan men raya.**—The well-frog remains in the well for ever: stay at homes are fools. Once upon a time, some villagers went with a wedding procession to a distant hamlet. On the marriage night, seeing the moon in the sky, they imagined that this was *their* special moon which their hosts had stolen. They at first determined to return home, but finally their hosts gave bail that they would return their moon, and they were not satisfied till they returned home, and found their own moon as usual shining in the sky.—*Pandit Ganga Dat Upreti.*

773. **South Mirzapur—Ghost of a Baiga Priest.**—If a Baigá (aboriginal priest) or his wife die outside a village their ghosts are propitiated by offering a young pig. This Baigá ghost becomes master of all the other village ghosts. The ghost of a female Baigá becomes queen of all the churels in the village.—*W. Crooke.*

774. **The Legend of the Dhirodhar Hill,**—Once upon a time the Saint Sri Dharamnathji was doing penance in the jungle near Pattan. His disciple Gharíbnáthji used to beg alms in the city, but as the people were not charitable he was obliged to maintain himself by carrying bundles of firewood and selling them in the town. From the proceeds he purchased flour which a shepherd's wife baked for him, adding a loaf from herself. The sage seeing the bald patch on his disciple's head caused by the loads he carried cursed the city *Pattan sab dattan*—"let Pattan be swallowed up," and so it was. Before this he had warned the shepherd's wife to leave the place and not look back, but, like Lot's wife, she looked back and was turned into a stone. After this Dharamnáthji became loaded with a burden of sin, which could be relieved only by extraordinary penance, and he wandered from hill to hill, each of which trembled and refused to bear the weight of the penitent and his sins. At last he called to the highest mountain in Cutch—"*Dhírodhar* (keep still) and allow me to perform penance on you." The hill answered the sage in a dream—"You are so loaded with sin that I cannot bear the heat of your burning, but if you will walk up backwards I will remain steady." The sage then succeeded in getting up the hill, on the summit of which he stood on his head on an iron spike and fasted in this position twelve years absorbed in contemplation of the deity. The gods then assured him

that his sins were forgiven, but on his telling them that whatever country he looked on when he resumed his natural position would be burnt up, they informed him that the sea was on the north, and that he could not do much mischief by looking in that direction. The sage complied, rose and looked towards the north and caused the sea to dry up from the Ran of Cutch. Then he vanished from the earth.—*Forbes: Rás Mála.*

775. **South Mirzapur—Tiger Ghost.**—They tell of the wife of a Bhuiyár (one of the aboriginal tribes) who went recently on the Pura Mamuár hill, when an evil spirit in the form of a tiger attacked and killed her. This was ascertained to be the case after her death by the enquiries of a Baigá. He now does an annual sacrifice near the place.—*W. Crooke.*

776. **Vaccination—The Kalki Avatar.**—(Para. 228). Ignorant Hindús believe that the object of vaccination is to discover a child with white blood. The child will, it is believed, be the Kalki or horse incarnation of Vishnu, who will expell the English and become Emperor of India. It is supposed that Government will behead a child whose blood is white. Hence the objection to vaccination.—*Balgovind Dikshit : Lucknow.*

777. **South Mirzapur — Aborigines — Prejudice against cutting trees.**—The Korwas have no prejudice against cutting any tree except that which constitutes the *mát* or village shrine. The Patáris and Majhwárs will not cut the karam tree (*neuclea parvifolia*), as they consider it a godling (*deota*). When they do the *karama* or national dance, a branch of this tree is cut and planted in the court-yard. If any one cuts a karam tree he loses life and wealth. If possible it is also not advisable to cut large sál trees as they are the abode of the deos. The Ghasiyas have no prejudice against cutting any tree except those in which the Baigá priest has caused the village bhúts to dwell.—*W. Crooke.*

778. **Muhammadans — Unlucky days for journeys.**—The following Persian couplet contains directions in this respect :—

Sharq dar Shamba do Shamba
Juma, yek Shamba, ghurúb.
Seh, chahár audar Shimál-o
Panjshambadar Junúb.

East, on Saturday and Monday. Friday and Sunday in west. Tuesday and Wednesday in north. Thursday in south.

That is, to-day it is bad to undertake a journey: in the east on Saturday and Monday, in the west on Friday and Sunday, in the north on Tuesday and Wednesday, and in the south on Thursday.

Should it, however, be necessary to commence the journey on one of the prohibited days and directions, it is usual to make a Páturáb on one of the auspicious days, which can be ascertained from the above couplet.

Páturáb is made by sending an article which you intend to take with you in the journey to a friend's house which is situated on your road, and when yourself starting to take it on your way. The idea is that you begin the journey on the day when this article leaves your house.—*M. Mahmud Beg.*

779. **Muhammad — His Superstitions — Flies, Dreams, Left and Right Hand.**—The prophet was not free from superstitions. He believed in *jinn*, omens, and charms, and he had many superstitious habits. The *jinn* were, according to his opinion, of three kinds. Some have wings and fly, others are snakes and dogs, and those of the third kind move about from place to place like men. Again, some of them believed in him, and others did not. He gave instructions to his followers if a fly falls into a dish of victuals to plunge it in completely, then to take it out and throw it away: for in one of its wings is a cause of sickness, and in the other a cause of death: and in falling it falls on the sick wing, and if it is submerged the other wing will counteract its bad effect. To make a bad dream harmless he thought it necessary to spit three times over the left shoulder. He was very careful to begin everything from the right side, and to end with the left: and he smeared the antimony first in the right eye. His ideas of omens were, however, more sensible ; he admitted lucky omens, but forbad to believe in unlucky ones.—*Dr. Sprenger : Life of Muhammad*, quoted *in Calcutta Review, Vol. XVI, p.* 376.

780. **The Saint Shah Abdul Aziz of Delhi.**—This saint was noted as an interpreter of dreams. Once he advised one of his disciples by a dream to go to Tonk. There he entered the service of the Nawáb, and it was by his advice that the Nawáb determined to take the British side, which resulted in the preservation of his kingdom.—*H. M. Hanif.*

781. **South Mirzapur—Aborigines—Birth of Children.**—The Korwas think that the first child should be a son, and they have no prejudice against the birth of twins, nor of posthumous children. The Patáris and Majhwárs approve of a girl being born first as a son is sure to follow and the family thrive. The Bhuiyárs think the birth of twins inauspicious. It is considered good for a child to be born after the father's death as a successor has been provided for him. —*W. Crooke.*

ETHNOGRAPHY.

782. **Mirzapur—The account given by the Kols of themselves.**—They declare that their ancestors were immigrants from the west. Three generations ago one body of them came from Piparigarh, which is said to be somewhere in the west. This special deity is Mahádeva, and they employ Bráhmans at their marriages and funerals. There are seven sub-divsions—Rautiya, Mahtiyán, Thakuriya, Banaj, Pahariya, Rajwariya and Burwar. They generally marry within the sub-divisions. My informants are Rautiya Kols. They are allowed to marry also in the Mahtiyán sub-division, not in any of the others. They cannot marry in the family of a sister, daughter, paternal aunt, maternal aunt, maternal and paternal uncle. The father of the bridegroom goes in search of the girl. When he goes to the girl's house he first salutes (*pailagi*) her father. He alone is consulted about the betrothal; but the precaution is taken of finding out all about the girl from the residents of her village. It is not the custom to make an inspection of the girl. There is no disgrace felt in leaving a girl unmarried, even after she attains the age of puberty. When the girl is ten or twelve years old, arrangements are generally made for her marriage. When the betrothal is settled, the boy's father pays Rs. 5 to the bride's father, and then goes home and gets the Bráhman to fix a lucky day for the marriage. The pavilion (*marwa*) is erected five days before the marriage. The poles of it are made of the *sál* (*shorea robusta*), and it is roofed with bamboos. Images of parrots are erected in the shed. These are made of the wood of the sacred cotton tree (*semal*), and a vessel (*kalsa*) full of water is placed in the centre, and an iron spike is stuck in the ground near it. The bridegroom is rubbed with oil by his sister for five days before the wedding. This is done five times a day. Exactly the same arrangements are made at the house of the bride. On the day the procession starts, the boy is bathed under the marriage shed. A pit known as "the ocean" (*ságar*) is dug inside the shed. He is bathed over this. After bathing he is dressed in white clothes with a pink loin cloth, and his feet are dyed with *henna* by a barber's wife. If they can afford it the bridegroom goes in a litter: if he is poor, on foot. The only music which accompanies it is that of the small drum (*duggi*), which is beaten by a Chamar. A paper crown is placed on his head. Only the people belonging to the special Kol sub-division, known as the *tát*, or the people who sit on the same mat, accompany the marriage procession. In the present instance all the Rautiya and Mahtiyán Kols, who are allowed to intermarry, are considered to belong to the same *tát*.—*W. Crooke.* (To be continued.)

783. **Chamars—Their patron saint.**—About eight miles north of the City of Káshi is a mound reported to be the burial place of Alauddin Jamuár, the patron saint of Chamárs, who call him Alaudi Chamár. A religious fair is held there, and a friend informs me that on one occasion he saw a crowd of people there, and an old man in a state of frenzy carrying a big book on his head wrapped up in a cloth. This was ascertained to be a fine manuscript of the Qurán which was said to have belonged to Alaudi, their saint. Alaudi is also said to have left the Chamárs certain copper plates and scraps of writing which they treasure with great care. Alauddin is said to have been a dealer in hides, who was adopted by the Chamárs as their saint, partly because of the similarity of the names Jamuár and Chamár. Can any one at Benares verify this?—*H. M. Hanif.*

784. **Sinha—A Title of Brahmans.**—With reference to the query in paragraph 553, page 84, I may note that I have met with several instances of Bráhmans taking the little of Sinha or Singh. One of my orderlies here is an example. Bráhmans who wish to enlist in the native army sometimes assume the title of Singh in order that they may be passed as Rájputs, though, of course, they continue to be recognized as Bráhmans by their friends.—*V. A. Smith.*

785. **Wandering Blacksmiths.**—(Para. 206). The wandering or Gádiya Lohárs of Sirsa are so called because they have no fixed dwelling, but go about from village to village in carts (*gádi*), carrying their families and implements with them. They are Hindús of Bagri origin, and wander about this District, Hissár, Rohtak, and the adjoining parts of Rajputána. They are looked down upon by the stationary village Lohárs, who have a natural jealousy for them, and deny all connection with them. They have no home but their cart, which is generally a sort of rectangular box on small strong wheels, containing all their household goods. They carry about no iron; that is furnished by the peasant, and they work it up with their few simple tools, the chief of which are the anvil (*airne*), the small hammer (*hathora*), the sledge hammer (*ghan*), the pincers (*sandasi*), and the bellows (*dháwan*), made of two goat skins with a double iron nozzle, and worked alternately with the hands. Ordinarily the women work the bellows seated on the ground, and sometimes they take turn at the sledge hammer. In return for their labour (*gharái*) they often take payment in grain or fodder instead of cash.—*J. Wilson: Sirsa Settlement Report, p.* 105.

[The same people in the N.-W. P. say that they never enter a house in memory of the capture of Chithor by Akbar, when they, being originally Ráthor Rájputs, were degraded into blacksmiths. *See Ethnographical Hand-book for the N.-W. P. and Oudh sv. Lohar.*—ED.]

786. **Connection between castes.**—

Dharĕn dhukari, bhúnjé bhár,
Tíuké bhaiyá haín Darbár.

There are three brothers, one who works the water-wheel, one parches grain, and the third sits in court. Káchhis and Bharbhúnjas quote this to prove their kinship with the Kayasths.

787. **Brahmans taking the title of Singh.**—With reference to query 553 in the August number, whether Bráhmans ever take the title of Singh, I have known it done by Bráhman soldiers. In the 2nd Central India Horse there is a troop of Dhandhotiya Bráhmans, who come from the Gwálior side of the Chambal. A great many of these call themselves Singh. There were some Kanaujiya Bráhmans in that regiment, who also took the title of Singh, but in their case it was, I believe, partly owing to the dislike the officer who commanded the regiment after the Mutiny had to Bráhmans. One man indeed who enlisted as Barma Singh reverted after some years to his original name of Barmadin. There have been many Bráhmans in the Bengal Cavalry who took the title of Singh.—*H. A. Vincent.*

788. **Bawariyas—Their account of themselves.**—(Continued from para. 556). When we are about to set out on our expeditions we get a loan of Rs. 20 or Rs. 30 from the landholders or merchants of the place, and two days before starting we sacrifice a goat, and make burnt offerings to the Goddess Devi, sometimes to her of the fiery furnace of Jwála in the Himalaya, or to her of Kalka, and sometimes to our old tutelary god of Chithor. We present sweetmeats and vow unwearied devotions or *púja* if we are successful. After this we take the auspices, thus. We go in the evening into the jungle and there in silence expect the call. If the partridge or jackal call on the left, we set out without further ceremony: the bark of a fox even will do. If any of them call on the right we return home and try again the day following. As soon as we get a good omen we set out. If we take it in the morning it must be before sunrise, and the fox, partridge, and jackal must cry on the right to be good. If a deer cross from the left to the right, it is a good omen. We have a couplet on this subject, signifying that if the crow and the deer cross from the left to the right, and the blue jay from left to right, even the wealth that has gone from them shall come back.—*Selections from the Records of Government, N.-W. Provinces, Vol. I, p.* 385.

789. **The Mahras.**—About 200 years ago, Dehra-Dun, including Sirmur and Bisahar, were conquered by the Raja of Garhwal Pradip Sáh, and they formed part of his kingdom for some time. The parts of these districts lying east of the Jamna river were personally governed by the Raja of Garhwál, and the rest were given back to the Rájas of those places on condition of their paying a certain amount of annual tribute. Affairs continued in this state till 1803 *A. D.*, when the whole of the Garhwál kingdom was snatched away by the Gurkhas, from the hand of Rája Pradyuman Sáh of Garhwál. By this course of events almost all the tribes of Garhwál settled in the Cis-Jamna portions of the District of Dehra-Dun. This is fully verified by the fact that all the tribes of Garhwál are found in Dehra-Dun, as well as by the intermarriages between the people of both districts, up to the present day. The Mahras of Dehra-Dun therefore appear to belong to the same race from which the Mahra clan of Kumaon and Garhwál sprang up. The people of the Mahra clan, both in Kumaon and Garhwal, claim to be the descendants of the famous Ahir Nand Mahar of Mathura, who is spoken of in the "Premsagar" and other Hindú religious books. This clan is known to have first settled in Kotligarh, in Kumaon, about 400 years ago, and thence they spread themselves all over the Districts of Kumaon, Garhwál, and Dehra-Dun. But according to some faint tradition it is said that the Mahras of Dehra-Dun are Khasia Rajputs, on account of their being the illegitimate children of some Mahra in Garhwál. Though this tradition will not be admitted now by the leading members of the Dehra-Dun Mahra castes, still they appear to have been cut off as to not admit of any connection with the real or higher Rajputs, even with those of Dehra-Dun itself; and at the same time they are said to intermarry occasionally with the Khasia Rajputs of nâtive Gharwál. The difference in dialects, customs, and manners are due to their long residence among the plains-people. I have had no opportunity of personally enquiring from the Mahra people themselves of Dehra-Dun, but the description of the people which I give is based on the examination of their geneology made by me through other sources. But, as far as my enquiries go, I can vouchsafe for their being descended from the same *got* or sub-division, of which the Mahras of Kumaon and Garhwál are oft-shoots. On enquiry it is also found that the Bogsas consider the Mahras of Dehra-Dun as their equals in rank among the Rajputs, and attribute this attitude of theirs to their having descended from the Punwár Rajputs, Mahendra Singh and his comrades, who are said to have been banished from their native land by the king, Alauddin Khilji, about the commencement of the fourteenth century of the Christian era. They appear to have settled in the lowlands of Dehra-Dun in the same century, after passing through and staying in some other places for some time, as a few members of this tribe are also to be found elsewhere in places, such as the Terai of Nepal, &c. They began to

be called Mahras from the time they adopted the profession of cattle-rearing. The Bogsas and Mahras have many things in common, and have no pretension against each other in point of caste. But both of these tribes look on their neighbour Thárusas below their social status, inasmuch as the latter rears and eats fowls. The Mahras have also many separate *thoks* or branches among themselves to intermarry with. They follow the Hindú religion. They are also great hunters. Those residing in the Nepal Terai shoot game with bows and arrows. They keep cattle and also cultivate land. Though the Mahras of these hills trace the origin of those of Dehra-Dun from some of their own illegitimate children, further depraved by their affinity with some of the inferior Rajputs of the plains, and their deviations from the rites and customs which they themselves observed, still the evidence of these (Bogsas), who are nearly related to and resemble them in their present habits and customs, is more decisive and trustworthy than the whims of the hill people who are long separated from them by a great chasm of caste, customs, and manners.—*Ganga Dutt Upreti.*

790. **Karnal—The Sect of Sadhs.**—There is a new sect called Sádh confined to the Játs which has made some little progress in the tract, two whole villages having entered it. It was founded by one Udaydás, and its head-quarters are at Furrukhabad. The sectarians are free-thinkers, and as they can see no gods, worship none. Their only ceremonial consists in large public dinners, especially on the Púran Máshi festival. They abjure tobacco and affect special personal cleanliness. They only marry and eat with one another, but they give their daughters to other Játs.—*Settlement Report, p.* 143.

791. **Mirzapur—The Kols' account of themselves.**—(Continued from para. 782). When the marriage procession approaches the bride's village they halt, and only go to the bride's house when some of her friends come out to escort them. After coming to the door the bride's father conducts them to the special place *(janwánsa)* prepared outside the village for their accommodation. When they get there the bride's brother-in-law, or, if she have none, some relation in the same degree, comes and washes their feet. Then they are entertained by the bride's people with water, pipes, and tobacco. It is not the custom to feed them that evening. The rule is that they take food with them and eat it on the road before they reach the bride's village. Then it is against rule for them to eat any food of their own; hence, as a rule, they fast that evening. When the favourable time for the marriage comes near, the bridegroom's brother-in-law takes two sheets to the bride's house, one for herself and one for her mother. Shortly after the bridegroom comes with his friends to the bride's house and sits under the marriage shed. Then he is met by the bride's Bráhman, who makes him sit down on a sort of mat made of leaves of the *sál* tree. The girl's sister-in-law then brings her out and seats her on another mat to the left of the bridegroom. Then the Bráhman reads some verses and makes them stand up, when the barber's wife knots their clothes together. Then they go five times round the shed, the bride in front and the bridegroom behind. After this the knot is opened, and they are taken into a separate room known as the *kohabar*, which is decorated on the walls with streaks of red paint. There is no special figure decoration prescribed. The bridegroom's brother-in-law takes them both into the room and makes them stand. Then the bride's mother comes in and takes the marriage crown off the boy's head and places it on the ground. Then the female relations of the bride come in and play practical jokes on the bridegroom. Soon after the bridegroom returns to the place where the members of his procession are staying.—*W. Crooke.*

(To be continued).

792. **Multan—Banyas—Customs of—Crow-catching.**—On every Saturday the banyas pour oil and grain over small raised spots at the meeting of their streets. One day I noticed about a hundred crows in a long straight line picking up grain which had been deposited for them. In a few minutes a long net on which they were standing was suddenly turned over them, and about three-fourths of them were prisoners. When I enquired for what purpose they were catching the crows, I was told that on certain occasions pious people would buy them for the purpose of letting them go again. But their chief customers were banyas' wives, as there is a belief that they are more liable than others to transmigrate into crows. The men who catch the birds accordingly take their stand in front of each banya's house in succession, and holding up a crow, call out.—"Behold So-and-So banya's wife!" This generally has the desired effect of bringing out the banya's wife, who buys the crow and immediately lets it loose.—*Archæological Reports, V, p.* 136.

[Do these customs generally prevail? Banyas on certain days in the N.-W. Provinces feed ants with sugar.—ED.]

793. **South Mirzapur—The Baiswar tribe.** (Continued from para. 539). After the wedding a mess of rice and pulse *(khichari)* is prepared for the bridegroom. He, accompanied by his younger brother, comes to the bride's house to eat it. Before he eats he expects a present in cash. Meanwhile, food is prepared for the members of the bridegroom's procession. The procession

remains two nights at the bride's house and then returns. If the bride is nubile she goes home then and there with the bridegroom: if not she remains with her parents, and is sent for when she grows up after 3, 5, or 7 years.—*W. Crooke.*

(To be continued).

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794. **Sirsa — Death Ceremonies of the Bawariyas, Nats, Chamars and Aroras.** — Among the Bawariyas the cloth spread over the bier of a man is white, and over a woman's bier red. Among the Nats the bier is made of a screen of twigs covered with straw; and the body is burnt in the clothes it wore when alive: and the head of the corpse is shaved when it is laid out. Among the Chamárs the head of the deceased is shaved. Among the Aroras a young child is not burnt but thrown into the river or buried in a sitting position. When a man is about to die, a lighted lamp is placed near his head, and he salutes it with joined hands before he dies. This lamp is kept burning for ten days, and then put in a fresh earthen jar and set swimming on the river or pond, or sometimes it is thrown into the burning pyre.—*J. Wilson : Settlement Report, p.* 170.

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795. **Mirzapur — The Kols.** — (Continued from para. 791). The custom of what is known as *matmangara* is as follows:—One day before the marriage pavilion is erected, the women of the brotherhood assemble and sing, and then go to the pit from which clay is taken for plastering the village houses (known as the *matkhán*), and bring from there a little earth to the bride's house. It is placed where the marriage shed is to be erected. A day before the marriage a little fire-place (*chúlha*) is made of this earth, which is thrown away after the marriage is over. After the marriage nothing is done till next morning. On that day rice and pulse (*khichari*) is cooked at the house of the bride. When it is ready the bride's brother-in-law goes to where the marriage party are staying, and invites them to eat it. Then the bridegroom with his younger brothers, if any, goes to the bride's house. Before he eats the bride's father presents as much cash as he can afford. After eating the *khichari* the bridegroom goes back to his party with the money. Meanwhile, food is being cooked at the bride's house, and when it is ready the bride's brother-in-law goes and invites the wedding party. There is a special form. The word he uses is *ayas*. Then all come to the feast at the bride's house, and when it is over return to where they were staying. That night again they eat nothing at the bride's expense. Next morning the bridegroom departs. As he is starting he gets a present of brass vessels. As a rule, the bride, unless she is very young, goes with her husband. When they return to the bridegroom's house there is no ceremony of closing the door against them (*dúar chhekái*) as among ordinary low caste Hindús. The bride and bridegroom go inside and the friends halt outside. They are fed on rice and pulse that night, and dismissed next morning. The near relations who are asked to the wedding contribute something to the expense.—*W. Crooke.*

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796. **Meos—Custom of the Funeral Feast.** —The Meos give a great funeral feast on the 40th day after a death. Owing to the great scale of a feast of the kind which General Cunningham observed the period was extended to four months. The fare consisted of 100 maunds of sugar, 200 maunds of rice, and 30 maunds of *ghi*. The sons of the deceased gave the Mirásis who sang the songs two camels and one gold mohur, besides clothing and other things.—*Archæological Reports, XIX, p.* 25.

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797. **South Mirzapur—The Kols' account of themselves.**—(Continued from para. 795). When a woman gets in child there is no special observance. It is in all cases expedient that the child should be born at the father's house. They have no special lucky or unlucky days for births. After the child is born the village midwife (*chamáin*) comes and cuts the cord with a sickle. This is buried in the house in which the woman is delivered. The midwife gets a present for this. While the mother is ill a mixture called *suthaura*, made of *ghi*, sugar and ginger (*sonth*), is given to her. This is made by the woman who does the cooking during her illness. The chamáin attends for six days. The woman is then bathed, and the house plastered, and new earthen vessels provided for the household. For the next six days the barber's wife attends. On the 12th day (*barahí*) the woman and her child are bathed, and the barber's wife puts *henna* on her feet. This ends the business. The child is fed on grain for the first time on the *pasani*, six months after birth, and on that day the name is given. The child's grandfather or some other old man fixed the name. There is no restriction against a woman engaging in cooking, etc., during her menses. A man can marry a second time when the first wife is barren or disabled in any way. Widow marriage is lawful. When a man takes a widow to live with him he has to feed the brotherhood on pulse and rice. There is no rule against a bachelor taking a widow in this way. When a woman is detected in immorality with a clansman, nothing is said: if with a stranger, she is excommunicated. If an unmarried girl is detected in immorality she is made over to her paramour. He has to give a feast to make it all right with the clansmen. The child of a woman married in the regular way and of a widow taken in *sagai*, rank equally as heirs to their father's estate.—*W. Crooke.*

ANGLO-INDIA.

798. **Job Charnock and Satti.**—(See para 124). "The country about being overspread with Paganism the custom of wives burning with their deceased husbands is also practised here. Before the Moghul war Mr. Charnock went at one time with his ordinary guard of soldiers to see a young widow act that tragical catastrophe; but he was so smitten with the widow's beauty that he sent his guards to take her by force from her executioners, and conducted her to his own lodgings. They lived lovingly many years and had several children: at length she died after he had settled in Calcutta: but instead of converting her to Christianity she made him a proselyte to Paganism, and the only part of Christianity that was remarkable in him was burying her decently, and he built a tomb over her, where all his life after her death he kept the anniversary of her death by sacrificing a cock on her tomb after the Pagan manner: this was the common report, and I have been credibly informed both by Christians and Pagans who lived in Calcutta under his agency that the story was really true matter of fact."—*Hamilton's Account of the East Indies: Pinkerton's Collection, Vol. VIII, p.* 409.

799. **Portuguese treatment of Natives.**—(Continued from para. 602):—"The insolencies of the Portuguese inclined the Indian nations to receive the Holland rebels into their ports." In 1508 the Portuguese under Almeida took Dabul City: the soldiers snatched the children from their mothers and dashed their brains out against the wall. Portuguese cruelty passed into a proverb, so that the Indians were accustomed, when cursing, to say, "May the wrath of the Feringis fall on you as it fell on Dabul." At Salsette five Padres were killed by the natives on account of their making the soldiers pull down their temples. The native chiefs complained that the Portuguese used to take the sons and daughters of the Moors who came to their ports and by force instruct them in Christianity. Carreri who arrived in Damaum in 1695, states that the Hindús and Musalmáns were not allowed the exercise of their religion there. "King Sebastian sent to India monks instead of soldiers, inquisitors instead of generals." As Aurungzeb's iconoclasm paved the way for the fall of the Mughal Empire, so did Portuguese bigotry for the destruction of Lusitanian power in India. No Musalmán or Jew was allowed to exercise the rites of his religion publicly in any Portuguese Settlement in India under pain of death. In Goa, in 1583, the Hindús were forbidden to burn their dead. In Ceylon they pulled down the temples of the Buddhists and built chapels with the materials. At Salsette Portuguese Missionaries persuaded the Government to send troops and demolish 1,200 Hindú temples with their images: afterwards another expedition was sent through their influence which burnt all the villages. Padre Berno followed the troops wielding a club with which he beat down the idols. Salsette was turned into a smoking desert. John III, King of Portugal, allowed the Portuguese to plunder the pagodas.—*Calcutta Review, Vol. V, p.* 268.

PHILOLOGY.

800. **Notes on Yule and Burnell's "Hobson Jobson."**—Page 163. *Chouse.*—Colonel Yule says that "this word is originally Turkish *cháúsh*, in former days a Sergeant-at-arms, herald or the like," but I believe it to be a corruption of the Arabic word *khawás*, an attendant or *special* servitor.

Page 254. *Dumbcow.*—This word is not, as Colonel Yule supposes, from *damkhána*, to eat one's breath, but from the Hindi word *damkhána*, to threaten.

Page 258. *Ekka.*—European soldiers call it *Jingling-Johnny.* Why Johnny? Is it short for *Jánewalla*, a conveyance?

Page 310. *Hackery.*—I am of opinion that like *Bobbery*, which originated from the common cry *Bápre!* *Hackery* is derived from the order to the driver—hánk re! (drive on).

Page 430. *Matranee.*—Also the wife of an inn-keeper (bhatiára). She is pleased if you address her as *Bibí Mihtaráni!*—*J. E. Delmerick.*

Page 545. *Pommelo.*—Speede in his "New Indian Gardener," page 285, states that it was called Pamplenuse, from the French ship captain who introduced the fruit into this country from Batavia.

Page 616. *Seven Sisters (or Brothers).*—In Upper India these birds are called *domni* (noisy women who play on the "*dholak*" and sing in female apartments on festive occasions). About Thanesar, in the south of the Umballa District, they are known as "Pinj."

Page 620. *Shama.*—The bird of Æolian is certainly not the *shama*, which is the *cercotrichas macrourus* common to parts of India and the Malay countries, but is very probably the *sharak* of Laghmán or Lamghán. It is a great talker, and is often brought for sale to Peshawar. Babar describes it accurately in his Memoirs (*vide* page 319 of Leyden's and Erskine's translation).

Page 629. *Shooldarry.*—I believe this word is a corruption of (European) soldier, or what is used by them. Chholdári mutton, beef, bread, etc., are common phrases used by natives in our cantonments.

Page 806. *Havildar's Guard.*—I have known the dish to be called *Paltan* (regiment or rather Battalion).—*J. G. Delmerick.*

801. **An aboriginal song from South Mirzapur.**—

Rajá! Ras-beniyá dólaéve ki nahin?
Pánch rupaiyá to ko devai dharikarvá,
More beniyán men tár lagaéve ki nahin?
Pánch rupaiyá to ke devai patharvá,
More beniyán men phulrá lagaéve ki nahin?
Pánch rupaiyá to ko devai sonrá,
More beniyán men ghunghurú lagaéve ki nahin?

O Maharája (my sweet-heart)! shall I have the pleasure of fanning you with my (*a*) Ras-beniyán (to-day or to-night?)

O (*b*) Dharkár, I would give thee five rupees for passing silvery threads into my (*a*) beniyán: wouldst thou not do this job?

O (*c*) Patharwa, I would give thee five rupees for tacking flowers to my (*a*) beniyán, wouldst thou not do this job?

O (*d*) Sonra, I would give thee five rupees for attaching small (silver) bells to my beniyán: wouldst thou not do this job?

(*a*) Small fan used by females.
(*b*) A low caste people who make fans, &c.
(*c*) Maker of braid, fringe, tape, &c.
(*d*) Goldsmith.

802. **A song in honour of Saint Pelu.**—

Pelu Pír manáo jagat men, Pelu Pír manao :
Khánd khopra lao Jagat men, Pelu Pír manao.
Jo koi Pelu Pír manáwe—dukh dalidur sab mit jáwé.

Worship Saint Pelu in the world, worship Saint Pelu :
Bring sugar and cocoanut in the world, worship Saint Pelu.
Whoever worships Saint Pelu—his pain and poverty will all disappear.—*Sirsa Settlement Report, Appendix XIX.*

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803. **Sirsa—Village names.**—Many villages received their names from the neighbouring mounds (*theh*) which marked the sites of former villages. Such mounds were conspicuous objects in the prairie, and their names had been handed down by tradition, even when all recollection of their former inhabitants had died out. Such, for instance, are Otu, Hárni and Narel, names and derivation and meaning of which are forgotten. Other villages were named after the leader of the colonist. Sometimes this village was simply called by his name as *Hasta, Alam Sháh*, and sometimes a word or affix was added ; e. g., *ká, ke, wála, wáli, ána, wána*, meaning "simply of" or "belonging to :" or *pur, nagar, ábád, basti, bás, wás, khera*, meaning "town :" or *garh, kot, burj*, meaning "fort," or *sar* (pond) or *patti, chak*, words generally applied to a smaller village than usual, and rather having reference to the village area than to the site ; or *dona*, meaning "island." Sometimes the founder would call the village after his ancestor or son or other relative ; for instance, the Manager of the Skinner Estate has lately named one of his villages *Ethelábád*, after his daughter Ethel. Some villages were called after the name of the ruler or some relative of his ; e. g., *Karmgarh*, from Karm Sinh, the Rája of Patiála, or *Ellenábád*, from Ellen, the name of Mrs. Oliver.—*Settlement Report, p.* 312.

(To be continued).

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804. **Nágari—Devanágari**—*Query.*—What is the meaning of *Nagari* as applied to the alphabet? Does it not mean the "city" or "polite" manner of writing as opposed to *ganwári* or "rustic ?" Dr. Isaac Taylor (*Alphabet* II, 349 note) gives various explanations : (1) that it was the local alphabet of Benares, and means the "city alphabet ;" (2) Dr. Burnell says it was the *Nága lipi* or "serpent-writing." It was thus understood and translated at the time when the ancient Thibetan version of the *Lalita Vistára* was made ; (3) that it is the writing of the Nágara Bráhmans of Guzarat ; (4) as that of the Sah Kings who were known as Nágas or snakes. Dr. Taylor adds :—"The term *Devánágari*, which would mean the divine or sacred Nágari, is not used by the Natives of India, and seems to have been invented by some ingenious Anglo-Indian about the end of the last century." Is this last statement correct ?

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805. **Punjab—Proverbs.**—

(1). *Mittr basé hazár kos*
Hirdé bichh hazúr,
Dúshman basé dar par
Lákh kos sé dúr.

A friend, though a thousand miles away, is yet kept in mind ; an enemy may live at one's door, and might as well be more than a thousand miles away.

(2). Jiskí kothi dáné,
Uske kamlé bhé siyáné.

A fool is accounted wise in whose house there is grain.—*Hukam Dae.*

ANTIQUITIES.

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806. **Madhoji Sindia—Fairport, February, 17, 1891.**—In connexion with the paragraph in the *Academy* of February 14, relating to Sir M. E. Grant-Duff's portrait of the great Mahratta statesman and warrior, it may be of interest to some of your readers to know that an interesting picture of that leader of men will be found in Robert Mabon's work, entitled *Sketches illustrative of Oriental Manners and Customs*, published by subscription at Calcutta on February 1, 1797. The portrait in question forms Plate V. of this scarce work, a collection of nineteen hand-coloured copper-plate engravings, oblong 8vo. in size.

It is titled "The late Mahadajee Scindia, the celebrated Mahratta Chief, seated in his tent." Mabon, who worked for James Wales, the artist, associated with the Daniells in their *Oriental Scenery and Antiquities* (London: 1795-1807), thus describes the plate :—

"This famous warrior and able statesman, at the time I visited him, was encamped near Poona with a part of his army. He was seated in his tent much in the same manner I had seen the Peshwa at the Durbar of Poona, *viz.*, sitting on the ground, cross-legged, a round pillar behind him, and square ones on each side, on one of which was placed his sword. He was surrounded by a vast number of people dependent on him. On his right sat his nephew, Dowlat Row Scindia, behind him his *chouree-bardar*, and a man with a silver cup for his saliva: his office was, when occasion required, to hold the cup near Mahadajee Scindia's mouth, and present him with beetle-nut when he desired it : instead of putting it in his hand, after wrapping the nut carefully with a little chunam in a leaf, he thrusts it in the mouth of the chief. That immense riches which I saw about the Peshwa, Prince of the Mahrattas, was not to be found here. The only thing of value which he wore was a string of very large pearls appending from his neck. On paying the usual compliment, I was seated near him : he was black, rather inclined to corpulency. On my departure a shawl and beetle-nut, according to custom, was presented me."

All the plates in Mabon's book are well executed, and constitute a valuable contemporary record of historical importance. The titles of some others are :—

Plate II.—"Savoy Mahadowrow Pundit Purdhun, late Peshwa of the Mahratta Empire, seated on the Musnud, at the Durbar of Poona, in which is introduced Nana Furnavese."

Plate III.—"Savoy Mahadowrow, late Peshwa of the Mahratta Empire, exercising the long spear, with other Bráhman chiefs, near Parbuttee at Poona."

Plate IV.—"Savoy Mahadowrow Pundit Purdhun, late Peshwa of the Mahratta Empire, mounting his elephant on his return from Parbuttee to the Durbar."

I have never been able to find out who Robert Mabon was. It may be possible to identify him with the "unknown artist," said to have been a wandering Italian, to whom is ascribed Sir M. E. Grant-Duff's portrait of Madhoji Scindia.—*Aldobrand Oldenbuck, Academy*, 21st *February*, 1891.

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(The references are to the Notes.)

POPULAR RELIGION.

807. **Makhdum Shah Ashraf Jahangir.**—This famous saint died at Kichanchá, in the Fyzabad District, Oudh, many hundred years ago. He is also believed by Muhammadans and even Hindús to have full control over evil spirits, and thousands of people go every year to seek redress at the hands of Makhdúm Sáhib. It is believed that the evil spirits are summoned by the saint, and if they do not leave the affected person, they are burnt.—*Azizuddin Ahmed.*

808. **South Mirzapur—Aborigines—Scape-goats.**—Among the Korwas, when cholera begins, a black cock, and when it is severe, a black goat, are offered by the Baigá at the shrine of the village deities, and he then drives them off in the direction of some other villages. After it has gone a short distance the Baigá follows it and kills and eats it. Among the Patárís, when cholera begins, the elders of the village and the wizard (*ojha*) feed a black fowl with grain and drive it beyond the village boundaries, and order it to take the disease away with it. If a resident of another village finds the fowl and eats it, cholera comes into his village. Hence when disease is about, people are very cautious about meddling with stray fowls. When these animals are sent off, a little oil, red lead and a woman's forehead spangle are generally fixed on its head. When such an animal appears in a village they take it to the shrine of the local gods, do worship to it, and then pass it on quietly to some other village. The original cost of the animal used as a scape-goat is defrayed by public subscription. This arrangement of sending out a scape-goat, known as *chalauwa* because it makes epidemics pass on, is general all over the country.—*W. Crooke.*

809. **Karnal—Possession, Divination, and Exorcism.**—When a villager is ill the disease is generally attributed to the influence (*opri, japet*) of a malevolent deity, or of a ghost (*bhút*) who has possessed him (*lipat*, or *chipat*, or *pilach jána*). Recourse is then had to divination to decide who is to be appeased and in what manner. There is a class of men called *bhagat* or *syána* (literally, knowing ones) who exercise the gift of divination under the inspiration of some deity or other, generally a snake god or Sayyad. This power

is apparently confined to the menial (aboriginal?) castes, is often hereditary, and is rarely possessed by women: it is shown by the man wagging his head and dancing; and he generally builds a shrine to his familiar, before whom he dances. When he is to be consulted, which should be at night, the inquirer provides tobacco and music. The former is waved over the body of the invalid and given to the *bhagat* to smoke, and the music plays, and a *ghi* lamp is lighted, and the *bhagat* sometimes lashes himself with a whip, under which influences the soothsayer is seized by the affiatus, and in a paroxysm of dancing and head-wagging states the name of the malignant influence, the manner in which he is to be propitiated, and the time when the disease may be expected to abate. Another mode of divination is practised thus: the *syána* will wave wheat or *joár* millet over the patient's body, by preference on Saturday or Sunday. He then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain comes is the one to be appeased. The waving of grain or tobacco over the patient's head is called *chuána*, and the counting of the grains *kewali.—Settlement Report, p.* 146.

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810. **South Mirzapur—Aborigines—Worship of Ancestors.**—The Korwas say that they worship their dead relations in the month of Phálgun (February). They offer goats to them. This is done by the eldest son of the dead man, in the family cook-house. They have no idea of the soul leaving the body during fits of insensibility due to disease or accident. They believe that those spirits which are not properly propitiated show themselves in dreams. Injunctions received in dreams are carefully performed. They say that the only thing they ever see in dreams is the spirits of the dead; that they never dream of imaginary occurrences, such as a man becoming a rája, fighting a tiger, &c. They have no prejudices against waking a person from sleep suddenly, so as to give the wandering soul a chance of returning to the body. They have no conception how a man's shadow is produced, or how the reflection of a man's face in a mirror or water is produced.

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811. **Garhwal—Rope-riding—Propitiation of Mahadeva.**—(Para. 417). Some 30 years ago a very strange custom was prevalent in the whole of the Garhwal district. Ever since the occupation of the district by the British Government the custom has been forbidden in British Garhwal, but is still in existence in the territory of H. H. the Maharaja of Tehri. It is this: that the two ends of a very substantial rope, nearly 500 yards long, are tied diagonally to two strong poles, one on the top of a high hill and the other at the foot of it. Above the rope, on a wooden saddle, a Bádi (Dom) by caste, who professes to be a worshipper of Mahadeva, sits with weights attached to his feet in order to keep the balance right. After being worshipped by the village people and having himself offered prayers to his family god and *tarpana* (oblation of milk and water) to the manes of his forefathers while at the upper extremity of the rope, the man in a moment runs down to the foot of the hill by means of the rope. Notwithstanding the utmost exertion of the village people to save him from any danger, a great contention springs up among the spectators to obtain some of the hair of his head, as they believe the possession of it will bring them many blessings. In the meantime the Bádi keeps his handkerchief spread, to get alms from the curious by-standers. After having collected as much alms as he can, he is carried home on the shoulders of the headman of the village, and is awarded a gift of Rs. 200 or Rs. 300 by the village people as well. Thus ends this peculiar ceremony, which is supposed to reward the labours of the husbandman, and save the country from all sorts of calamities. An instance of this took place in a village near Srinagar, in the territory of H. H. the Maharaja of Tehri, on the 15th of June, 1891.—*Azizuddin Ahmed.*

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812. **Shahabad—Local Village Worship.**—Quite close to where my tent was pitched there is a smaller temple, or rather the four walls of one, as the roof has long since disappeared. To this brick enclosure a surprising number of women came daily twice and even thrice with brass and copper vessels filled with water, sandal-wood, *simdu*, and rice as offerings to the deity; with these things they gravely anoint the *devatas* and depart to their homes. The idols are only eight little heaps composed of a brick plastered over with clay; and as the enclosure which enshrines these insignificant symbols is entirely roofless, they were nearly destroyed with the heavy floods of rain we were having just then. I believe this practice is only observed during the heaviest rains occurring during the *hathiya* showers at the close of the rains; and, oddly enough, these females come in groups of seven or eight, heavily laden with water vessels, sometimes piled up four or five upon each other, wading through the pools of water and quite heedless of the torrents of rain, to propitiate these little deities. I am told their principal motive is to avert sickness, fever especially, of which a great deal was rife at the time of my visit."—*Garrick: Archæological Reports, XIX, p.* 22.

[This looks more like a rain charm. Do the eight heaps represent the Ashta Matrika, or Eight Mothers?—ED.]

813. South Mirzapur—Aborigines—Ancestor Worship.—The Korwas say that their deceased ancestors do not appear in the flesh after death, but show themselves in dreams. On the day on which they are expected to appear the householder makes an offering of cakes to them in the family kitchen. They have no knowledge of the Diwáli, and do not light lamps on that night. The Patáris and Majhwárs say that the Pitr do not revisit their former homes, but they come into the neighbourhood on certain feast days and when worship (*púja*) is being done. At other times they remain in the sky, or wander about on the mountains. There are no special marks of their appearance. Sometimes they come on the body of one of their descendants and say:—"Worship us; give us food and drink." If they are not propitiated, they give trouble and cause sickness. The Ghasiyas say they know nothing about it. But in the month of Phálgun, after the worship of Dulha Deo, they drop a little spirits near the family cooking fire-place in honour of their deceased ancestors, and pray to them to protect them. Some families offer a goat and cakes for the same purpose. The women of the family at the same time offer glass bangles (*chúri*), yellow cloth, and red lead to Gájan, the bride of Dulha Deo, and make a burnt offering with butter and sugar. The Bhuiyárs do the same. Their usual sacrifice is a fowl of any colour and a burnt offering. This is done by the head of the family, and all the members eat the offering. This is done to avoid sickness. When offering, they say:—"You are our father and mother. Watch us, and save us from evil." The throat of the fowl is cut with a knife, and then it is boiled and eaten. The Kharwárs worship the Pitr at weddings in the courtyard. The worship is done by the head of the family. Balls (*pínda*) of rice boiled in milk are made, and then a Bráhman repeats some texts. The cooking of the balls is done by the house master. In Kuár they have the usual Pitra paksha ceremony, in which water is poured daily in honour of deceased relations. On the *tithi* days there is a regular service, and relations and the Bráhman are fed.—*W. Crooke.*

814. Karnal—The Legend of the Saint Bo Ali Qulandar.—He used to ride about on a wall at Burha Khera, but eventually settled at Pánipat. He prayed so constantly that it became laborious to get water to wash his hands with each time: so he stood in the Jumna, which then flowed under the town. After standing there seven years the fishes had gnawed his legs, and he was so stiff that he could hardly move: so he asked the Jumna to step back seven paces. She, in her hurry to oblige the saint, went back seven *kos*, and there she is now. He gave the Pánipat people a charm which dispelled all the flies from the city; but they grumbled and said they rather liked flies, so he brought them back a thousandfold. I fancy the people have repented since. He died at Burha Khera, and there was a good deal of trouble about burying him. He was buried first at Karnál, but the Pánipat people claimed his body and opened his grave, upon which he sat up and looked at them till they felt ashamed. They then took away some bricks from the grave for the foundation of a shrine; but when they got to Pánipat and opened the box, they found his body in it, so that now he lies buried both at Pánipat and Karnál. There is also a shrine to him at Burha Khera built over the wall on which he used to ride.—*Settlement Report, p.* 153.

815. South Mirzapur—Aborigines—Exclusion of Women from Ceremonies.—Among the Korwas women are allowed to attend at the worship of the ancestral ghosts in the cooking-house and share in the meat of the victim, but they are not allowed to attend the worship of the local village gods (*deohár*) and get no share of the flesh. The Patáris and Majhwárs do not allow their women to attend at the worship of Bághiya, the tiger deity, or at that of Búrha Deo. The Bhuiyárs and Ghasiyas have no restrictions of the kind. The Kharwárs do not allow their women to attend the worship of their ancestral spirits or village gods. The Pankas roast the flesh of victims to the village gods secretly in the jungle. Women are excluded and not allowed to eat the flesh.—*W. Crooke.*

816. Karnal—Agricultural Ceremonies.—The year's ploughing must not be begun on a Monday or on a Saturday, or on the 1st or 11th of the month, and on the 15th of the month the cattle must rest entirely. Every day, when the plough is brought out, the ploughman makes obeisance to it. When the season's ploughing is first begun a prayer is offered up, generally to Dharti Máta, or Mother Earth; the common form of the agriculturist's prayer being *Sáh Bádsháh se surkhrúh rakhiye, aur is men achchha náj dé; to Bádsháh ko bhí paisá dé, aur Sáh ká bhí utar jáwé:* or "Keep our rulers and bankers contented, and grant a plentiful yield: so we shall pay our revenue and satisfy our money-lender.—*Settlement Report, p.* 168.

817. South Mirzapur—Aborigines—Ancestor Worship.—The Patáris believe that the souls of departed ancestors are embodied in certain animals. If, after a death, a calf is born and refuses to drink milk, the Ojhá, or exorcisor, very often declares that this represents the spirit of the deceased. Such a calf is prayed to and implored to suck, and is kept at home and not used for agricultural purposes. In the same way, when a baby refuses to suck, ojhái is done. The mother sits down and the father names each

of his departed ancestors—father, mother, grandfather, and so on. At whichever name the baby takes the breast, that ancestor is supposed to have been re-born in the family, and the child is henceforward treated with special care. The Ghasiyas similarly believe that deceased ancestors are from time to time re-born in the family. —*W. Crooke.*

818. **Nepal—A Sacred Tree.**—The puddiem (*sic*) or poyeh resembles in its leaf and wood the cherry. We did not see it in flower, and as it is not cultivated, could form no accurate idea of its fruit from the account we received of it. The wood is held in great sanctity by the natives. —*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 81.

[What tree is this ?—ED.]

819. **Bahraich—Sayyad Salar Masud Ghazi**—This martyr was a near relative of Sultan Mahmúd, and was killed in a religious fight at Bahraich. His shrine is worshipped by low-class Muhammadans and also Hindús. Every year in Jeth his marriage ceremony is celebrated because he died young and a bachelor. A number of lepers and blind people are always found near the tank close to the tomb, for they believe that persons thus afflicted are cured by the use of water with which the tomb is washed.—*Azizuddin Ahmed.*

820. **Karnal—Modes of Worship.**—The most ordinary form of worship is a salutation made by joining the hands, palm to palm, and raising them to the forehead (*dhok márna*). A villager does this whenever he passes the shrine of a village deity. This I shall call salutation. In one village the mason who built the new common room threw in, as a thank-offering for the completion of the work, a wooden Englishman who still sits on the top of the house; and though the rain has affected his complexion much for the worse, the people always salute him on coming out of their houses in the morning. There is also *chichkárna*, which consists in touching first the object to be worshipped, and then the forehead, with the right hand. This I shall call obeisance. Another form of worship is to scrape out a little hollow in the earth by the shrine and fling the soil on to a heap. In the Punjáb these heaps of mud, flung up in memory of deceased ancestors, are called *jathera*, from *jeth*, a husband's elder relative. This is called *matti kádna*, and seems very much analogous with the common custom of flinging stones on a cairn. It is practised chiefly in honour of ancestors and fairies; and I have seen heaps of mud raised in this way by a shrine to a height of eight feet, the person doing this will often say to the god:—" I will dig you a tank;" and perhaps the custom has its origin in the honour attachable to the maker of a tank in this thirsty land; but it is equally possible that this is only a local explanation of a custom brought from a more stony country, and the origin of which has been forgotten, for hundreds of our villagers have never seen a stone in their lives.—*Settlement Report, p.* 144.

[Does this custom of making piles of earth near shrines prevail elsewhere ?—ED.]

821. **South Mirzapur—Aborigines—Sacred Books.**—The more uncivilized tribes, like the Korwas, have no sacred books. All their worship, spells, &c., are verbally repeated by the Baiga or Ojhá. The Kharwárs are more Hinduised and have readings of the *Durgapát* and *Sat Náráyan Katha.*—*W. Crooke.*

822. **Kulu—The Demon Jamlu.**—The demon Jamlu is sometimes said to be a Muhammadan, for no reason, however, except that sheep and goats sacrificed to him have their throats cut in the Muhammadan as opposed to the Hindu style. On this account the other godlings (*Deota, Devi*), with the exception of the Prini Devi, who is said to be his sister, shun all intercourse with him as an outcast. There is no image of him in his temples, and he has consequently no car (*rath*). In the Malána temple there is a silver image of an elephant, with a figure of gold on its back, said to have been presented by the Emperor Akbar. Kulu men, who think their prayers have been heard, sometimes present small silver horses or elephants to the shrine. As he has no outward and visible sign or image, his houses (*deogra*) are rather granaries, store-rooms, or assembly-rooms than actual temples. They are picturesque-looking buildings, generally standing on the village green, and surrounded with cedars or other pine trees. These houses are called *mhar*; some are mere granaries; others are much used for village feasts, etc. Jamlu was much feared in the Rájá's time: on his account Malána was a city of refuge, from which no criminal could be carried off if he got there. Again, Jamlu neither paid tribute to the Rugnáth temple at Sultánpur, nor attended at that temple to pay his respects on the Dasahra, as all other Kulu godlings were compelled to do. Again, the Malána men, who are all under his special protection, were allowed great license; they used to say that the temples of the other godlings were their Deo's out-houses, and help themselves to anything they admired in them.—*Settlement Report, p.* 155.

823. **South Mirzapur—Aborigines—Local Worship.**—The Korwas have no regular festival, except in Aghan, when the earth goddess expects to be worshipped. When cows and buffaloes are being milked, the first stream of milk is poured on the ground in her honour. When they eat they throw a little food on the ground as an offering to her.—*W. Crooke.*

SOCIOLOGY.

824. **Marriage of First Cousins.**—(Note 192). Among Muhammadans is very common, being allowed by Muhammadan law.—*Mirza Mahmud Beg.*

825. **Polyandry practised by Khokars of Punjab.**—(Vol. I, Note 41). The Khokars are a small tribe of Muhammadan Jats in the Punjab. I have never read or heard of their having at any time practised polyandry. Muhammadan historians generally confound **Khokars** with the **Gakkhars**, and Ghulám Básit (as quoted in *Dowson's Elliot, VIII, p.* 202) is no exception to the rule. What he writes is bodily taken from Ferishta, who states (*vide Brigg's Translation, Vol. I, pp.* 183, 184) that before the **Gakkhars** (a very ancient and celebrated tribe of Mughals in the Sind Sagar Duáb) were converted to Muhammadanism, they commonly practised polyandry. I have mentioned this fact in my history of the Gakkhars, published in the Journal of the Bengal Asiatic Society, Vol. XL. of 1871.—*J. G. Delmerick.*

826. **Sirsa—Birth Ceremonies among the Bagri Jats.**—The midwife (*dáí*) is given a fee of two annas and some food if the child be a boy, but only one anna if it be a girl. On the sixth day after the birth the mother (*jacha*) is formally bathed and dressed in new clothes, her old clothes being given to the barber's wife (*náin*), who plaits (*gúndna*) her hair for her and gets a fee of four annas and some food. A ceremony called *chúnchi khulái* is performed by the mother's sister-in-law (*nanad*), who washes her breasts (*chúnchi*), and is presented with a suit of clothes (*tíyal*) in return for the service. When the child is a month old, its father's sister or niece brings it a present of a cap (*topi*) or silver bangles (*kara*), and blesses the child (*baláen leni*) by making a pass with the hands over it and then cracking the fingers against the temples, so as to take on herself any ill that may threaten the child, and in return is presented with a suit of clothes (*tíyal*), or a cow, buffalo, or young camel. The *tíyal* consists of a sheet (*orhna*), boddice (*ángi*), and petticoat (*ghágra*). If the child be a boy the family menials (*karú* or *lági*) bring him toys representative of their respective trades, and wish him good luck (*badhái*). Thus the Kumhár (potter) brings him a little earthen pot (*kalsa*), the Kháti (carpenter) brings a toy cart, the Lohár (blacksmith) a pair of small pincers (*chimta*), the Chamár (currier) a pair of shoes, and the barber does something to please the child: in return they are given a rupee each. A Bráhman comes to give the child his name and gets a fee of four annas and a meal; and sometimes the relations are invited to a feast, and each leaves a rupee for the child. No such ceremonies are performed on the birth of a daughter. When the mother is able to begin her household duties again, some twenty days after the birth, she puts an empty water-pot and *lota* on her head and goes in procession with the women of the village to the well or pond, and there distributes sweetmeats to the children of the village before she brings back water to her house.—*J. Wilson: Settlement Report, p.* 163.

827. **South Mirzapur—Aborigines—Rules of Succession.**—On the death of the head of the family, his property is divided equally between the sons. If he was rich, something extra is given as the share of the eldest son (*jethans*). Girls have no rights of succession to the father's estate. —*W. Crooke.*

828. **Gold Pins in Teeth.**—(Note 390). Gold is the most sacred metal of all, and is so much venerated that no gold ornaments are worn below the waist. It is fixed in the teeth to show its superiority, and to declare that the person will not speak a lie, as having it in the mouth is tantamount to taking an oath.—*Kakku Mall: Fyzabad.*

829. **Punjab Hills—Death Customs.**—In the hills the death of old people is celebrated by a wake or funeral feast held after the 10th day, at which eating and drinking goes on in much the same way as at a wedding. Among Girths and some other Súdras it is also the custom for the connexions to bring an effigy of the deceased in clay, cloth, or wood to the house of mourning, accompanied by drummers and musicians, and to try and dispel the gloom which is supposed to have settled on the inmates by the most boisterous tricks and the broadest jokes possible. On the *kriya* day, that is, eighteen days after the death or thereabouts, another feast is held and another goat is sacrificed. In the hills, ten days after a death, all the male kinsmen shave their heads as a sign of mourning. In the plains only very near kinsmen shave on the day of death. Formerly, when a Rája died, every male subject shaved his head and all the women put off their ornaments. In the political *jágírs* the custom is so far kept up that at least one man in every family will shave when the Rája dies. All the Gaddis, even those who live entirely in Kángra, still shave when a Rája of Chamba dies; the women put off their nose-rings; no meat is eaten for six months, and no marriages celebrated for a year.—*Kangra Settlement Report, p.* 99.

830. **Mirzapur—Kharwars—Panchayat.**—They have no regularly-elected *panch* or chairman. When any row occurs the residents in the

immediate neighbourhood assemble and investigate it. This refers only to petty matters. When anything really serious occurs, a tribal council of the residents of some twenty villages is called, and they appoint some leading man as chairman. Thus, in the whole of pargana Dudhi there are two tribal chairmen—Shiunarayan Manjhi and Dasrat Manjhi. The *panch* cannot be assembled without preliminary reference to one of these men, who, if he thinks fit, assembles the council. The punishments are fine, feeding the brotherhood, and shoe-beating. Witnesses, whether clansmen or not, are heard. No oath is given; but when any man is suspected of lying, he is made to touch a bamboo and a piece of iron. The bamboo (*báns*) is supposed to represent Básdeo (Vasudeva), and the iron Surdeota, or the Sun god. If after this oath the witness lies, the *panch* abuse him and say:—*Já búrjari, tor nirbans ho jáe.* "Get out you scoundrel! may you be childless!" The Bhuiyás have a chairman in every three or four villages, who is called *Mahto.* He settles all matters in his jurisdiction: he fines and inflicts punishment as he pleases.—*W. Crooke.*

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831. **Garhwal—Widow-marriage.**—A kind of widow-marriage is not prohibited among the people of Garhwal, including high-caste Bráhmans and Chhattris. The widow of an elder brother is often kept by the younger one. She is not excluded from her caste people, and her children are looked upon as legitimate, and they can inherit the property of their new father, just as if she was married for the first time to her husband. The difference is that she cannot be allowed to wear ornaments or a nose-ring.—*Azizuddin Ahmed.*

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832. **Mirzapur—Aborigines—Agricultural Ceremonies and Food.**—The Bhuiyás have no regular ceremonies at sowing or harvest time. They do not worship the plough, nor do they leave a piece of the field uncultivated for the use of the godlings. When their new grain is ready they bathe and offer a little to the ancestral ghosts (*pitr*). After that they begin to use it. No offering is made on the occasion to the local gods. They will eat jungle pigs, and buy tame pigs from the Doms, Dharkárs, and Bhuiyás. Hog's flesh is not cooked in the cook-house: some women eat it and others do not. They will not eat the flesh of the monkey, jackal, snake, bear, vulture, buffalo, peacocks or parrots. Much of their food consists of various jungle roots—*dhúru, bilúru kand, dhandhor, nakua, gúna, ghanti, baraini.* For vegetables they eat *chaurái, bathua, koilári, pípal* leaves, *bahuar* leaves. They eat jungle fruits, such as the *tend, piyár, aonla, kathái, ber, salái, mahua.*—*W. Crooke.*

833. **Karnal — Relations following upon Marriage.**—The wife has to hide her face before all the elder brothers and other elder relations of her husband: not so before the younger ones; elder and younger being, of course, a matter of genealogical degree and not of age. Nor may she ever mention the names of any of the elder ones, or even of her husband herself. In one village there is a shrine to an ancestor who had died childless. It is known by his nickname and not by his proper name, because the women of the family do not like to pronounce the latter. When once the ceremonial goings and comings are over—among Rájputs, for instance, where there is no *mukláwa* directly the wedding is over—she may never return to her father's house, except with his special leave; and if he sends for her, he has to give her a fresh dower. The village into which his daughter is married is utterly tabooed for the father, her elder brother, and all near elder relations. They may not go to it, even drink water from a well in that village; for it is shameful to take anything from one's daughter or her belongings. On the other hand, the father is continually giving things to his daughter and her husband as long as he lives. Even the more distant elder relations will not eat or drink from the house into which the girl is married, though they do not taboo the whole village. The boy's father can go to the girl's village by leave of his father, but not without.—*Settlement Report, p.* 134.

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834. **Foster-mothers.**—(Para. 195). Muhammadans are very particular in selecting wet-nurses for their children. Respectability and good moral conduct are the most necessary qualifications that are looked to, as the belief is that the milk of low-class women deteriorates the children, both intellectually and morally.—*Mirza Mahmud Beg.*

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835. **Madras—Conveying mournful news.**—Every orthodox Hindu, when he despatches a letter, takes care to add in the upper left-hand corner of the cover the word *kshêma*, meaning safe. When this is omitted, the face of the receiver of a letter changes colour, dreading bad news. But when, in the place of *kshêma*, a black stroke of the pen is put, it indicates that the letter contains bad news.—*Pandit Natesa Sastri: Madras.*

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836. **South Mirzapur—Aborigines—Holidays.**—The Korwas keep no holidays: they have only the worship of deceased ancestors (*pitr*) in the month of Phálgun (February). There is no feast day for women. They do not know how to sing or dance the Karma. On the day they

do worship there is no prohibition against doing other work. They do not even light the Holi fire themselves. The only Holi verse they know is:—

"*Rám sangé ban jaiyé, Lachhman :*
Marjábê bhúkhê piyásé, Lachhman."

"Go to the wood, Lachhman, with Rám! Die of hunger and thirst, Lachhman!"

They put up no pavilion at marriages, nor leaves or flowers as a decoration. They have no custom of expelling poverty (for which see my *Rural Glossary* sv. *Daridr Khedna*).—*W. Crooke.*

837. **Prejudice against killing Pigeons.**—(Note 75). Musalmans regard domestic pigeons with the same feeling of veneration as they do the Sayyads, and never kill them intentionally. —*Mirza Mahmud Beg.*

838. **Sirsa—Tribal Customs.**—A man must marry within his caste, and sometimes within a certain section of his caste; but, except where Muhammadan law has so far overridden custom as to make marriage of cousins lawful, he must not marry in his own agnatic group (*got*), for all females of his own generation related to him through agnates only are considered to be his sisters. He must not marry any one nearly related to him through his mother: some tribes extend the prohibition still further and forbid a man to marry in his mother's clan or village, or even in his grandmother's clan. A girl is a valuable piece of property, and betrothal is a contract by which the girl's family bind themselves, often for a money consideration, to transfer the ownership of the girl to the boy's family on his reaching a marriageable age. The ceremony of marriage actually transfers the ownership of the girl from her agnates to those of the boy. The actual possession is afterwards transferred at the *mukhláwa*, and thenceforth she belongs to her husband's agnates. If she, on her husband's death, marries his brother no formal transfer is required, as she already belongs to the family. If the husband's agnates give the widow in marriage to an outsider, she is simply sold without any further ceremony. The father of a family has full control over the whole family estate during his lifetime; but he cannot deprive the sons of the right to share the immoveable property equally after his death. There is no custom of primogeniture, except in the succession to the office of headman of the village, and it is only rarely that the sons divide the land according to the number of mothers. Almost always the sons all share alike. If a man die without sons, leaving a widow, she is entitled to remain in possession of his whole estate until her death or re-marriage, when it reverts to his agnates.—*J. Wilson: Settlement Report, p.* 173. (To be continued.)

839. **Rajputana — Pigeons.** — Referring to *N. I. N. & Q.*, Notes 75 and 319, blue pigeons are considered sacred birds in Rajputana, and are fed at every Raj-Kutcherry in Marwar. They are sacred to Krishna on account of their blue colour.—*F. Ashton.*

840. **South Mirzapur—Aborigines—Holidays.**—(Continued from para. 836).—The Kharwárs consider the Holi the chief feast. Every one feasts his friends on that day, and singing goes on. On the Bijai Dasmín, or the 10th day of the light half of Kuár, they give money fees to Bráhmans. On that day it is very lucky to see a jay (*lilkanth*); on that day the clansmen are feasted on goat's meat and cakes. They have no regular Karma feast, but they join the Majhwárs at it. On that day they do no ordinary work. On the new moon of Kártik they oil the horns of the cattle and give them extra food. The Holi fire is lit by the Baigá, and at the same time a fire-offering (*hom*) is made with sugar and butter. They clean and plaster their houses fresh on the Holi, Bijai Dasmín, and Diwáli.—*W. Crooke.*

841. **Oudh—Intercourse with relations.**—A Muhammadan lady of good family living in *pardah* can only be allowed to appear before the following near male relations and no one else:—Father, uncle, mother's brother, brother, first cousins, husband's brothers and cousins who may be *younger* in age to her husband, husband's father, uncle, and grandfather. When a married girl goes to her husband's house for the first time, all the relations who can see her are allowed to do so at a fixed time. The girl receives a present from elderly relations, which is called *munh dikhái.*—*Azizuddin Ahmed.*

842. **South Mirzapur—Aborigines — Holidays.**—(Continued from para. 841).—The chief holiday of the Ghasiyas is in Phálgun (February), when they worship the dead. On the new moon of Kártik (October) they smear the horns of the cattle with oil and give them specially good food. They carry out the Karma dance on the 11th of the light half of Bhádon.—*W. Crooke.*

843. **Burma—Cows' Milk.**—With reference to *N. I. N. & Q.*, Notes 24 and 319, it is curious that the Burmans do not milk their cows and buffaloes, though the cattle in Burma are exceptionally fine. It is said that this is because it is considered cruel to deprive the calves of nourishment, and that it is a result of Buddhism. The Burman has no antipathy to milk, and will eat tinned milk with a spoon, knowing quite well what it is. As the Burmese are Mongolian, and were no doubt at one time a pastoral race, it is

strange that one of the strongest habits of a pastoral people should have been entirely discontinued.—*F. Ashton.*

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844. **South Mirzapur—Aborigines—Holidays.**—(Continued from para. 842). The chief holiday among the Bhúiyás is the Jiutiya, which is held on the 9th of the dark half of Kuár. The women fast day and night, and neither eat nor drink. On that day they fix a branch of the *karam* tree in the courtyard and dance round it to the music of the sacred drum (*mándar*). The clansmen are fed on goat's or hog's flesh, rice, and pulse. Women, whether they are widows or not, fast on this day, provided they have sons alive. They sing the following song :—

Kaun bhaiyá gayá patálpur hatiyá ?
Kaun bhaiyá jhúmar khelé jáé ?
Bar bhaiyá gayá patálpur hatiyá,
Chhot bhaiyá jhúmar khelé jáé,
Chhot bhaiyá jhúmar khelé jáé, dádá !
Basiyá ké sang lé lé jáé ;
Basiyá ké sang lé lé já lé, dádá !
Jáé akáré bhaé tár !

"What brother has gone to the bazar of the lower world ?
What brother goes to join the dance ?
The elder brother goes to the lower world,
The younger brother joins the dance,
The younger brother joins the dance, father !
He takes his flute with him ;
He goes taking his flute with him, father !
He goes and stands in the wrestling ring !"
—*W. Crooke.*

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845. **Pointing the Thumbs, an insult.**—(Note 204). In Oudh it is called *thengá*, but the practice is peculiar to low-caste women only.—*Mirza Mahmud Beg.*

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846. **Mirzapur—Korwas—Death Ceremonies.**—When a man is dying he is not taken off his bed. They have no fixed cremation-place. They do not wash or shave the corpse, but take it out at once and burn it. When they burn a corpse they leave an axe near the pyre. After burning the corpse they bathe. They do not shave on the 10th day. On the 11th day they feed the tribesmen. They give nothing to Bráhmans or Mahabráhmans.—*W. Crooke.*

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847. **Monkey—Prejudice against killing.**—It is a common belief among the Muhammadans in Oudh and other parts of the country that the killing of a monkey brings on a speedy and painful death. I believe this belief is shared by Hindús also.—*Mirza Mahmud Beg.*

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848. **South Mirzapur — Rules of Politeness.**—When a guest comes the Korwas seat him on a bed (*charpai*), and a woman washes his face and feet. He is then given dry tobacco (*surti*) to chew and is fed. They do not invite guests to their weddings. The main test of hospitality among all these tribes is giving the guest tobacco to chew.—*W. Crooke.*

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849. **Monument to a Father-in-law.**—General Cunningham (*Archæological Report, XVI, p.* 36) notes the case of a man who put up a monument to his father-in-law. "This," he says, "is the only instance I have come across of a man remembering his father-in-law : for in India the wife's father is often a bore and generally a nuisance, so that the name of *susur* has become a term of abuse."

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850. **Mirzapur—Bhuiyars—Death Ceremonies.**—They bury persons who die before the 8th or 10th year of their age ; others they cremate. They cremate outside the village in any direction, the only rule being that the head of the corpse lies to the north and the feet to the south. When they bury they put thorns in the grave and lay heavy stones on the top to keep down the ghost. Three days after they shave each other, and on the 10th day they have a tribal feast, consisting of rice and goat's flesh. They give no fees to Bráhmans, &c. They make no arrangements, as the Ghasiyas do, to recall the ghost of the deceased. They do not tie a vessel of water on a tree, as Hindús do, for the use of the ghost.—*W. Crooke.*

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851. **The Sanskrit Panigrahana or Marriage** (literally means "holding the hand").—The idea involved in the expression is similar to that in the English expression *offer of the hand in marriage.* Do other Indo-European languages employ the corresponding word for *hand* as symbolic of marriage ?

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852. **Mirzapur—Pataris and Majhwars—Death Ceremonies.**—All corpses, except those who die of small-pox, are cremated. When a man dies his relations never leave the corpse unwatched, lest a *bhút* might enter it. They have the 10th-day ceremony. The Patári or tribal priest and all the relations are assembled and fed on rice and goat's flesh. They have no annual ceremony. All the brotherhood who attend contribute, in cash or kind, to the funeral expenses.—*W. Crooke.*

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853. **Oudh—Prejudice against tiled houses.**—In Baragáon, a village in Sitapur district, in Oudh, they never make tiled roofs. They say tiles (*khaprail*) are unlucky, and those who make tiled roofs not only never prosper, but misfortune soon overtakes them and they die.—*Mirza Mahmud Beg.*

FOLKLORE.

854. **South Mirzapur—Exorcisors.**—Among the Ghasiyas the exorcisor expels the demon of sickness by lighting a lamp in front of the sick person and reciting spells over a handful of barley which they hold over the patient while the proceedings are going on.—*W. Crooke.*

855. There died, three years ago, a rather remarkable Mahomedan, who had the reputation of being a saint. Abdul Nabi was his name, and he lived at Hanamkunda, Hyderabad. A Deccan paper records some wonderful performances by this saint, who had one peculiarity, *viz.*, of throwing shoes at people, who went to see and consult him. But there was much virtue in this casting about of shoe-leather, and the effect of one of these missiles striking any one was quite different to that of the foolish young man who threw date-seeds about (*vide* the *Arabian Nights*). It seems that a prisoner, condemned to death, begged that he might be permitted to see the saint, and when he went before the holy man, the latter abused him, and threw a shoe at him, when lo! he was reprieved, and finally acquitted a short time after. We gather these incidents from the *Deccan Times.—Indian Mirror : Calcutta, 14th June*, 1891.

856. **Maghs — Ghosts — Tree worship.** — Captain Halstead mentions that no Magh will travel alone in the dark, nor even on moonlight nights, for fear of Nats or evil spirits; but that, when together, these Maghs will "face the devil." Nothing but positive orders and the presence of Europeans would induce them to trespass on many of the hill tops, which were inhabited, they said, by these demons. With the Europeans, however, they would advance fearlessly, and did not hesitate to fell the trees, the blame of such sacrilege being always laid upon their visitors. On felling any very large tree one of the party at work on it was always ready prepared with a green sprig, which he ran and placed in the centre of the stump the instant the tree fell as a propitiation to the spirit which had been dislodged so roughly, pleading at the same time the orders of the strangers for the work. In clearing one spot an orderly had to take the *dáh* and fell the first tree himself before a Magh would make a stroke, and was considered to bear all the odium of the work with the disturbed spirits, till the arrival of the Europeans relieved him of the burden. On such occasions, with their accustomed cheerfulness, the whole body would join in the laugh at the folly of their own superstitious fears, of which they latterly seemed half ashamed. —*Calcutta Review, Vol. XXVI, p.* 512.

857. **South Mirzapur—Aborigines—Lucky days.**—The Korwas consider Friday the lucky day, and on that day commence ploughing. They have no fixed days for reaping or winnowing. They do not mind on what day children are born or whether in the dark or light fortnight of the month. The Majhwárs believe in Monday: and as far as possible commence farm work on that day. After this Friday comes next. If a child is born on Wednesday it is very lucky; or on the 7th of the dark fortnight. The Ghasiyas believe in Friday, Tuesday, and Wednesday, and begin work on those days. They consider it a bad omen if a child is born on Saturday. The Bhuiyárs believe in Monday and Friday. It does not matter on what day or in what fortnight a child is born. The Kharwárs believe in Friday and Saturday. It is lucky for children to be born on those days. The full-moon day is also very lucky, as well as the 11th (*ekâdashí*) of both fortnights. The Bhuiyás believe Friday lucky; if bamboos are cut in the dark fortnight they are not attacked by weevils. If cut in the light fortnight they do not last. The same rule applies to the collection of honey.—*W. Crooke.*

858. **Moon Folklore.**—Children in the nursery are taught to regard the moon as *mámú* (maternal uncle) and as to the dark spots in it, the legend is that an old woman is spinning her reel therein —*Kakku Mall : Fyzabad.*

859. **Multan—Legend of the Saint Shams-i-Tabrez.**—This worthy, as the story is told, was flayed alive for his pretensions. He had long begged his bread in the city, and in his hunger caught a fish which he held up to the sun, and brought that luminary near enough to roast it. The natives to this day attribute the heat of Multán, which is proverbial, to this incident.—*Barnes' Travels into Bokhara, Vol. III, p.* 116.

860. **A Proverb on Sneezing.** — Hindus consider it unlucky to go anywhere if, as they start, some one sneezes *once*, but it is not unlucky if the same person sneezes twice.

Ek nák dui chínk,
Jahán jáe, tahán ník.

If the same person sneezes twice (*lit.* two sneezes, one after the other), go wherever you please; success will attend you.—*Kunwar Jwálá Prasád.*

861. **South Mirzapur — Kharwars—Ideas about the Soul.** — They offer balls of rice to deceased ancestors in Kuár and at weddings.

The soul does not leave the body during dreams or insensibility. When a dream comes the dreamer is in trouble from some cause or other. When he is free from trouble his sleep is dreamless. If the spirit once leave the body it is very hard for it to return. At the time of death the soul of the departed does not come on any of the relations. There is no harm in suddenly waking a sleeper. The shadow or reflection of a man is not connected with his spirit.—*W. Crooke.*

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862. **Panipat—Traditional Sites.** — It was at the village of Bastali (*Vyás Asthal*) that the sage Vyása lived who wrote the *Veda* that bears his name: and there that the Ganges flowed underground into his well to save him the trouble of going to the river to bathe, bringing with it his *lota* and loin cloth which he had left in the river to convince him that the water was really Ganges water. The well is still there to shame the sceptic. It was at Goindar that Gautama Rishi caused the spots in the moon and gave Indra his 1,000 eyes. It was at the Párasir tank, at Bahlolpur, that the warrior Duryodhana hid, till Krishna's jeers brought him unwillingly out to fight, and this is still the most celebrated of the *tíraths* of these parts. The local legends are far too numerous and lengthy to give here: they have been compiled into a little book called *Kurukshetra Darpan*, compiled in 1854 by M. Kálí Ráe, Extra Assistant Settlement Officer of Thanesar, and printed at the Kohinúr Press, Lahore.—*Karnál Settlement Report, p.* 22.

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863. **Muhammadans — The Ababil or Swallow.**—It is said that swallows are never seen flying over a place where cholera has broken out.—*M. Mahmud Beg.*

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864. **South Mirzapur—Aborigines—Omens from Animals.**—When the *langúr* monkey calls loudly the Patáris and Majhwárs consider it a good omen, and salaam to it in the form known as *páélagi.* The Bhuiyárs, if they see a crow taking away a stick to build its nest, consider that there will be half a famine; but if it holds the stick by the end it is a good omen of the season. Bees swarming in numbers and having their combs well filled with honey is a good omen, while the reverse is unlucky. If insects eat the small leaves on the top of the *sál* trees there will be famine. The Kharwárs, if they hear a snake hiss when there are no clouds or rain, believe that rain will fall. If a snake hiss as rain is falling, the shower will stop. The Pankas think it a very bad omen if a cow sneeze at night. The Bhuiyás consider that an owl hooting on the roof means sickness in the family.—*W. Crooke.*

865. **Sirsa—A Charm for Horse Disease.**—In the disease called *simak* the horse suddenly falls down and becomes senseless: the cure is to kill a fowl or a goat and let its warm blood flow into the horse's mouth; but if this cannot be done quickly; it is sometimes sufficient for a man to take off all his clothes and strike the horse seven times on the forehead with his shoe.—*Settlement Report, p.* 207.

[This is another of the nudity charms, for which see—*Frazer: Golden Bough Vol. I., p.* 16.—Ed].

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866. **Bleeding—Moonshine.**—It is a general belief that it is dangerous to be bled during the light half of the month, as the moonlight would injuriously affect the wound. This is remedied by moving a lamp five times over the head of the patient who asks:—"What are you taking off?" The answer is:—"I am taking away the moonshine." Can any one explain the reason of this practice?—*H. M. Hanif.*

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867. **South Mirzapur—Aborigines—Theory of Witches.** — The Korwas believe that witches measure the marks of people's footsteps on the sand or earth, and are thus able to wound them and cause ulcers, &c. Witches go about naked, and can change themselves into cats. The Pankas, who are greatly witch-ridden, say that witches take the house brooms (*barhni*) and go to cremation grounds, where they dance naked. They exhume children from their graves, and, after eating their livers, bury them again.—*W. Crooke.*

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868. **Karnal—Sugarcane Sowing.**—On the first day of sowing, sweetened rice is brought to the field, the women smear the outside of the vessel with it, and it is then distributed to the labourers. Next morning a woman puts on a necklace and walks round the field, winding thread on to a spindle. This custom is now falling into disuse.—*Settlement Report, p.* 181.

[Beames Elliot : *Glossary, Vol. I, p.* 271.—Ed].

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869. **Lucknow—The Army of Martyrs.**—Quite recently near the Oudh and Rohilkhand Railway junction a body of men appear generally in winter dressed in white garments. They wander in the chárbágh for about a quarter of an hour and then disappear. They are supposed to be the army of the *Shahíd Mard*, or martyrs. Has any one seen them elsewhere?—*Balgovind Dikshit: Lucknow.*

870. **Persons who never prosper.**—It is a general belief that people who live by cutting green trees, selling wood, and professional bird-catchers never prosper.—*M. Mahmud Beg.*

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871. **South Mirzapur — Aborigines — Witches.**—It is very difficult to get any information about witches from these people. They admit that there *are* persons vested with these powers, but no one professes to know anything accurately, or to be able to mention the names of reputed witches. Ojhas or professional witch-sorcerers are found all over the country, but it is all but impossible to ascertain with accuracy the details of their treatment in such cases.—*W. Crooke.*

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872. **The Tale of Lorik and Chandain — An Abstract.**—Shiudhar marries Chandain and is cursed by Párvati with the loss of all passion. Chandain forms an attachment for a neighbour named Lorik, and elopes with him. The husband pursues, fails to induce her to return, fights Lorik, and is beaten. The pair go on and meet Mahápatiya, a Dusádh, chief of the gamblers. He and Lorik play till the latter loses everything including the girl. She urges that her jewels did not form part of the stake, and induces them to gamble again. She stands opposite Mahápatiya and distracts his attention by giving him a glimpse of her pretty ankles. Finally, Lorik wins everything back. The girl then tells Lorik how she had been insulted, and Lorik with his two-maund sword cuts off the gambler's head, when it and his body were turned into stone. Lorik had been betrothed to a girl named Satmanain, who was not of age, and had not joined her husband. She had a sister named Lúrki. Lorik had a brother named Semru, who had been adopted by his father. Lorik and Chandain then went on, and Lorik attacked and defeated a king at Hardui, near Mongir, and conquered his country. The Rája got assistance from the Rája of Kalinga, and Lorik was seized and chained in a dungeon, but by the intercession of Durga he was released. He again conquered the Rája, recovered Chandain, had a son born to him, and recovered considerable wealth. So they determined to return to Páli, their native country.

(To be continued).

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873. **Jalandhar — Inauspicious Names.** — There are many places and persons the names of which people object to mention in the morning, and replace them by some other name. Thus, instead of *Adampur*, *Khánkhánan*, *Gunachaur*, *Jadla*, *Rahon*, *Balachaur*, *Jaijon*, and *Jammu*, they will say, respectively, *Chowálapind* (a village of torrents), *Gadhipind* (a village of donkeys), *Unchapind* (a lofty village), *Qasba* (town) or *Kanjarpind* (village of prostitutes), *Zanána Shahr* (city of women), *Khadwála Shahr*, *Pattharánwáli* (from its hilly situation), or *Phálëwáli* and *Bara Shahr*. The prejudice against *Adampur* may perhaps be connected with the expulsion of Adam from paradise: the last syllable of *Gunachaur* and *Balachaur* may be connected with *chor* (thief) as the second syllable of the *masúr* pulse is connected with a pig (*súar*), and Hindus will not eat it. *Jadla* (from Arabic *jadl*, meaning fight) implies something evil, and *Rahon* is connected with *Ráhu*, the eclipse demon. *Jammu* may be connected with *Jambu*, a jackal. *Jaijon* takes its name from Jaideo, a title of Shiva, and *Khánkhánan* from the well-known historical person who flourished in the time of Akbar. I do not understand why these names are considered unlucky. Can any one explain the fact?—*Sheolál, B. A., Jalandhar.*

[The name of Jammu is generally supposed to be connected with Yama, the god of the grave, and to be therefore unlucky.—Ed.]

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874. **Chunar—A Rain Charm.**—When rain is needed the village children go from house to house singing—

Kál kalauti ujjar dhoti:
Kálé meghá páni do, páni do.

Famine will turn our white loin cloths black.
Black clouds, give rain, give rain.

One of the boys collects pice or grain at each house in a basket, and in the evening the priest of that quarter (*muhalla*) does the fire sacrifice (*hom*) in the open street out of the collections. This will, it is believed, cause heavy rain.—*Bhán Pratáp Tiwari.*

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875. **South Mirzapur — Aborigines — Unlucky Trees.**—The Patáris and Majhwárs will not walk under a *Tenjar* tree. They believe that a violation of the rule brings disease and ruin. It is unlucky to walk under a *Mahua* tree. The Pankas will not keep a *Bel* tree near the door of their houses.—*W. Crooke.*

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876. **Karnal—Cotton-picking.** — When the pods open and the cotton is ready for picking, the women go round the field eating rice-milk, the first mouthful of which they spit on the field towards the west. This is called *pharakna*. The first cotton picked is exchanged for its weight of salt, which is prayed over and kept in the house till the picking is over.—*Settlement Report, p.* 183.

877. **Bengal—Fishermen—Alligators.**—A superstitious belief prevails in Bengal that a fisherman bears a charmed life and is secure against the attacks of an alligator. Among others the author of "*Rural Life in Bengal*" mentions an instance of what he terms "the lamentable fatalism with which these poor people are blinded." One day as he was riding by the river side he heard a heavy splash, and immediately saw a fisherman rush up the bank, whilst a disappointed alligator, which had sprung at him and missed his prey, was retreating. With perfect coolness the man walked not more than one hundred yards lower down the river, went down again into the water, middle deep, and resumed his occupation as though nothing unusual had happened. On the gentleman's remonstrance the people replied :—"Oh ! sir, they won't eat fishermen."—*H. M. Hanif.*

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878. **Sirsa—Charms against Insects.**—The *karwá*, a flying insect, which injures the bájra blossom, is got rid of by a man taking his sister's son on his shoulder and feeding him with rice-milk, while he repeats the following charm :—*Mámé charhké bhájná áyá ; nikal karwá khet paráyá.*—"The nephew has got on his uncle's shoulder ; go away *karwá* to somebody else's field."—*Settlement Report, p.* 256.

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879. **South Mirzapur—Aborigines—Ideas about the House.**—The Korwas say that the godling (*deota*) lives in the cook-house. The only persons whom they consider godlings are their father and mother after their death. They have no prejudice against sitting on the threshold. They never tie wreaths of mango leaves on the door even at marriages. They know no plan for diverting the evil eye: such matters are the business of the Baiga. The family fire-place faces east, and there they worship the spirits of their father and mother after death. A goat is killed, and the blood allowed to fall in front of the fire-place. They take no special care of the ashes, and think it no ill omen if they fall while being removed. They do not think it bad if the fire goes out in the fire-place. They will always give fire from the cook-house. They do not believe that any forms ever appear in the glare of the fire. They have no fixed or lucky time for building a house or fixing up the ridge pole. The Majhwárs say the *deota* lives in the south house. It is ominous to sit on or touch the threshold with the foot. They explain this by saying that the door frame (*chaukhat*) is master (*málik*) of the house, and if touched its honour is affected. The only occasion on which they hang wreaths at the door is at marriages. They use for this purpose mango leaves and flowers of the marigold (*genda*). They will not give fire to any one until the cooking is finished. If the fire glares up suddenly it is ominous. The Ghasiyas think that their fate is involved in that of the threshold, which must be treated with respect. When cholera comes they hang onions in front of the house as an antidote. A very good safeguard against cholera is to tie a little ass's dung in a cloth and carry it about while the epidemic prevails. They worship Dulha Deo at marriages, and in Phálgun (February) beside the cooking fire. The ancestors (*pitr*) are worshipped at the same time. Dulha Deo is worshipped with a sacrifice of a red goat and cock and cakes (*púri*). The liver of the goat is boiled with rice and offered. A fire sacrifice is made, and a little liquor poured on the ground. The wife of the eldest son cooks the family food ; but this only if she is a married woman. A woman kept as a concubine by *sagái* cannot cook or join in the family worship. If the elder daughter-in-law is unable to cook the mother-in-law or younger brother's wife does it. The ancestors (*pitr*) are worshipped with a sacrifice of a white fowl and the sprinkling of liquor on the ground.

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880. **Karnal—Measuring of Grain.**—Grain must not be measured on the day of the new or the full moon (*parua*), and Saturday is a bad day for it. It must be begun at dawn, or midday, or sunset, or midnight, when the spirits are otherwise engaged. Four men go inside the enclosing line with an earthen measure (*máp*), and nobody must come near them till they have finished. They sit facing the north, and spread a cloth on the ground. One fills the measure from the heap with a winnowing fan, another empties it on the cloth, and the two others carry off the full cloth and empty it out, substituting an empty one for it. If the grain is to be divided into shares, for instance, two to one, two measures are put together in one spot, and the third separately, and so on ; the separate heaps being called *dheri*, a word really signifying a heap, but used commonly for a share. The man who has the measure puts down for each measure filled a small heap of corn (*bohali*) by which the account is kept. Perfect silence must be observed till the whole operation is over, and especially all counting aloud the number of measures must be avoided. But when once the grain is measured, it is safe from the evil eye, and the people are at liberty to quarrel for it. The offerings to the Bráhman and Sayyad (*seori*), usually 25 seers for the former and 5 for the latter for Hindus, and 25 each for the Musalmáns, are made over to their recipients—a Musalman *faqír* taking the Sayyad's share. The dues of the Chamárs are paid, and the sharers divide the remainder.—*Settlement Report, p.* 174.

ETHNOGRAPHY.

881. **South Mirzapur—The Baiswar Tribe.**—(Continued from para. 793). Among these people it is not the custom for the bridegroom's relations to block the door when he brings home his bride. Two or three days after they return the women of the family take the parrot images, the bridegroom's crown, and the leaves and flowers which decorated the pavilion, and throw them into running water. The earthen pot used in the marriage ceremony is refilled with water and brought home. The same is done at the house of the bride. They do not admit the custom of *ghar-jamái* when the unmarried boy comes to the bride's house and works there in consideration of his marriage, which takes place some years later.—*W. Crooke.*

(To be continued).

882. **South Mirzapur—The Baiswar Tribe.**—(Continued from para. 881). No special proceedings take place when a woman becomes pregnant. There is a strong prejudice in the confinement taking place at the husband's house, not at that of the bride's father. The Chamárin is sent for when the pains commence, and she cuts the umbilical cord with a sickle, for which she gets a present. The cord is buried in the house in which the confinement takes place. Nothing is buried with it. Parturition always takes place on the ground, and after it is born the baby is hung up to the roof in a grain sieve (*súp*). It is not laid on a bed until an auspicious moment has been ascertained. The midwife remains in attendance from 3 to 6 days. The mother is then bathed. After this the barber's wife attends for twelve days. On the 6th and 12th day all the earthen vessels in the house are replaced, and the house is replastered. A mess of ginger, molasses and butter is given to the mother. This is called *sathaura.* No one will touch a woman in her *menses*, and she is not allowed into the family kitchen.—*W. Crooke.*

(To be continued).

883. **Sirsa — Marriage Customs of the Bagri Jats.**—At marriage among the Bágri Játs the girl's father first gets the Bráhman to fix a lucky day, and sends his family barber or Bráhman to the boy's father to inform him of the day fixed. Seven days before the wedding the bridegroom is feasted with the boys of his family, and a red string is tied round his right wrist, and an iron rod placed in his hand to keep off the evil eye (*phitora*). He is then placed on a stool (*chauki*) and rubbed over by the barber or his wife with a mixture (*ubatna*) of barley flour, turmeric, and oil, while the women of the family sing round him. This ceremony is called the *bán*, and after it, until the wedding, the bridegroom does no work. At night his hands and feet are coloured with henna, and in the morning the relations assemble, and the boy's mother's brother brings the wedding presents (*bhát*) sent by his maternal relations, which include a suit of clothes for the mother and a wrap (*khes*) for the father of the bridegroom. When the wedding party (*janet*) is ready to start the barber again rubs the boy over with ointment, in return for which he gets a rupee and the boy's old clothes; the jeweller fastens a coloured string (*kángana*) on the boy's right foot, and gets an anna and some rice and sugar; the Bráhman fastens on a cap (*sera*) on the boy's head. A cloth is spread on the ground, and the bridegroom is seated on it with a tray (*tháli*) before him, in which a yellow cross is drawn with turmeric (*haldi*), and on this are placed some rice, a lump of sugar, and a rupee dotted round with turmeric. Then all the friends and relations place in the tray their subscriptions (*naunda*) towards the expenses of the wedding, while a Banya writes out the list of the subscribers and the amount they give, and a Sunár tests each rupee to see that it is all right. For this service the Banya and Sunár get a fixed fee. Sometimes these subscriptions amount to a large sum, such as Rs. 1,000, and it is considered binding on a family to return them by subscribing on similar occasions in the families of the subscribers, whether they be of the same caste or not.—*J. Wilson : Settlement Report, p.* 165.

(To be continued).

884. **Mirzapur — The Kols' Customs.** — (Continued from para. 797). If any one dies of small-pox the body is thrown into a stream. People dying of other diseases are cremated. The man who lights the pyre has to carry a *lota* and a knife in his hand to guard him from ghosts for ten days, and cooks and eats apart. No vessel (*ghant*) is hung on a *pípal* tree. On the 10th day the brotherhood shave and have a feast. There are no further observances. There is no *sráddha*, nor are Bráhmans fed.—*W. Crooke.*

885. **Mirzapur — Customs of the Kols.** — (Continued from para. 884). Daughters have no rights of inheritance. If the deceased has no sons his brother's son succeeds. The widow has a right of maintenance until she is remarried. Then she loses all right to the property of her first husband. There are clan *panchayats.* One of the leading men is appointed headman (*chaudhari*). When any dispute occurs, it is first reported to

the headman. He calls in a few leading men and settles the matter. If necessary, witnesses are examined. There is no special oath, but the witnesses are verbally warned to tell the truth. When the enquiry is over the headman takes the opinion of the jury. Then he gives the final order. This must be accepted whether it agrees with the opinion of the jury or not. The order is enforced by excommunication if necessary. The usual order is a cash fine.—*W. Crooke.*

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886. **Kangra—The Dagi Tribe.**—The Dágis are the impure or menial caste. They are also commonly called Kolis, a name, however, which, out of Kulu, is applied to any Kulu man. In Seoráj they are commonly called Betus. Those among them who have taken to any particular trade are called by the trade name, *e.g.*, Báráru, basket-maker; Barhai, carpenter; Dangri, iron-smelter; Pumbe, wool-cleaner; and these names cling to families long after they have abandoned the trade, as has been the case with certain families now named Smith or Carpenter in England. So also Chamárs and Lohárs, though they have been classed separately, are probably only Dágis who took to these trades, but at present other Dágis will not eat with the Lohárs, and in some parts they will not eat or intermarry with the Chamárs. Most Dágis will eat the flesh of bears, leopards or *langúr* (monkeys). All, except Lohárs, eat the flesh of cattle who have died a natural death. They stand in a subordinate position to the Kanets, though they do not hold their lands of them. Certain families of Dágis, Chamárs, and Lohárs are said to be the koridárs, *i.e.*, the courtyard people of certain Kanet families. When a Kanet dies his heirs call the koridár Dágis through their headmen: they bring in fuel for the funeral pyre and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services, in return for which they get food and the funeral perquisites. The dead bodies of cattle are another perquisite of the Dágis, but they share them with the Chamárs; the latter take the skin and all divide the flesh. The Dágis carry palanquins when used at marriages. The Lohárs and Chamárs also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dágis does not differ essentially from that of the Kanets, except in being generally coarser in material and scantier in shape. Their mode of life is also much the same.—*Settlement Report, p.* 151.

[These Dágis are closely allied to the Doms of Kumaun and Garhwal.—ED.]

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887. **Mirzapur.—Customs of the Kharwars.**—There are two *deotas* on the Aunri Hill, called Deorásan and Barwat. Under the place where they abide is a deep water hole which never dries up in summer. There is a small platform there at which goats are offered. The only one who does this worship is the Baigá. The object is to bring rain and keep off hail. When the Baigá goes there with the offering he prays as follows:—

"Arí Gusáyán! Hé Deo,
Hé Mahádeo: yih kám siddh ho jáwé."

"O Lord! O God! O Mahádeo: may this business turn out well!" When they hear a rumbling in the mountain in answer they know that the offering is accepted. These two *deotas* generally live apart, but they attend when the Baigá sprinkles rice on the ground. They also use the same words in invoking the seven sister hills (*sát bahin pahár*). They also attend and give help. These seven hills are Gonra, Sundari, Charai, Gurhar, Jungail (known as Dáin Deo), Jaraila, Jhúri. Gonra is in Dudhi, Sundari in Tappa Barha, Charai in Sirguja, Gurhar in Singrauli, Jungail in Agori, Jaraila in Ríwa and Jhúri in Sirguja. All these mountain deities are propitiated in August (*Sáwan*) with offerings of goats, cocks, and young pigs. The Baigá is responsible for all the bhúts; and his wife, the Baigin, for all the churels within the village boundaries.—*W. Crooke.*

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888. **South Mirzapur—Customs of the Kharwars.**—(Continued from para. 887). Ghost stories abound. Quite recently the wife of a Bhuiyár was going through the jungle with her child in her arms. A bhút in the form of a tiger devoured her, but spared the child. Her ghost is worshipped with offerings of cocks, goats, and young pigs. Near the village of Dudhi is a stone $2\frac{1}{2}$ feet high. A barber was once bringing a bride that way in a marriage procession. When they reached the place where the stone is fixed they felt thirsty. Then the bride's best man (*lokana*) said he would go and get some water. When he came back he found the bride and bridegroom dead and all their friends gone. It was found that the mountain bhút had killed them because he had not received his proper offerings. The bride and bridegroom were turned into two stones, which are there to this day. Near the village of Jamáo is the Barewa water hole (*dah*). This is known as "the place where the buffalo was drowned *(bháins búri)*. A herdsman was once grazing his cattle near the place when the water in the hole suddenly bubbled up and overwhelmed the man and cattle. This place is now occupied by bhúts known as Bhainsásur and Nág, Nágin. These bhúts stand to the Barewa bhúts in the relation of brother

and sister. They are propitiated with an offering of fowls, eggs, and goats. No one dares to kill a fish in these two water holes until they do this worship. The goddess of water holes generally is Devi Dái. She is worshipped on 10th or 11th of the month of Kártik with cloves, *pán*, areca nut, pulse, and rice. Churels usually dwell in places where there is a waterfall or strong current. To keep them quiet, sesamum (*sarson*), pulse, and rice are sprinkled about the place, and a burnt offering made with butter and sugar. They are implored to remain there always and not to worry travellers. Special large trees are propitiated by hanging rags on them in honour of the god of tatters—Chirkuta Bír. When any specially difficult business is in hand incantations (*ojhái*) are done on the banks of streams in honour of the Nág deota. When trouble occurs in the village the earth goddess, Dharti Máta, or Devi Dái, is honoured by sprinkling pulse and rice on the ground any where the petitioner pleases. When the crops are being sown a fowl is let loose with the words:—*Hé Dharti Mahtári, kusal mangal rakhiyo; harwáh bail sab bache rahe.* Mother Earth! keep us in prosperity, and protect the ploughman and oxen. When the grain is being collected at harvest, a fowl is fed on grain and let loose. These fowls are the perquisite of the Baigá. At harvest there is a special sacrifice of fowls in the name of Dharti Máta, Nág Deota, and Devi Hinguláj. On the 11th of the harvest month grain is also sprinkled on the ground in their honour. When a house is being built five grains of rice are placed at all four corners and five in the middle of the selected site in the evening. If these grains are all found complete in the morning a fire sacrifice is made and house is built. If any of the grains are missing another site is selected. This sacrifice is made in the name of Dharti Máta and Nág Deota.—*W. Crooke.*

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889. Sirsa—Marriage Ceremonies of the Bagri Jats.—(Continued from para. 883). The bridegroom's father takes with him ornaments, clothes, dates, almonds, sugar, raisins, cocoanuts, &c., to present to the bride. The wedding party (*janet*) with the bridegroom then start for the village of the bride, often a long distance oft, on camels and horses, and when they get near the village they announce their approach by firing off guns and beating drums. The party halts outside the village until certain ceremonies have been performed. The bride's family barber brings out some water and gives them to drink, and after getting a fee of five pice from the bridegroom's father, goes back again into the village. The Dhánuk also comes out with fire and gets an anna. The bridegroom and his party then advance into the village and are met by the bride's father with his family priest (*purohit*) who makes the forehead mark (*tilak*) on the bridegroom's forehead, and gets a rupee from the boy's father, who also gives a rupee to each of the family menials of the bride. The bride's father and his priest then retire; but the former soon returns with his relations and greets the bridegroom's party, formally presenting the boy's father with a wrap, and the boy's musicians (*Dúm*) with a rupee, while the boy's father gives a rupee to the girl's family *Dúm* and a rupee to the headman of the village. The whole of the bridegroom's party then go to a house specially set apart for them (*janwasa* or *dándalwása*), and the bridegroom and some of his party go with the bride's father to the bride's house, over the door of which has been placed a small wooden frame-work (*toran*), often ornamented with carved birds' heads, and strike this frame-work with a twig of green *beri*.—*J. Wilson: Settlement Report, p.* 165.

(To be continued).

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890. South Mirzapur — The Kharwar Tribe.—(Continued from para. 888). The sun and moon are the shadow (*chháya*) of God (*Paramesar*), and the stars are their children. There is no worship prescribed at new or full moon. They have no ideas of the cause of thunder and lightning except that it means the beginning of the rains. Bansapti Má is the great jungle goddess. No one goes into a jungle without invoking her. She keeps tigers from injuring her votaries, and has charge of all other animals. When a man makes a vow to her, on returning safely he sacrifices a goat or fowl in her honour. This is eaten by the men and women of the family. The *pípal* tree is the residence of Mahadeva and of the Barhams or Bráhman ghosts. In the *semal* or cotton tree live the demons (*deo*, *dáno*). The *churels* live in the *gúlar* and *bargad* varieties of the fig tribe. All these tree deities are propitiated with sacrifices of a female goat or cock. The head of the goat goes to the Baigá, and the family of the worshipper eat the meat. This meat is not brought home, but then and there cooked and eaten in the jungle. No one will cut a *pípal* or *semal* tree, as these are the residence of divinities. There are also other special trees which are marked down by the Baigá as the residence of deities. These also are preserved. They do not gather any omens from a tree falling. If this tree was marked down before as the residence of a deity, when it falls down it is understood that the deity has gone and taken up his residence elsewhere. When a tree is found to be the residence of a vicious demon (*bír*), a thing like a leaf-umbrella is fixed on to it. There is no tree except the *karama*, which is directly connected with any religious ceremony. Round a branch of this tree they do a special dance. The Khar-

wárs have most respect for the *pípal* tree, and the Majhwárs for the *sál* (*shorea robusta*). The Majhwárs also respect the *khajúr* or palm tree. It is under these two last trees that cocks are usually sacrificed. Most Kharwárs will not eat the fruit of the *pípal*, *bargad* or *gúlar*. They consider the *kumbhi* and *bela* most unlucky trees, so much so that they will not touch them. Mango leaves are tied on the marriage shed at weddings. They have the usual ideas about omens derived from meeting jackals, tigers, the *langúr* monkey. To meet a wolf is very unlucky. It is very lucky for a tiger, bear or boa constrictor to go into the field where threshing is going on. If a wild pig or a jackal go near the threshing floor it is a very bad omen. The cry of the female jackal near the village site at night is an omen of death. When they see a *langúr* they say *sáhib salám*. They believe that the *langúr* drives tigers out of a jungle. The Majhwárs, however, consider the *langúr* a bad omen.—*W. Crooke.*

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891. **Sirsa — Marriage Customs of the Bawariyas — Tree—Marriages.**— Among the Báwariyas before the bridegroom's party start for the wedding, a basket (*khára*) is placed on the ground with four copper coins under it, and on this the bridegroom is seated and washed, and then his elder sister or his maternal aunt gives him a rupee and lifts him off the basket, and he crushes with his feet four earthen jars which have been placed there for the purpose, while his sister takes the copper coins which were under the basket. When the wedding party starts the women of the family go outside the village with them to a *jand* tree, and then the bridegroom (*lára*) and a lad of the family (*shahbala*) go round the tree seven times, and then cut off a branch with an axe. The bridegroom's sister or maternal aunt gives the boys some coarse sugar to eat, and the bridegroom gives his sister a rupee. The bridegroom's sister goes with the party to the bride's house. At the wedding the bride and bridegroom are seated on two baskets, and after the bride's sister has tied the bridegroom's turban and tbe bride's sheet together, and the Bráhman has made nine images of gods and worshipped them, the bride and the bridegroom go round the baskets seven times. The bride's father formally hands over a dowry with his daughter, but is paid for it in money by the bridegroom's father, who also pays him the price of the girl, which is usually Rs. 29. In this tribe the bride does not return to his father's house after the wedding, but remains with her husband.—*J. Wilson : Settlement Report, p.* 167.

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892. **The Tharus.**—The settlement of this tribe in the extensive tracts of the Tarai dates from some time subsequent to the arrival of the Bogsas there. The Tharus also claim to be Rájputs, the descendants of an ancient Chitor Rána. They are said to have accompanied some ruling prince to some war, and there became frightened at the hunger and privations of the campaign, and trembled (*thar tharáo*) to fight with his enemies. The prince being very much displeased with them, ordered them to be banished from his kingdom as a punishment for their cowardliness; and the people of the kingdom consequently laughed at them as inferior Rájputs, and nicknamed them as "*Thar Tharáo*" or trembling, just the opposite of the temper and qualities expected in a Rájput or warrior. As this fact became generally known to all the people of the plains they escaped the shame only by repairing to the secluded forests of the Tarai, which were then supposed to be impenetrable by human beings, being full of tigers, etc. Some Tharus ascribe their immigration to the Tarai at the time of Akbar Sháh, *i. e.*, 1560 *A. D.*, to the event of their king Ratan Sen having been killed during a battle with Akbar, who is said to have asked for the hand of the queen-consort Padmawat from Rája Ratan Sen. On the refusal of Ratan Sen to give the lady to Akbar, the latter invaded the territory of the former with an enormous army, and a battle took place between Akbar and Ratan Sen, in which Ratan Sen was killed, and his queen Padmawat burned herself with the body of Ratan Sen as a *sati*. On this Akbar being much enraged caused Ratan Sen's subjects to be pillaged and massacred. On this account many of his subjects had recourse to the jungles of the Tarai as considered out of his (Akbar's) dominion. The Tharus of the present day are found to have been divided into six sub-branches, *viz.*, *Sousá*, *Khumká*, *Sajiá*, *Dhangrá*, *Gusai*, and *Kusá*. The Tharus intermarry with their own sub-castes, excepting the near blood relations. They are also said to intermarry with Bogsas, but in very rare cases. Their occupations consist of agriculture, hunting, and gold-washing. They are migratory in their habits. They are greatly addicted to drink. They rear fowls and eat them. They are of as uncleanly habits as their Bogsa neighbours, but do not partake of any food cooked or touched by Muhammadans and *Doms*. Water is taken by other Hindus from their hand without any scruple. The Tharus also follow and observe the Hindu theology, rites, and customs. Under the effects of the British rule their condition has improved, and some of them hold posts of Government Patwari in the Tarai District. Their migratory habits within the extensive flats of the Tarai have ceased for fear of their land being encroached upon by the other caste people who have recently settled in the Tarai.—*Ganga Dutt Upreti.*

ANGLO-INDIA.

893. **Old Tombs in Calcutta.**—The great burial-ground at Chowringhee contains the well-known Indian names of Becher, Barwell, Reed, Sykes, Law, Jackson, Hayes. Sir William Jones lies buried in it, of whom it is recorded on his tomb :—"Here lies the mortal part of a man who feared God but not death, and maintained independence, but sought not riches ; who thought none below him but the base and unjust, none above him but the wise and virtuous." The oldest monument is of Job Charnock, who in 1692 "*Mortalitatis suæ exuvias deposuit, reversus est domum suæ æternitatis.*" Then of his daughter "*qui per elapsa tot annorum millia culpam. Primævæ luit Parentis, et luet usque dum eternum stabit.*" "*In dolore paries filios :* here lies Captain Poyning, who most bravely defended the Resolution Indiaman against thirty sail of the Mahratta fleet." Cleveland who "accomplished by a system of conciliation what could never be effected by military coercion." Oldham, who died in 1788, was an undertaker who erected several monuments in Calcutta, and particularly on the ground where he himself lies interred. "He was the first undertaker who settled in Bengal. Tombstones before his time came as bespoke from Madras. He first cut stones from the ruins of Gour." There is an inscription over the wife of an Attorney Jones :—

Though low in earth your virtuous form decayed,
My faithful wife, my loved Nancy's laid.
In chastity you kept a husband's heart,
To all but him as cold as now thou art.—*Calcutta Review, XXXV, p.* 166.

(To be continued).

894. **Servants' wages in the last century.**—Hadley, about 1750, writes as follows:—"A captain in garrison requires about 30 servants—namely, a cashier on Rs. 20 per month; a house-steward, Rs. 10 ; a market-man, Rs. 4 ; two waiters (generally slaves without wages); a cook, Rs. 6; his mate, Rs. 2 ; two running footmen, Rs. 8 ; a messenger, Rs. 4 ; 8 bearers for the palanquin, Rs. 33; pipe-bearer, Rs. 4; porters at the door, Rs. 4 ; woman to clean the house, Rs. 4 ; link-boy, Rs. 4 ; necessary man, Rs. 2 ; groom, Rs. 6 ; grass-cutter, Rs. 2. This establishment, about 20 years ago, would have cost monthly Rs. 113. If he keep a female house-keeper and a carriage his expenses will be more. In the field he will want 30 porters (coolies), as everything is carried by hand, at Rs. 4 each monthly. So little were they acquainted with these matters in Leadenhall Street 50 years ago that an order went out limiting the Commander-in-Chief to 50 coolies, when in fact he can hardly carry his baggage with three times that number."

895. **Native titles for Europeans, 266.**—The granting of such titles to foreigners of all Nationalities was a common practice during the earlier years, say 1700, 1830 *A. D.*, of foreign dominion in India.

Not only were such titles conferred by the Delhi Emperor, but, as in the cases cited by Sir R. Temple, they were bestowed by many of his Viceroys and subordinate Governors. These titles were a considerable source of revenue, as the fees on investiture were high, and there were many other expenses, such as payments for the robes of honour, *khillats*, and the like. A very curious and interesting account of the costs attending such investitures at Lucknow during the government of the Nawab Asaf-ud-daula (1774-1797) may be found in the appendix attached to *The Life and Adventures of Sigrampo* [the Mahratta equivalent for *jaldi jao*, "Go quickly," a very frequent exclamation in the days of palki dâks], *cadet in the service of the H. E. I. C. S. on the Bengal Establishment* * * * : *Calcutta*, 1821, *Vol. I, p.* 800.

The Indian titles of General Claud Martin were as follows :—



and they are here copied from a copper medal struck in honour of his investiture by his friend the Nawab Asaf-ud-daula.

Major Edward Moor, the well-known author of *The Hindu Pantheon*, gives us, in his *Oriental Fragments*, London, 1834, a very interesting account, at p. 17 *et seq.*, of such titles, which is here reproduced, as the work cited is somewhat scarce and may not be readily available to some of the readers of *North Indian Notes & Queries.—Aldobrand Oldenbuck.*

(To be continued).

PHILOLOGY.

896. **The roll of blackguards.**—

Sau men súr, sahasrá men káná.
Savá lákh men ainchá táná.
Ainchá táná né kari pukár,
Main máni kanjé se hár.
Kanjá bichárá kyá karé
Jab kotáh gardan pichhé paré.
Sab luchhon ká vuh sardár,
Jiski chháti ek na bár,
Uské sang na utariye pár,
Balgobind as kahén vichár.

One hundred wicked persons are equal to a blind man. One thousand blind persons equal one one-eyed person. A lakh and a quarter one-eyed persons equal one squint-eyed. The squint-eyed man cried out, "I cannot compete with the blue-eyed man. Poor blue eyes can do nothing before a short-necked man. He is the prince of rogues who has no hair on his chest. Go not with him in a boat, says Balgovind.—*Balgobind Dikshit : Lucknow.*

897. **The Song of Do-re.**—

*Do-re, Do-re, tu mámu-ri * bhedi chari ái, merí Do-re, Do-re :*
Do-re, Do-re, Kálí Kanáur chari ái, merí Do-re, Do-re :

* The Kulu genitive in *ra ri.—E. O'Brien.*

Do-re, Do-re, dudherá dugaru† leí áí merí Do-re, Do-re :*
Do-re, Do-re, jangavi‡ suthnu† leí áí merí Do-re, Do-re :
Do-re, Do-re, hathave ‡ kangnu leí áí merí Do-re, Do-re.
Your uncle's sheep you came to herd, Do-re, my own :
To black Kanáur's mountain you came to herd, Do-re, my own :
A cup of milk you brought, Do-re, my own :
And for your legs gained clothing fine, Do-re, my own :
And for your hand a bangle, Do-re, my own.

898. **A song of Ghazi Miyan.**—

Nahín Salon, Karé Hilsé,
Nahín Ját Baihár, naját Bukáré,
Ajmer, Muner ko kaun gané ;
Ali aur hen Pír anek baráré.
Jot akhandit,
Mangal Mandit,
Sheo Pandit
Kaviraj pukáré,
Jápar ríjhat hen katár,
So ánat duár,
Madár tiháré.

Who goes to Salon, or to Karra, or Hilsa? Who goes to Bíhár or Bukhára? Who cares for Ajmer or Muner when a much greater saint is here? A brilliant light and a holy delight. So says Shiva Pandit, the Poet ; for he whom the Maker chooses to favour, comes to the shrine of Madár.—*Cunningham : Archæological Reports, Vol. XVII, p.* 106.

At Salon is the tomb of Pír Muhammad ; at Kara, Sheikh Karrak ; at Hilsa, Jaman Sháh Madári ; at Bíhár, Sháh Makhdúm ; at Ajmer, Muin-ud-din Chishti ; at Muner, Sharaf-ud-din Muneri.

899. **A Bagri verse.**—

Chandá tú Gangná pati, kaun bhalerá des ?
Sampat ho to ghar bhalá, nahín bhalá pardes.

Say O moon, thou lord of heaven, what country is good ?

If there be wealth, home is best ; if not, a foreign land is best.—*Sirsa Settlement Report, App. XXXIV.*

ANTIQUITIES.

900. **Antiquities and Local History—Garhwal, N.-W. P.**—The ruins of the palace of Srinagar are in a quadrangular form, 60 yards long and 60 yards broad, built entirely of stone and mortar. The roofing is also made of stone, either in slabs or vaulting. It is said to have been commenced by Rája Ajai Pál, about 522 years ago, in 1358 *A. D.*, or *Sambat* 1415, and completed by Rája Sahaj Pál in the fourth generation from Ajai Pál, each Rája having completed one side of the palace. The building is 60 yards long and 10 yards broad on each side, leaving a central courtyard 40 yards square. The palace is said to have tumbled down in 1803 *A. D.* in consequence of an earthquake. It is four-storied, 15 yards high. There is a gate 6 yards high, the pillars on each side (3 yards high) being carved out of one piece of stone. The walls are decorated with various figures of the Hindu Mythology. The stones of the palace have been either given to the people by District Officers, or stolen away and used in private buildings ; in fact, there is not a single building at Srinagar erected after 1803 without the stones of the palace. A few temples have also been entirely built with materials taken from it. There are yet some rooms on the eastern, western, and southern sides of the palace. This being the only remnant of the Rájas in British Garhwál, and the only piece of good architecture in the whole of the Garhwal district, is worth preserving. Unless repaired, the rooms which are yet in existence will fall down, and no vestige will remain of this once grand palace.—*Ganga Datt Upretí.*

901. **Agra—Fitch's Account of—1583-1591 A. D.**—"From thence we went to Agra, passing many rivers, which, by reason of the rain, were so swollen that we waded and swam oftentimes for our lives. Agra is a very great and populous city, built with stone, having fair and large streets, and a river running by it, which falls into the Gulf of Bengala. It hath a fair and strong castle with a very fair ditch. Here are many Moors and Gentiles. The king is called Zelabdim Echebar (*Jalal-ud-din Akbar*). The people do for the most part call him the great Mogor (*Mughal*). From thence we went to Fatehpore, which is the place where the king kept his court. The town is greater than Agra, but the houses and streets are not so fair. Here dwell many people, both Moors and Gentiles. The king hath in Agra and Fatehpore, as they do credibly report, 1,000 elephants, 30,000 horses, 1,400 tame deer, 800 concubines, such store of ounces, tigers, buffaloes, cocks and hawks, that it is very strange to see. He keepeth a great court which they call Derrican (*Dera-i-Khán*). Agra and Fatehpore are two very great cities, either of them much greater than London and very populous. Between Agra and Fatehpore are 12 miles, and all the way is a market of victuals and other things, as full as though a man were still in a town, and so many people as if a man was in a market. They have many fine carts, and many of them carved and gilded with gold, with two wheels, which are drawn by two little bulls about the bigness of our great dogs in England, and they will run with any horse, and carry two or three men in one of these carts ; they are covered with silk or very fine cloth, and are used here as our coaches are in India. Hither is great resort of merchants from Persia and out of India, and very much merchandise of silk and cloth, and of precious stones, both rubies, diamonds, and pearls. The king is apparelled in a white cabie made like a shirt, tied with strings on the one side, and a little cloth on his head, coloured oftentimes with red or yellow. None comes into his house but his eunuchs who keep his women."—*Fitch's Voyage to Ormus and the East Indies : Pinkerton's Collection, IX, p.* 410.

* The Kulu genitive in *ra ri.*

† It is frequently substituted in the Kulu dialect for the final *á* of Hindi, notably in the perfect participle of the verb.

It is also sometimes affixed to a noun ending in a consonant, as in the above suthnu (= suthau), and in bápu, "father."

‡ The Kulu dative in *ve*, connected by a short *a* with a noun ending in a consonant.—*E. O'Brien.*

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POPULAR RELIGION.

902. **South Mirzapur--Aborigines—Tank Worship.**—In this hill country there are no tanks of any size, and there appears to be no worship done to or superstitions attached to them.—*W. Crooke.*

903. **A Religious Song of the Dhobis.**—The following song was recited to me by an old dhobi at Chunár, and is a curious illustration of the adoption of Muhammadan ideas by low-caste Hindus:—

Pahilé nám lé Alláh Míyán ká
Dújé Nabi Rasúl.
Tíjé nám lé Fátimá ká,
Jeké mukh par barsai núr.
Mithá nám hai Alláh Míyán ká
Dújé mithá Rasúl.
Tíjé mithá Sáwan Bhádon,
Jo barsai so núr.
Jehi din newá parí Makké men
Jánat muluk Jahán,
Jitné ummat rahé Muhammad ké
Sab jhuk, jhúk karat salám.
Bágh bajáwai bánsurí,
Bhálu bajáwae túr,
Náchat áwain Indar ké pariyán,
Dekhat awain pák Rasúl.
Nách baháné míyán utren Nabijí,
Díyé dhartí men gor,
Jitné ummat rahain Muhammad ké
Sab kharé bhaé kar jor.
Háth jorké ummat bolen—
"Nabi jí bachan sun áo.
"Tumrá kahá Míyán karbai,
"Nabijí jo kuchha hukm lagáo
"Pancho jin chhoro chháro kadhi jin bisaro,
"Dharo tíso par dhyán.
"Yah tíno teré kám áwengé,
"Jehi din hoiho Qayám.
"Khudá ká nám japá kar bándhé,
"Subah, sabere sám,
"Yah japná teré kám áwengé
"Jehi din hoihai Qayám."
Dahiné takht par baithé Alláh Míyán,
Baiyén baithé Rasúl.
Nekí badí ká lekhá chukáwen,
Míyán rahe taráju jhúl.
Khaskhás ké dána bhar ghatí hai to Míyan,
Dihain jahannam mé húr.
Kalimá parho to kal parai,
Bé kalimá kal náhín.
Jáké mukh men kalimá basat hai,
Wáké dojakh ko dar náhín.

First repeat the name of God; secondly, the Prophet; thirdly, Fátima on whose face the heavenly light is raining. The name of God is sweet: secondly, sweet is the name of the Prophet: Sáwan and Bhádon are sweet in which it rains heavenly light. On the day the foundation of Makka was laid the world knows, the believers in Muhammad bent the head in obeisance. The tigers played on flutes and the bears on trumpets. The fairies were descending from heaven for the dance, and the Holy Prophet came to look on. On pretence of seeing the dance the Prophet descended and placed his foot on the ground. All the believers in Muhammad stood with their hands joined. With joined hands the believers said:—"You are our Prophet; let us hear your holy words: we will obey your orders, whatever you say as you are our Prophet." The reply came:—"Do not give up your five (? the five prayers), never forget six (? Allah, Muhammad and the *Chár yár*), and fix your mind on the thirty (? *rozas*). All these three will be of service to you on the Day of Judgment. Remember God, O my disciples, in the early morning and in the evening. This will help you in the Last Day." God was sitting on the throne to the right and the Prophet to His left. They were taking accounts of the good and the evil, and the scales of fate were suspended. If he was short to the amount of a grain of poppy-seed the Prophet had to consign the sinner to hell. If you mind the Kalimá (profession of faith) your mind will be at ease. Without it there is no ease of mind. He that has the Kalimá on his lips need have no fear of hell.—*Bhán Pratáp Tiwárí.*

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904. **Karnal—Worship of the Sayyads, Shahids or Martyrs.**—The country is covered with small shrines to Musalmán martyrs, properly *Shahíds*, but called *Sayyads* by the villagers. There was a Rája Tharu in the Nardak, after whom several villages are still called Tharwa. He used to levy seigniorał rights from virgin brides. One night the daughter of a Bráhman suffered thus. Her father appealed for help to Míran Sáhib, a Sayyad, who collected an immense army of Sayyads, Mughals and Patháns, and vanquished the Rája. The fight extended over the whole country to Delhi, and the Sayyad shrines are the graves of the Musalmáns who fell. But a favourite prescription in sickness is to build a shrine to a Sayyad, whose name is often not even given, and when given, is almost always purely imaginary: so that the Sayyad shrines are always being added to, and most of them are not connected with, any actual person. Lamps are commonly lit at the shrines on Thursdays, but offerings are seldom made except in illness or in fulfilment of a vow; they often take the form of a fowl or of a goat; or specially of a goat's head (*siri*), and they are taken by Musalmán faqírs. Sayyads are very fond of blue flags. One of the Imperial milestones (*kos minár*) has been transferred into a Sayyad shrine by the people of Karnál city, and every Thursday evening there are worshippers and *faqírs* to profit by them. The Sayyads are very malevolent, and often cause illness and death. One Sayyad Bhúra, who has his shrine at Bari, in Kaithal, shares with Mánasa Devi, of Mani Majra, the honour of being the great patron of the thieves in this part of the Punjáb; and a share of the booty is commonly given to the shrine. Boils especially are due to them, and they make cattle miscarry.—*Settlement Report, p.* 150.

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905. **South Mirzapur—Aborigines—Serpent Worship.**—The Korwas know that there is a Nág Deota who lives in the ocean, but they have no special worship for it. They will kill small snakes, but not the *ajgar* or boa constrictor. They offer molasses and milk to the house snake with which they never meddle. The Ghasiyas, on the day of the Nágpanchami feast, offer cakes of various kinds, parched grain and milk, to Nág Deota. A little is poured on the ground, and the men, women and children of the family eat the rest. The Bhuiyárs say that Nág Deota and his wife the Nágin live at a place called Pásan ban, in the Native State of Sirguja, in a deep pool near a waterfall. Goats are offered to them. The Kharwárs know of another Nág and Nágin who live in the Sukandar Pool, in the Kanhar river, a tributary of the Son.—*W. Crooke.*

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906. **The Britbandh or Jagyo Prabhit—Initiation of a Brahman boy.**—When a child is nine years old they do the Britbandh ceremony. A lucky time is selected. The arrangements are made for the day thus fixed. When once the time is fixed the boy stays at home and does not go near water, or any hill or plain. From that day he is anointed with *ubtan*. Then comes the singing of songs (*git gauna*), when the women of the neighbourhood assemble and sing: and *reoris* or sweetmeats made of treacle and sesamum are distributed. Whoever receives this sweetmeat has to attend the ceremony, and gives alms to the boy as afterwards described. Then comes the ceremony of *Matmangara*. On this day the women put oil on their heads, and each gets two handfuls of barley and a piece of coarse sugar (*gur*). Three days before the Britbandh ceremony a marriage pavilion (*máro*) is erected in the courtyard of the house: this is put up and roofed by five Bráhmans. In this are placed a plough beam, wooden images of parrots, a grindstone and a pestle and a green bamboo: an earthen vessel filled with Ganges water is placed

in the centre. Over this is an earthen saucer containing barley; over which a lamp is lighted with *ghi*. The mark of the mystic *sáthiya* is made on the vessel with *rori;* and a string is tied round the neck. A piece of betel-nut and a pice are put in the vessel. The barber's wife is then called in, and a square (*chauk*) is marked out with flour in the pavilion. While the Bráhmans are arranging the shed, five Bráhman women, who must not be widows, come in and make five hand-marks on the right foot of each with turmeric and rice-flour. Then they sing the song known as the *Barna git*. No one except Bráhman women know this song, and no one else is allowed to sing it. Then a wooden stool made of mango wood is placed in the pavilion: all round it a string is tied. On this the boy is seated. Then Gauri, Ganesh, and Prithivi are worshipped. The boy sits with his legs drawn together on the stool facing the east, and a Bráhman sits opposite him facing the west. Then some turmeric and oil are mixed in a saucer made of alloy (*phúl*), and the Bráhman with a stalk of *dúb* grass marks the boy with this on eight parts of his body. Then all the boy's relations come, and each waves a pice round the boy's head, and these are the perquisites of the barber. As many *mantras* as the Bráhman reads he gets a pice for each, but the limit of his fee is 6 annas. Then the Brahman and the men go away. Then the women come and rub the boy with oil while he sits as before on the stool, and fill his joined hands with rice: they rub his forehead with *rori*, into which they stick grains of rice, and mark eight parts of his body with the rice which he holds in his hands. Then his sister-in-law rolls him off the stool. That night *púris* and *bahhír* are cooked and eaten. The barber and Bári are also fed. Next morning is the *bhatwán*. Relations attend, and are fed on rice and pulse. That day the barber and Bári are fed close by the other guests.—*Bhán Pratáp Tiwári.*

(To be continued).

907. **Kulu—Expiation of Bad Luck.**—The people occasionally perform an expiatory ceremony with the object of removing bad luck or evil influence, which is supposed to be brooding over a hamlet. The godling (*deota*) of the place is, as usual, first consulted through the disciple (*chela*), and declares himself also under the influence of a spell, and advises a feast (*jag*) which is given in the evening at the temple. Next morning a man goes round from house to house with a creel (*kilta*) on his back, into which each family throws all sorts of odds and ends, parings of nails, pinches of salt, bits of old iron, handfuls of grain, &c.; the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river bank and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the property of the man who dares to carry the creel, and he is also entertained from house to house on the following night.—*Settlement Report, p.* 155.

[This is apparently a primitive form of the scapegoat. Can any one give an account of similar observances in other places?—ED.]

908. **South Mirzapur — Aborigines—Muharram.**—On the day of the Muharram when the *tázias* pass, the Pankas take vessels of water and pour it round them. This is a curious instance of the adoption of a Muhammadan custom among aboriginal races.—*W. Crooke.*

909. **Hath ya Shahid.**—The grove, facing the Inspection Bungalow at Kaithi, in Benares, contains the neatly-whitewashed tombstone of the "elephant martyr." The story runs that, some 150 years ago, an elephant here dashed down its Musalmán driver. His body was buried and forgotten. About a score of years ago the contractor for the repairs of the bungalow, while resting from his labours, happened to discharge, on the spot, a duty, from which not even Popes or Emperors are exempt. In his slumbers the troubled spectre of the martyr upbraided him with the defilement; and, in remorse, the contractor constructed the present monument, which ever since, to prevent similar accidents, receives a coating of whitewash with the bungalow. (2). The anxious spirit, however, does not appear to be yet wholly satisfied; for the Mallahs relate that he is often observed, in the shape of a dog, chasing away loiterers, whom he at once suspects of contemplating designs on his resting-place. In consequence of this belief I was subjected to much inconvenience owing to the unwillingness of the village watchmen to interfere with pariahs. (3). The saint is of a kindly nature; and his occasional propitiation is intended not to avert his influence but to obtain a favour. With this object the lower classes of Musalmáns often light an oil-lamp, or hang a garland, on the head-stone. Till, recently, the son of a Goshayan, who was an elephant-driver, was accustomed, every Friday, to dedicate such an offering.—*R. Greeven.*

910. **Lahaul—Hinduized Buddhism—Human Sacrifice.**—The early religion of Láhaul is still known under the name of *Lung pe Chhoi*, that is, the religion of the valley. When it was flourishing many bloody, and even human, sacrifices seem to have been regularly offered up to certain *Chá*, that is, gods or evil spirits residing in or near old pencil cedar trees, rocks, caves, &c.

This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case. Near the village of Kailang a large dry pencil cedar tree was standing till last year, when we felled it for firewood: the story goes that before this tree in ancient times a child of eight years old was annually sacrificed to make the spirit who resided in it well disposed towards the inhabitants of Kailang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her, she was crying loudly when a travelling Láma from Tibet met her, and asked her the cause of her distress. Having heard her story, the Láma said :—"Well, I will go instead of your child." He did so, but did not allow himself to be killed. "The spirit must kill me himself if he wants human flesh," said he: so saying, he sat down before the tree and waited for a long time, but as the demon made no attack on him he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko Pass, where it still dwells under the name of the *Kailang Chá*, or god of Kailang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the old religion alone existed in the valley, there were doubtless more places in Láhaul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages, sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *Chás*, and it may be that animals have now taken the place of men.—*Settlement Report, p.* 205.

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911. **Human Sacrifice in Muzaffarnagar.**—A horrible case of human sacrifice for purposes of witchcraft occurred in the west of this district at the village of Pur, in the Jhinjhána Police circle, at the end of last July. A Bráhman boy, aged six, was missed by his friends from midday. Search was made, and at nightfall his body was discovered in a pond. On examination it was found to be covered with scores of punctures, scratches, and burns. The burns seemed to have been inflicted by means of heated pice. Strangulation appeared to be the immediate cause of death. The explanation of the crime is that a Ját woman desired a child, and hoped to attain her desire by bathing in water mixed with the blood of a Bráhman child. The exact circumstances of the deed will never be known; but a Bráhman woman, who was an accomplice, has given evidence, which shows that the child was enticed into a house, and there done to death. The Ját woman, her husband, and others implicated, started off next morning to Hardwár, in order, as is supposed, to wash away their sin. The alleged wizard (*syáná*) who directed the incantation is a Chamár. There is every reason to fear that the unhappy child was tortured while still alive; but the evidence is so weak that there is little hope of the guilty parties receiving the punishment they deserve.—*V. A. Smith.*

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912. **Karnal—Miran Sahib, the Saint.**—Mírán Sáhib was a saint of Baghdád, of whom many wonderful stories are told. He is often said to be the same as Hazrat Píran Pír of the Punjáb, but this is doubtful. He led the Sayyad army against the Rája of Tharwa, and had his head carried off by a cannon ball during the battle. But he did not mind a bit, and went on fighting. Then a woman in one of the Rája's villages said :—"Who is this fighting without his head?" Upon which the body said :—"*Haqq! haqq!*" and fell down dead. But as he was going to fall, he said :—"What! are not these villages upside down yet?" Upon which every village belonging to and called after Rája Tharwa throughout the country was turned upside down, and every one killed except the Bráhman's daughter whom the Rája had seduced. The walls are still standing upside down to convince you. Mírán Sáhib was buried at Hábri, and is commonly invoked and worshipped by the Nardak people, as also his sister's son Sayyad Kabír. They have a joint shrine called *mámu-bhánja* (uncle and nephew) in Sunpat.—*Settlement Report, p.* 152.

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913. **Karnal—Religious Offerings.**—Offerings (*charháwa*) generally take the form of a little grain, or milk, or cooked food, or a few sweetmeats offered in front of a shrine in small saucers or jars, the remainder of the offering being given to the appropriate receiver. Libations are not uncommon, and a white cock is sometimes killed. And in many cases Bráhmans are simply fed in the name of the god. Offerings of cooked food may be divided into two classes. To the benevolent gods or to the ancestor only *pakki roti*, that is, cakes or sweets fried in *ghi*, may be offered: while to the malevolent or impure gods *kachhi roti*, generally consisting of *churma* or stale bread broken up and rolled into balls with *gur* and *ghi*, is offered. Bráhmans will not take the latter class of offerings. Vows (*kabúl*) are common, the maker promising to build a shrine or feed so many Bráhmans in the event of his having a son, or recovering from illness, or the like.—*Settlement Report, p.* 145.

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914. South Mirzapur — Aborigines — Killing of Animals — Domestic Worship. — The Kharwárs have no prejudice about any particular animal, and will eat the flesh of even the cow and ox. The animal they really respect is the tiger. Whenever a man is killed by a tiger a pile of stones, called a Baghaut, is erected, and there the Baiga sacrifices a grey goat annually. If the Baiga's services are not available, this worship is done by the Dewár, who is a kind of assistant of his, with much less extensive powers. The Patáris and Majhwárs respect the cow, but have no reverence for the monkey which they kill and eat. Their offerings to gods and ghosts are goats and fowls, against the killing of which there is no prejudice. The Baiga gets the head of the goat, and the worshippers eat the rest of the meat. The family god is worshipped in the *saraiya* or cow-shed. Nangu Deo is propitiated with a red goat and a red cock. At the same time and place Bághiya, the Tiger-god, is propitiated with a young pig. This offering is made by the eldest son of the family. Women are not given a share in the meat. In Baisákh the bridegroom god, Dulha Deo, is worshipped in the cook-house. At weddings, oil and turmeric are offered to him. When two or three children are being married at the same time there is a great offering to this deity, consisting of a red goat and cakes. All the men and women share in this meat. On the 10th of Kuár a burnt-offering of molasses and butter is made to Dulha Deo. This is a purely domestic worship, not done by the Baiga. The person who manages all these home ceremonies is the Tikait, or eldest son. The Ghasiyas do not reverence the Baghaut. The offerings to the local gods are rams, goats, fowls and pigs. When Dulha Deo is being worshipped in the cook-house they drop a little spirits on the ground in memory of their deceased ancestors and in honour of Dulha Deo. The special offering to him is the liver and kidneys of a goat boiled with rice. All the relations, including the women, share in the flesh. Among the Bhuiyárs, if any one kills a cow, even accidently, he has to go and bathe at Benares. The women never share in the flesh devoted to the gods. They will not drink the blood of any animal, but even the skin they fry and eat. The Kharwárs will not cook the flesh of goats, pigs, or fowls in the cook-house. When they are offered they are cooked outside, and the women are not allowed a share of the meat. The Bhuiyas eat beef.—*W. Crooke.*

915. Punjab—Gold and Silver found in the Province.*—The only native silver traced in the Province is that of the Wazíri Rupi Mines in Kulu, which have not now been worked for many years.

Gold is found in small quantities in the sand of the Seeswán, Manimájra, Ghaggar and Kosulla Nadís, in the Amballa District; of the Satluj, in Simla; of the Mangarwál, Dhobah, Chohal and Dadar Khads of Hoshiárpur; of the Biás, in the Dera and Hamirpur Tahsíls of the Kángra District; of the Jhelum above the Gatalián ferry; of the Kahán, Kási and Bunhá "kas"-es of the Jhelum Tahsíl; the Sanj, Nalla Bunhá and Kahán "kas"-es of the Chakwál Tahsíl, and of the Gabhir, Sawan and Aukar "kas"-es of the Talagang Tahsíl of the Jhelum District. Also in the sand of the Sohán, Seel and Indus Rivers of the Pindigheb and Attock Tahsíls of Ráwalpindi; in the Indus and Kábul Rivers and their tributaries in Peshámar; and in the Indus in Hazára, Kohát and the Miánwáli Tahsíl of Bannu. In Peshámar the extraction of gold is confined apparently to ten villages; in Kohát to the four tappás of Jabbi, Mandari, Niláb and Shakardara; and in Ráwalpindi to the sixteen villages of Attock, Kharakhel, Durmali, Mulak, Jullaba, Pindigheb, Iklas, Kambal, Kot Malior, Mari, Balah, Chapri, Oojri, Nara, Makhad and Khani.

* Some facts given in the official correspondence on the subject are incorporated in the following account. There is further information to be got in the *Settlement Reports* (Delhi, paras. 26 and 204; Hoshiárpur, para. 11; Jhelum, paras. 35 and 121; Pindi (Cracroft), para. 644; Hazara, para. 20; Pesháwar, para. 12; Kohát, para. 359, and in Ball's *Economic Geology of India*). Gopal Das, *Tawarikh-i-Pesháwar* gives an excellent account of the whole subject for that district.

916. South Mirzapur—Plays and Amusements of Aborigines.—The Korwas say that they have no regular games or amusements, nor do they sing and play themselves; when they want music they get a Chamár to beat a drum. The only amusement of the children is making mud pies. The Majhwárs have no regular game except the karama dance, which is accompanied by the mándar, or sacred drum. At the *Muharram* they have a sort of mock-fight, in which small shields, which are known as *pharigatka*, are used. The small children make mud pies. The Ghasiyas have no tribal games of any kind. The same is the case with the Bhuiyárs. This is the same with the allied tribes—Kharwars, Bhuiyas, and Pankas.—*W. Crooke.*

917. South Mirzapur — Marriage Ceremonies—Korwas.—The brother-in-law (*bahnoi*) of the boy is sent to search for the bride, and after the preliminary arrangements are made the bridegroom goes to the bride's house accompanied by his father and two or three of the clans-

men. They stay in a place prepared for them outside the village known as the *janwánsa*. After being fed, next morning they take the bride home with them. There is no marriage ceremony whatever; nor is there a marriage pavilion erected; nor are the bride and bridegroom rubbed with oil (*ubtan*); nor is there any marriage bath; nor do they wear any special clothes. The girl's mother gets a piece of cloth and her father Rs. 5. This pays for the feast given to the clansmen. A goat is not killed at marriage, nor is the Baiga called in. Marriage never takes place below the age of 12: between 12 and 20 is the proper time. The bride and bridegroom should both be of the same age. There is no such thing as the *gauna*, or ceremony of bringing home the bride after a preliminary marriage. The bride goes to see her parents every 2 or 3 months, and permission to do this is freely given. The Korwas are divided into clans (*kuri*), and these clans are endogamous. The sub-divisions are as follows:—*Sadari*, *Rajkorwa*, *Birjiya*, *Dandkorwa*, *Letkorwa*, *Huráku*. The only prohibited degrees are, that there should be no recollection of any relationship between the parties. Widow-marriage is lawful, and the ceremonies are the same as in the case of the marriage of a virgin. The levirate, curiously enough, is prohibited. Whoever marries a widow has to re-pay her family the money which was spent on her first wedding. If one takes to himself a widow without leave of the *panch* he is fined Rs. 5, which is known as *bojh bhát*, and this is spent on feeding the clansmen. When the *panch* permit the marriage of a widow a few of the clansmen are also fed. The women are not ornamented with the red lead or forehead spangles *(sendur-tikuli)*. No man can have more than two wives. If a man's regular wife is alive it is improper to take a widow as a concubine: the only exception is, if the first wife be hopelessly barren. The offspring of the regular wife and the widow concubine have the same rank, and each are equally heirs to the property of their father. When a widow marries she takes with her to her second husband the children by the first marriage, and these are considered the foster-brethren (*dúdh-bhái*) of any children by the second husband. When the girl goes to the husband her parents give her a new cloth and put a couple of pice in her waist-knot (*khoinchha*). A woman when married cannot speak openly to her husband's elder brother. If she has to converse with him she veils her face. There is no objection to the son-in-law going to his wife's home or to his conversing with his mother-in-law or wife's sister. When a married woman is caught in adultery the *panch* fine her paramour, have a feast, and all is forgiven. The woman is not punished, nor is adultery a ground for expelling a wife. Pre-nuptial immorality is treated as of no importance, provided the girl offends with a man of her own caste, nor is such a *faux pas* any bar to her marriage. But any woman caught in an intrigue with a man of any other tribe is excommunicated. If a man leaves any property his widow is supposed to have a right of maintenance for her life.—*W. Crooke.*

918. **Wife forbidden to name her husband.** —(*Notes & Queries*, para. 318.) It is said that a married Muhammadan woman in Oudh never calls her husband by name: this is believed to be a curious survival of marriage by capture. The Hindu scriptures strictly forbid a wife to call her husband by name and *vice versâ*, and the custom among the Muhammadans is probably only an imitation of the Hindus. The origin of this custom lies perhaps in respect. No wife in a Hindu family will ever call her elders by their names. This custom prevails throughout the whole of India among Hindus as well as Muhammadans.—*Pandit Kási Náth.*

919. **Punjab—Different kinds of Gold.**—The bulk of imported gold is *passá*, a term applied to English and also to Australian gold, and to European gold generally. A "*pásá*" or "*passá*" is a lump or ingot; and the word is used because English gold is always sold in block. The ingot is sometimes stamped with a B., sometimes with the words "National Bank" or "Khâlis Bank 100;" and sometimes with a figure showing the percentage of fineness. In Hissár we find the *passá* in small hexagons of 24 *tolás* and 4½ *máshás* each, said to be imported from Sharp and Wilkins; but most commonly it seems to be in bars. In Amritsar the piece is of 26 *tolás* less 2½ *máshás;* in Gujránwála 26 *tolás*, and in Dera-Ismail-Khan 25 *tolás*. Another account weighs it at 24 *tolas* 8 *máshás* and 6 *ratís*. The stick or bar form imported to Amritsar weighs 30 *tolás* and 4 *máshás*. The import into Dera-Ismail-Khan is said to be made through the Bombay Bank, and sometimes by the Lahore Branch of the Bank of Bengal. One account says that *passá* gold is passed through the furnace 24 times with a loss of 4 *ratís* per *tolá* of alloy; and that there are two kinds of *passá*, the *asli* and *nakli*, of which the latter has no mark, does not adhere to the size of ingot, and is inferior in quality, selling at about 8 annas less per *tolá* than the *asli*. Some Banks sell *passá* purer than others, and (in Amritsar at least) there will generally be Re. 1 to Re. 1-8 of silver in a *tolá* of *passá*. The prices of European gold, of course, fluctuate; but the figures quoted last autumn in Hissár are Rs. 23, Rs. 23-8, and Rs. 24 per *tolá*, according to quality; in Rohtak, Rs. 24; in Gurgáon, Rs. 23, or Rs. 23-12; and in Siálkot, Rs. 23. In Mooltan bars marked "100" obtained Rs. 23-4 per

tolá, and for each unit below 100 the price is decreased by 3 annas 9 pies per *tolá*. In Lahore the price given was Rs. 24-13 and in Kohát Rs. 25. The usual price, it will be seen, was from Rs. 23 to Rs. 24 a *tolá* : the high figure for Lahore is unexplained. The cost of carriage raises the price in Kángra to 4 annas a *tolá* above the Amritsar price for the corresponding quality, and the sea-imported gold of Pesháwar is quoted at 4 annas a *tolá* above the corresponding Bombay rate.

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920. **South Mirzapur — Majhwars—Marriage Ceremonies.**—The Patári or tribal priest is deputed to search for the bride. When the marriage is settled the Patári and some of the clansmen go with cakes (*púri*) and some liquor on the part of the bridegroom to the bride's house. In the evening they call together a couple of clansmen of the bride's village and finally settle the matter. The fathers of the pair are put to sit down together, and to each of them is given a platter (*dauna*) full of liquor. They change their caps and drink, and then say *samdhi johar*, "salutation to my relation by marriage." Then they salaam. The cakes and liquor are then distributed to the clansmen present. This is considered to be the betrothal (*mangni*). There is no prohibition against the marriage of cousins, but the children of two sisters cannot be married. The consideration for marriage is to the girl's father 3 *mans* rice and a goat: a cloth is given to the bride and one to her mother. The family also get Rs. 10 or Rs. 5 in cash and a brass *lota* and *tháli*. The bridegroom, when he goes to be married, is dressed in white, and the Patári performs the ceremony. The bridegroom's party remain outside the village in the *janwása*, and the bride is painted on the forehead with red lead. The pair do the usual perambulations in the marriage shed. After marriage the bride goes home with her husband, and after remaining with him five days, comes back again. When she is going home, if he can afford it, her father-in-law gives her a cow or calf, a *lota* and *tháli*, and a new sheet and some jewellery. Widows are married. The man is expected to give 2 *mans* of rice, an arm ornament (*paunchi*), and ear-rings made of palm-leaves (*tarki*) and a new sheet. Some put red lead on the women's head, some do not. The widow can marry her younger brother-in-law. If a stranger marries her the relations of her late husband take Rs. 12 and a goat. This fine is fixed by the *panch*, and the younger brother of the deceased goes and claims it. No number of wives is fixed. A man can marry as many times as he can afford. There is no prohibition to the mother-in-law and wife's sister washing the feet of, and conversing with, the bridegroom. The married woman cannot appear openly before or converse with her father-in-law, or the elder brother of her husband. But she may come before him if it cannot be avoided. There is no restriction in her intercourse with her mother-in-law and sisters-in-law. If a man commits adultery in his clan he is beaten and excommunicated, and the injured husband is awarded Rs. 10, or a bullock, by the *panch*. The *panch* after this warn them not to push the quarrel any further. In addition to this the offender has to give a feast to the clansmen. A woman is not abandoned for adultery. If any one takes a widow without leave of the *panch* he has to pay Rs. 10 fine. The clansmen are always invited to a wedding. If a man is marrying his son he feeds them two days, but only one day for a daughter.—*W. Crooke.*

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921. **Punjab—Different kinds of Silver.**—A very large amount, as much, it is said, as Rs. 8,000 worth per diem, of *Chinese* silver is imported into Amritsar *viá* Bombay: this generally appears in the form of slabs valued at Rs. 3,000 a piece. Similar slabs can be seen in Bhiwáni, and doubtless elsewhere. The Chinese silver at Amritsar contains a copper alloy of about Re. 1-8 per cent. In Rohtak, Chinese silver sells at 11 *máshás* to the rupee; in Hissár, at Rs. 107, Rs. 107-8, or Rs. 108 per hundred *tolas*, according as it is 16 *pan*, 16½ *pan*, or 17 *pan*. (The odd rupees over 100 in this form of calculation are known as *badha* in Hissár, and as *badlaur* in Kohát). In Hissár the Chinese silver is known as *silli*, from the *sils* or slabs in which it is sold.

Another kind of silver, that known as the *kurs*, or breadloaf silver, is the bar silver imported from Europe; it is specially pure, and sells at Siálkot for Re. 1-1-3 a *tolá*, and in Hazára for 10½ *máshás* to the rupee. Yárkandi and Bokháran *kurs* is imported into Lahore, where it sells at 11 *máshás* to the rupee. Yárkandi *kurs* has about Rs. 100 in an ingot, and is found also in Kulu: it sells in Montgomery at 10¾ *máshás* the rupee. In Gujránwála the use of Yárkandi *kurs* has apparently died out.

A very much esteemed silver is the *háthípaur* or elephant's foot silver, so called from the shape. It is a soft silver, and used for its softness in wire-drawing. An ingot from which silver wire is to be drawn will consist of three parts of copper to 64 of *háthípaur* silver. It is said generally to have a horse's hoof impressed on it when sold in the market. It is imported from Bombay to Lahore, where it sells at 10 *máshás* 7 *ratís* to the rupee. In Dera-Ismail-Khan it sells at Re. 1-1-6 a *tolá*. This is probably the same as the *súmwáli* or hoof-marked silver, which is used in brick in Gurdáspur, and perhaps the same as the *passá* or bar silver employed in Jullundur and Ludhiána.

922. **Karnal—Marriage Ceremonies.**—Játs marry at about 5 or 7 years old, Rors and Gújars at 12 to 14, Rájputs at 15, 16, or even older. Foster-relationship is equivalent to blood-relationship as a bar to marriage. Any number of wives may be married, but a second wife is seldom taken unless the first be childless. A sister of a first wife may be married, or any relation in the same degree, but not one above or below. The boy's Bráhman fixes an auspicious day, and decides how many ceremonial oilings (*bán*) the boy is to undergo. It must be 5, 7, 9 or 11: and the girl will undergo two fewer than the boy. The boy's father then sends a *lagan* or *tewa*, generally 9, 11 or 15 days before the wedding, which is a letter communicating the number of *bán* and the number of guests to be expected, and is accompanied by a loin-cloth, or a complete suit of female clothes (*tewal*), and a pair of shoes. In all these communications the Bráhman who takes the letters always gets Re. 1-4. The boy and girl then undergo the oiling (*bán*) in their respective homes. The women collect and bathe them while singing, and rub them from head to foot with oil and turmeric and pea meal. The rubbings are given one each night, and are so arranged that the boy's will end the night before the procession starts, and the girl's the night before the wedding. After each rubbing the mother performs the ceremonies of *árata* and *sewal* described below to the boy. The girl has only *sewal* performed, as *árata* can, under no circumstances, be performed over a female. The day the first rubbing takes place is called *halad háth*, or "red hand." Seven women, with living husbands, husk 5¼ seers of rice and make sweets with it. The Bráhman comes and sticks up two small round saucers, bottom outwards, against the wall with flour, and in front of them a flour lamp is kept alight in honour of ancestors. In either side he makes five marks of a bloody hand on the wall. This is done in each house. In the girl's village the street turnings all the way from the girl's house to the village gate and the house itself, are also marked with red, or red and white marks. After the first rubbing the boy has the black woollen thread (*rákri*) with a small iron ring (*chhalla*) and some yellow cloth and betel-nut tied round his left ankle. The girl has her small gold nose-ring put on, for up to that time she can only wear a silver one; and she must not wear a large one till she goes to live with her husband. She also takes off her silver wristlets (*chúra*) which no married woman may wear, and substitutes for them at least five of glass on each arm. These glass wristlets and her nose-ring form her *sohág*, and a woman who has a husband living (*sohágan*) must always wear them. When her husband dies she breaks the wristlets off her arm, and throws the pieces and the nose-ring on to the corpse, and they are wrapped up with it in the shroud. After that she may wear silver wristlets again. And, occasionally, if a widow has plenty of grown up sons, she will continue to wear the *sohág*.—*Settlement Report, p.* 127. (To be continued).

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923. **Punjab Hills—Polyandry—Rules of Succession.**—Polyandry now prevails only in Seoráj, and there the custom seems to be tending to fall into disuse. It is in reality a mere custom of community of wives among brothers who have a community of other goods. In one house you may find three brothers with one wife; in the next, three brothers with four wives, all alike in common; in the next house there may be only one son with three wives to himself. It is a matter of means and of land: a large farm requires several women to look after it: where there is only one wife to several brothers, it will generally be found that some of the brothers are absent for part of the year working as labourers. In former years I have seen perplexing claims arise from this custom. The sons or grandsons of a family which has lived in polyandry agree to divide the ancestral estate and quarrel as to the shares, some saying that each son should get an equal share; others, that the sons of each mother (where the fathers had several wives in common) should get an equal share; others, that the sons of each putative father should get an equal share. Of late years such disputes have seldom arisen as it has become a pretty generally recognised principle that, as far as our courts are concerned, the woman in these cases is the wife only of the eldest son or head of the family, and all sons she may bear must be presumed to be his. This principle agrees in result with what I believe to have been in former times the general rule of inheritance as between the children of brothers all living in community of wives; but it must be confessed that no such custom seems to have been rigidly followed in all cases. On the other hand, as between the children of brothers, all of whom did not live in community of wives, the old custom of the country was, I believe, as follows:—If, of three brothers, one separated off his share of the estate and set up for himself, and the other two lived on in common and a son was born in their house, then each son was considered to be the heir of the two fathers, and heir to the estate of both: the separated brother or his children could claim no share of such estate on the death of either of the united brothers. This appears to me to have been the custom in past times, but it is opposed to the principle above mentioned as at present in force of only recognizing the mother to be the wife of one of the brothers, and I am not aware that it has ever been affirmed by our courts.—*Kangra Settlement Report, p.* 153.

FOLKLORE.

924. The Merchant's Daughter and the Jinn—A Folktale as told by Sheikh Abdulla of Mirzapur.—Once upon a time there was a merchant, who had a daughter eight years old and a son twelve years of age. Both used to learn their lessons together. One day the merchant went on a voyage with some merchandise, and charged his wife to take care of the children in his absence. Soon after the voyage began he was wrecked on a certain island, and he reached only with the greatest difficulty. There he met another merchant, to whom he related all his misfortunes; and he befriended him and took him home with him. On his return his creditors began to demand their money. Somehow or other he managed to pay his debts, but he was reduced to absolute penury, and his son was obliged to leave him in search of a living. So only the man and his wife and daughter remained. Four years passed in this wretched way. One day his daughter, hungry and thirsty, was standing on the roof of the house, when she saw another house to the back of their own, and in it three or four girls were playing with their dolls. They asked her to join them, and she went and joined in their play. As she was going home after an hour or so's play the girls gave her some rupees and food. With this she came home and gave the money to her mother, and said:—"I was playing with the girls in the house behind our's, and they gave me food and this money." Her mother was confounded, and said:—"Why! the house behind our's is empty! Where did these girls come from to-day?" Then she went herself on the roof and saw a jewelled seat spread and a handsome young man wearing a royal crown sitting there. When she saw him the old lady retreated, but he got up and salaamed and addressed her as mother. She reflected. "Now that he has called me mother, why should I hide myself from him?" Then she came forward and blessed him, and said:—"Child, who are you? and where do you live?" He said:—"What does that matter? I am a prince in my own right." They continued talking, and as he was going away he gave her a necklace of jewels of great value, and asked her to present it to her daughter. He also gave her money for herself, and she left him. When she came home she gave the necklace to her daughter and the money to her husband, to whom she told the whole story. He was a wise man and understood it all, but told no one.

Behold the glory of God (*Khuda*)! On this money the family lived for some time. One day, dressed in fine clothes and jewels, the girl was on the top of the house, when she saw a youth, about eighteen years of age, walking about below, with whom she straightway fell in love. But he soon disappeared. When she came down she could not help thinking of him. By evening her eyes had got red with weeping, and she lay insensible on her couch. So it went on for some days, when she noticed on all the shelves (*táq*) of the room a quantity of all kinds of sweets and perfumes, and that her mother was in distress about her. By degrees the news reached the king that this merchant's daughter was very beautiful. He determined to call the merchant and enquire. So he called him, and the merchant told the king the whole story. The king said:—"Do not be uneasy. I will take measures in the matter." So he sent for his wazír and gave him eight days' time to work out the case. With great difficulty at last he met a wise man who promised to help him. After he had read some spells he said:—"This is one of the race of the Jinns and the son of a king." Then the wazír went and informed the king and asked if he might release the youth from his enchantment. The king said:—"I agree, and if you succeed will give you what you please." While this was going on the girl began to weep. The merchant went and told the king, who said:—"Do not be anxious. Your daughter will get well. But will you marry her to me?" Meanwhile the girl in a state of nature escaped from the house and went into a forest, where she stayed on the bank of a stream. The wise man followed her and began to read his spells. Now, behold the glory of God! As he was reading a boy, ten years old, appeared and said:—"Sir, spare my life! I have been in love with her for five or six years. If you want a friend, take me. Why are you murdering me at some one's instigation?" The wise man answered not, but went on reading, and so continued for three days. On the third day behold a whirlwind arose, and out of it appeared an army, in front of which advanced the boy with a royal crown on his head, who challenged the wise man to do his worst. He took a cauldron of oil and set it on the fire, and when it boiled, all the army began to fall into it. When they were destroyed, by the power of his knowledge, he took up the boy in a cocoanut and pitched it into the stream. On this being done, the girl at once recovered.

Now see the glory of God! Just as the procession was going to start, the merchant's son heard that his sister was being married to the king and arrived at the bank of the stream. As he was bathing, he dived and found the cocoanut. He was thinking of opening it, when the wise man ran up and warned him to forbear. But he would open it, and a blaze as of lightning arose from the cocoanut, which consumed the wise man and the girl's brother. Then the Jinn went to the king and found him sitting with his bride. He saluted the king and said:—"You had better

give up this lady." The king was astonished, and told him to do what he pleased. So the Jinn, with one blow, despatched the king, seized the bride and carried her off, and she was never heard of afterwards.

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925. **The Magic Seal of a Treasury—A Folk Tale.** — At Jaynagar is said to be the treasury of Indradyumna, sealed with a magic seal. The spot presents the appearance of plain, smooth rock, perhaps artificially smoothed. It is said that Indradyumna had a great warrior whom he trusted greatly and raised to the highest posts. At last the man began to entertain the idea of asking his master's daughter in marriage. The king, informed of this, became very angry, but the man was too powerful to be easily subdued; so he contrived that a cavern should be excavated, and here he removed all his treasure, and when all was secured, he invited the warrior to the place. The man unsuspectingly went in, when Indradyumna let fall the trap-door, and sealed it with a magic seal; but he was punished by a defeat at the hands of the Muhammadans. Indradyumna had a queen who was able to float on a lotus leaf in the tank, but on the approach of the Muhammadans she lost this power, which had been acquired by the good acts of her husband and herself.—*Archæological Reports, Vol. X, p.* 117.

[For the last incident, compare para. 229.—ED.]

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926. **A Proverb on Lucky Dates.**—

Tithon men teras,
Kachu na neras.

Among dates the 13th is lucky, and one need not consult the astrologer about it. — *Kunwar Jwálá Prasad.*

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927. **Punjab — Respect for Snakes.** —It is said that the Dhobis and Darzis of the Punjab believe that snakes will not bite them, and they will not intentionally injure a snake. How far is this correct?

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928. **A Proverb on Lucky Days.**—

Manglá mukhí,
Sadá sukhí.

If you begin a work on Tuesday, success always attends it.—*Kunwar Jwálá Prasad.*

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929. **Karnal — Charms — Sacred Trees.** — Charms are in common use. The leaves of the *siras* are especially powerful, and after them those of the mango. They are hung up in garlands with a mystic inscription on an earthen platter in the middle, and the whole is called a *totka.* The *jánd* is another very sacred tree. In illness it is a good thing to have an inscription made on an earthen vessel by a *faqír*, and to wash it off and drink the water. Some protracted labour, the washings of a brick from the fort Chákabu of Amín, near Pehoa, are potent; or if any one knows how to draw a ground plan of the fort, the water into which the picture is washed off will be equally effective as a potion.—*Settlement Report, p.* 154; *Cunningham's Archæological Reports, Vol. II, p.* 223; *Ancient Geography, p.* 337.

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230. **South Mirzapur—Aborigines—Ceremonial use of Trees.**—The Patáris and Majhwárs, like ordinary Hindus, tie leaves and branches of the mango on the marriage shed (*mánro*) and on the house-door at weddings. Among all these tribes the centre pole of the marriage shed is made of the wood of the *parsiddh*, which is fixed by the village Baiga. After the wedding is over the pole is put carefully away and is never burnt.—*W. Crooke.*

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931. **Locusts — Superstition regarding.** — In Sirsa (*Settlement Report, p.* 255), it is believed that locusts go off to the east, where they die of eating saline earth (*reh*).

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932. **Maun Charaun or silent tending of Cattle.** — This custom prevails amongst the people of Central India. It goes under the name of *Maun Charáun*, which literally means a silent tending of cattle. It is more prevalent amongst the lower classes than the higher. The custom dates from *Krishna's* time, who is supposed to have been its originator. Several interpretations of the origin of this ceremony are given, but no authentic explanation has been given. This ceremony usually comes off in the month of *Kártik* (October), about the *Dipmáliká* festival, a month most favorable to cowherds. Different sections of the Hindu community choose different days of the bright moon of *Kártik* for the performance of the ceremony. When they have chosen a day, they rise at day-break, wash their hands, faces and teeth, bathe, anoint their bodies with oil, and lastly, put on garlands of flowers round their necks. All this time they remain silent and communicate their needs by means of signs. When they get ready they go out from their houses to the pasture. By mutual agreement they fix on some waiting place outside the village. There they assemble and form themselves into a procession, and thus advance towards the pasture in perfect silence. Each of them holds peacock's feathers in his right hand, keeping them erect before his right shoulder. As they walk in silence and with slow steps they generally reach the place by noon. After spending an hour or two in silent amusement they go home. They take no food during the day, and

after reaching home they break their fast at night. They are prohibited from partaking of anything except fruits and vegetables which are called *phalhar*. An hour after their arrival they take food, and so break their fast and silence together. Members of other castes perform the ceremony in the same manner, but on different days of the fortnight. The Central Indian native chiefs also perform the same ceremony as a mark of their respect for its founder *Krishna*. On the 8th day of the bright moon of *Kártik* the Mahárájá, after his preliminary preparations, proceeds in state to the *Guláb Bág* (garden of roses). As the sole object of this ceremony is to remain perfectly silent and tend cattle, a herd of very beautiful cows wanders, grazing before the Rájá and his followers. During the whole day the Rájá is amused by jugglers and wrestlers; the latter being composed chiefly of *Ahírs* (cowherds) with whom the ceremony is very sacred. At about dusk the Mahárájá returns in procession to his palace. The fort guns proclaim his arrival at the palace. When the night wears on a little the Mahárájá breaks his fast and begins to speak. Again guns proclaim the event, and thus the ceremony comes to an end at about 8 P. M.—*Harprasád : Allahabad.*

933. **The Power of the Jogi—A Folk Tale.**—Sad, grandson of Jam Lakho, of Saminagar, in Sindh, and chief of Wagar, attempted to erect a fort on a spot, which he did not know was holy ground; but no sooner had the building been completed than a Jogi, who was seated in a cave on the side of the hill, pulled a thread out of his garments, and immediately the fort fell to the ground. Seven times the fort was built, seven threads were pulled from the Jogi's garment, and seven times the fort became a ruin. Sadji, sorely puzzled to account for these wonders, sat reflecting one moonlight night when he observed the Jogi burning incense. Sadji, making a profound salutation to the sage, sat down beside him, and thus reverently addressed him:—"Maháráj! I have seven times built a fort on this hill and seven times it has fallen to the ground." The Jogi turned to his disciple and said:—"Go to my spiritual father and throw into the cave seven images of flour and betel-nut, and say 'let Sadji be consumed with fire.'" Seven times the disciple threw wheaten images into the cave and seven times they were consumed in the name of Sadji. Sadji ran and clasped the feet of the sage, who said:—"Are you yet alive after I have consumed you seven times with fire?" The chief replied:—"Through thy protection, O Jogi! I am still alive: forgive my fault, I beseech thee. I have spent lakhs of rupees in seven times building a fort on this hill, and on rising and looking in the morning I have as often beheld it a ruin. Tell me, I pray, how this has happened." The Jogi answered:—"It is because the hill is mine. Build it in the name of me, Kanthar Pír, and it will remain immovable." He followed the sage's counsel and built the fort of Kanthkot.—*From Forbes' Rás Mála.*

934. **South Mirzapur—Aborigines—Donkeys.**—All these aboriginal tribes consider a donkey a most ill-omened animal and will have nothing to do with it.—*W. Crooke.*

935. **Lizard and Chamelion — Belief regarding.**—If a lizard drops on you from the roof or a chamelion attacks you, it is a sign of approaching good fortune. Such is the belief among the Hindus and Muhamadans both.—*M. Mahmúd Beg.*

936. **South Mirzapur—Aborigines—Forts built by Demons.**—The Patáris say that on the borders of the states of Sirguja and Ratanpur there is a tank known as the *Kári Am Bhíkam Táláb* which was built by the Asuras. There are in this place two separate tanks. If you wash rice in one tank its dust bubbles up in the other. —*W. Crooke.*

937. **Bibi Kamal—Her Shrine.**—There is a shrine of Bíbí Kamál at Káko, half-way between Gaya and Patna. She was a half-crazy woman whose sister was married to the famous Saint Sharf-ud-dín, of Muner. Her spirit is believed to haunt the place, and all persons, Hindus and Muhammadans, who are troubled with ghosts or spirits, come and stay at her shrine for a few days.—*Cunningham : Archæological Reports, Vol. XVI, p.* 5.

[This is a common story. There is a shrine in the Muzaffarnagar district, of which the same story is told. These archæological reports which are not readily accessible, contain a good deal of folklore amidst a mass of rubbish; it is not easy to trace the legends, even with the help of Mr. V. A. Smith's excellent index. Extracts will occasionally be given in future numbers of *N. & Q.*—ED].

938. **A Folktale from Kumaun.**—

Rájá ke dhani main dhani :
Rájá merá dhana ko dhani :
Lechhiyo tan khaiyo kan.

What is the king's wealth compared with mine?
By my wealth the king is wealthy.
If he took my wealth, why could he not enjoy it?

The above are the three notes sung by an active little bird known as the *Pyárarhi*. Once while catching insects on the ground the bird found a copper coin, which she took up in her beak and flew about singing the first line. The king heard it and, enraged at her impudence, took the coin from her. Then she struck up the second line, and the king in shame returned the coin to her. As soon as she received it back she burst

out in the third line. *Moral.*—It is below the dignity of a great man to mind the petty impertinences of small people.—*Pandit Gangadat Upreti.*

939. **South Mirzapur—Aborigines—Meeting Omens.**—The Korwas say that it is unlucky on a journey for a jackal to cross the road from the right or for the *suiya* bird to call on the right hand. If this bird call on the left it is lucky. The Patáris and Majhwárs consider that if a *nîlgâe* cross the road from the right the journey should be abandoned. They also consider the *suiya* calling on the left a good omen. The Bhuiyárs consider it a good omen to meet a tiger, bear, or jackal, on the left: on the right it is unlucky. Meeting a hare or a one-eyed man is a bad omen. Meeting a woman with a full water pot or a lame man is fortunate. With the Kharwárs the loud call of the parrot is a bad omen.—*W. Crooke.*

940. **Water Demons.**—Many tales are told of the adventures of fishermen with water demons. Generally at sunset the demon appears in the form of a turban, which attaches itself to his hook, and never ends as long as he continues pulling it to land. The fright generally brings on fever.—*H. M. Hanif.*

941. **Sneezing—Muhammadans.**—

Chinkat kháí,
Chinkat nahái,
Chinkat parghar najái.

You may eat when sneezing, you may bathe when sneezing, but you must not go to another's house when sneezing.

It means that there is not much harm in eating or bathing when you or somebody else has sneezed; but it is not good to go to another person's house when you or somebody else has sneezed.—*M. Mahmud Beg.*

942. **A Proverb on Lucky Days for wearing new clothes.**—(Para. 92).—

Kaprá pahriye tin bár,
Budh, Biphé, Sukrabár;
Atke cháré Ittwár.

As a rule, new clothes should be worn for the first time on Wednesday, Thursday, and Friday; but if one cannot help it, new clothes may be worn on Sunday.—*Kunwar Jwálá Prasad.*

943. **Punjab—The Exorcism of a Pir—A Story.**—"One day, about three years ago, as I was riding along near Amritsar, I met a poor friend who, on seeing me, burst into tears, and said:—"Sir! I have no money, and I stand greatly in need of a rupee, kindly bestow one on me." I drew one from my pocket and gave it to him, asking what was the cause of such distress. "Alas! sir," said he, "my wife has been ill for two months, and has been nothing bettered by all the medicines of the physicians. Twice every night and day she falls into fits, and says there is a Pír in her head. She is shadow-smitten, and calls herself the Red Fairy." I asked him "what is your wife's name?" He told me "Karíma." I perceived that his wife was playing him false, and endeavouring to gain the ascendancy over him. So I said to him:—"Husen Bakhsh, my good friend, be comforted. I possess a charm so potent that if I only breathe on any one who is possessed, the Pír immediately takes to flight." On hearing this he was delighted. "God bless you, sir," said he. "If you will come to my house and breathe upon my wife I shall esteem it a great act of charity." "I must first go home and bathe," said I; "but go you home and ask all the women whether they have any objections to my coming." On asking the women he found that they all consented, except his wife who, feigning fits, maintained that if any one came to breathe on her she would break his head. All the same, I went, taking a whip in my hand. He placed a chair for me. Sitting down I looked fixedly at the woman. Her eyes were red and her brow contracted with excitement. She abused every body, and I did not escape my share of bad language. "The shadow of a Pír," she said, "has fallen upon me, who is not to be driven away by breathing. This Lahor Maulavi had better go home, for if he breathes on me he will himself be seized by the sickness." On hearing this I smiled, and told her husband to make her sit down in front of me. He did so, and I said to her:—"Now tell me what your name is?" In great anger she replied, "I am the Red Fairy." I kept gently muttering for half an hour and blowing on the whip, after which I gave her a smart blow across the shoulders. She remained perfectly silent. Again I read her another such lecture, breathing all the time on the whip, and then gave her two hard blows on the back. She immediately came to her senses and exclaimed:—"My dear Maulavi, for Heaven's sake do not beat me any more. I am quite well now." I said to her:—"O Red Fairy! what is your name?" and she meekly replied:—"My name is Karíma." Then I said to her:—"Twice I have breathed on you, and I must do so a third time, that the shadow may never fall on you again;" and I made as if I would beat her the third time. But she swore a thousand oaths that she was now perfectly recovered, and would never be visited by the sickness again; adding—"Maulavi, you are undoubtedly a very wise man." At last I took my leave, convinced that women being shadow-smitten was all a deception, for I never had any previous practice in such cases, neither had I any charm, but applied a remedy solely of my own contrivance.—*From the Yádgár-i-Chishti by Maulavi Núr Ahmad Chishti.*

ETHNOGRAPHY.

944. **South Mirzapur—Kharwars — Their Customs.**—(Continued from para. 890). They will not name the pig, tree squirrel, hare, jackal, red monkey, bear, in the morning. If they have to name them they call the pig *lamtot banaila*, the squirrel *chikhura*, the hare *chaugora* (four-legged), and *pattharghuswa* (he that lives in the rocks), the jackal *sígo*, the red monkey *pat makari*, the bear *jagariya*. When any one is killing a tiger they retire out of view and will not look at its dead body. If they go with any one to hunt a tiger it will never show itself. On the feast of the Nágpanchami in Sáwan (August) the horns of the cattle are smeared with oil, and they are fed with salt. Where a man has been killed by a tiger his ghost is propitiated with an offering of a female goat or fowl. When the *Sámbhar* stag eats the leaves of the *kakor* and *mámar* trees it is a sign of abundance of rain. According to the amount of leaves eaten so much will be the amount of the rain. The signs of rain are when the throat of the chameleon (*girgit*) gets red, and the under hairs of a buffalo's tail get scarlet, and the paddy birds collect round the cattle as they graze, and the peacocks cry. Similarly, when the mosquitoes begin to bite hard rain is coming. Witches very commonly take the forms of tigers. When the demons which live in the *bahera* and *semal* trees are on the move a little bird called the *kúsat* sees them and raises the alarm. They tell of a Kharwár who once saw the snake godling (*Nág Deota*) laying its eggs. When the *Nág Deota* saw him it came and rolled itself at his feet. Then the man asked him what he wanted. The Nág asked him to throw the eggs into a water hole. He made a sort of litter of bamboos and put all the eggs on it, and went with the Nág to the water hole. The Nág plunged in. He was afraid to go in, but the Nág said :—"Come on! don't be afraid." When he went in the water dried up, and he took the eggs to the resting place of the Nág. The man remained there eight days, and the Nág entertained him royally. His relatives thought that a tiger had carried him off, and prepared to do the 10th-day ceremony (*daswán*) for him. When the Nág heard this he said :—"Your people think you are dead. Now ask whatever you want." He asked for a brass pot (*batua*), spoon (*karchhul*), and pan (*karahi*). The Nág gave them to him and let him go. When he came home he found his clansmen preparing to do the 10th-day ceremony. They asked him about it, but he said nothing till he was on the point of death, when he told this story.—*W. Crooke.*

(To be continued.)

945. **South Mirzapur. — The Baiswar Tribe.**—(Continued from para. 882). The boy is fed with grain when 6 months old. On that day his name is fixed by a Bráhman and the brotherhood are entertained. A man may marry a second time if there is anything wrong with the first wife. Widow-marriage is forbidden. But this rule does not apply to virgin widows whose marriage has not been consummated. Such girls are married with all the usual ceremonies. In some cases some remuneration is made to the family of her deceased husband, but there is no fixed rule. Children of such marriages have all the usual rights. Cases of adultery are usually concealed. The same is the case with unmarried girls. Persons who die of cholera or small-pox are thrown into running water. Those who die of other diseases are cremated. The bones are sometimes taken to the Ganges, but more usually thrown into some neighbouring stream. When a man dies a vessel of water is hung on the branch of a *pípal* tree, a hole is made in the bottom, and the contents are allowed to drop on the ground, while a lump of butter is burnt on the top. It is the duty of the person who sets fire to the pyre to fill this vessel with water and light the lamp daily. No one touches him for 10 days, and in that interval he has to cook for himself. On the 10th day is the *ghát* ceremony. The brotherhood assemble at some water and are all shaved: and a Bráhman makes 10 balls (*pinda*) of rice. On that day the water vessel, which had been kept regularly filled, is broken. Then the Mahábráhman is fed as well as the brotherhood. Thirteen days after 16 *pindas* are made. On that day Bráhmans are fed. After six months and a year the usual ceremonies are performed. On these occasions the brotherhood and Bráhmans are fed.—*W. Crooke.*

946. **Sarrafs in the Punjab.**—The common agency for the distribution of the precious metals is that of the *sarráf*. The *sarráf* is an indispensable complement to the *sunár's* trade. He is equally indispensable to the customer. Sometimes a customer will order his jewellery through the *sarráf* and the *sarráf* employs a goldsmith, but remains responsible for the work. In a few cases the *sarráf* provides ready-made jewellery, which is worked for him by goldsmiths, whom he keeps on a monthly stipend. To a man who wants bullion to give to the *sunár* the *sarráf* will sell gold and silver, or he will sell ornaments at the cost price of the metal. When a man has had an ornament completed, he takes it to a *sarráf* (generally for precaution's sake—to the *sarráf* of another village) for the *sarráf* to test and weigh. The *sarráf* for a small commission values the gold and silver, and settles the price of the article. In the same way every goldsmith has his *sarráf*: the *sarráf* watches the fluctuations of the value of the metals, and

being the great importer of bullion and wholesale vendor of old jewellery, he is practically the goldsmith's bank. He advances bullion to the *sunár*, the amount to be payable after a certain interval; and if paid before the appointed time, discount is given: if after, interest is charged. In Jullundur the ordinary rate of discount for ready-money is quoted at 1½ per cent., and interest at 7¾ per cent. Such advances are made when the goldsmith is in arrears with his orders, when the customer orders his bullion through the *sunár*, or when the customer cannot advance the full amount of the bullion required. In transmitting to the artizan goldsmith, the *sarráf* will of course sell the metals at a profit. The extent of the profit is given in Umballa at 8 annas per cent. on gold and 1 per cent. on silver; in Hissár it is put at 4 annas per *tolá* on gold and 8 annas per 100 *tolás* silver. The *sarráf* has the reputation of being generally a trustworthy man; but as he lends to the goldsmith on little or no security, and his position as arbitrator on the goldsmith's work is a tempting one, he is said at times to connive with the *sunár* to the detriment of the purchaser. He is at times too implicated in the melting down of stolen ornaments.

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947. **Mirzapur—Bhuiyars—Panchayats.**—They have a Panch, but no members nor chairman. When anything happens, ten or so of the clansmen, who happen to be present, sit and settle it. They only sit about cases concerning marriage, adultery, &c. Refusal to obey the Panch involves excommunication.—*W. Crooke.*

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948. **Mirzapur—Ghasiyas—Panchayats.**—They have a Panchayat for every three or four villages, the chairman of which is the most respectable and intelligent elder. There are no elected members; every adult has a seat. They sometimes admit witnesses from other tribes as well as their own. No oath is given.—*W. Crooke.*

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949. **Marriage among Khattris.** — It is customary among them that the hand of the bride is demanded from the side of the bridegroom. When the father or the grandfather, as the case may be, accepts the proposal, he sends for the horoscope of the intended bridegroom and gets it compared with that of the bride. It is said that 36 things, called *gun*, are to be compared in each horoscope, and out of these if at least 18 agree, the marriage can take place, otherwise it is refused. The Bráhmans are always asked to do the business of comparing. When the horoscope agrees, the father of the bride sends on an auspicious day, to the would-be bridegroom, at least one rupee with some *pán* (beetle), *supári* (nut), and a little *roli* (red powder). This ceremony is called *tíka*. It is to denote that the marriage has been fixed. After this the father, as well as the other members of the family of the bride, do not take or eat anything belonging to the bridegroom or his relatives. The father, or the guardian of the bride, has to fix the date for marriage, of which notice is given to the members of the bridegroom's party. With the letter intimating the date fixed, a remittance is sent, called *ráh kharchi* (passage-money), the lowest amount of which is Rs. 7. On receipt of this letter the marriage party starts to the bride's residence. The younger brother or other young relatives of the bride go to receive this party from a distance of one or two miles, or from the railway station (if it is coming by rail). At this time a small present is made from the bride's side to that of bridegroom. After this they are located in a house furnished with beds, &c. It is compulsory on the members of the family of the bride to give them food on their arrival, the lowest amount of which is seven *púris* (bread). After this the party should arrange itself for the food, &c. Now the preliminary marriage ceremony begins. All the brotherhood are invited to take part in it. On the date of marriage the bridegroom goes to the house of the bride on horse back with a sword in his hand, dressed like a soldier, his head-dress being a *mukat* (crown). Khattris never wear the *maur* as people of other caste do. Two or three days after the marriage the party returns, the only ceremony on their return being the worship of the local god or goddess. The remarkable features among the Khattris are that no contract is made among them for marriage expenses, &c., and that useless and showy things, such as fireworks, band, music, decorations, and dancing, &c., are strictly forbidden in such ceremonies. The dowry is left entirely at the disposal of the bride's father, who can give whatever he likes: the bridegroom's party cannot demand anything. Of course, the father of the bride gives as much as he can of his own accord.—*Raj Bahadur: Fyzabad.*

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950. **Punjab.—The Sunars as a caste.**—Talking of the *sunárs* at para. 634 of his *Census Report*, Mr. Ibbetson says that they would appear to be a true caste: and the information now forthcoming seems to confirm in a sense this surmise. In parts of the country we find Játs and even Biluchís working as goldsmiths, but they are classed as separate from *sunárs* proper; and a *sunár* himself becoming a *munshi* or clerk, although he may pass himself off as a Khattri, always remains a *sunár* in the eyes of the people. Even in the case of the Musalmán tribes practising as *sunárs*, noticed below, the interfusion with the original *sunárs* is far from complete. The *sunárs* are very uniformly and widely dispersed, being

found in nearly every village, and yet it is quite exceptionally* that they ever appear as village servants, receiving a share of the produce from the cultivators. In Kulu the *sunárs* nearly all own land, which they would seem to have acquired and settled along with the other families of the village to which they belong. "The *sunár*," says Mr. Ibbetson, "prides himself on being one of the twice-born, and many of them wear the *janeo* or sacred thread; but his social standing is far inferior to that of the mercantile and most of the agricultural classes, though superior to that of many, or perhaps of all other, artizans. In Delhi it is said they are divided into the Desi who do and the Deswála who do not practise *Karewa*:† and that the Deswála *sunár* ranks immediately below the *Banya*. This is probably true if the religious standard be applied; but I fancy a Ját looks down on a *sunár* as much below him."‡ In Kohát the Hindu *sunár* is said to be equal in position to the Arora; and the Musalmán *sunár's* rank is above that of the Musalmán menial castes.

* The *sunárs* will be found classed as village servants in one of Mr. Purser's Jullundur *Assessment Reports*.

† In Hissar the *sunárs* are divided into Desi and Bagri, but the only distinction is that the latter cannot do the fine (*bárik*) work: the former do.

‡ See para. 229, *Karnal Settlement Report*.

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951. **The Title of Singh applied to Brahmans.**—General Cunningham's question quoted in note 553, as to whether a Bráhman ever takes the title of Singh, is answered in the inscription translated in Mr. Martin's note No. 603. One of the Bráhman warriors mentioned is called Hira Singh. I have had two Bráhman chaprasies who prided themselves on their knowledge of *shikár*, and in consequence called themselves Singh. A Bráhman in a military or *quasi*-military position, or even in an executive office, constantly assumes the title. The family, of which the now Rájás of Ajudhiya come, affords several well-known instances. *Sleeman's Journey through Oudh, Vol. I, p.* 150, names the sons of Purandar, son of Mangal Bráhman, of Bhojpur,—1st, Rájá Bakhtawar Singh; 2nd, Parsan Singh; 3rd, Rájá Darsan Singh; 4th, Meha Singh; 5th, Debi Singh. There is not a Parshad amongst them. For other instances, *vide* Sleeman *Passim*.—*D. C. Baillie.*

952. **Rhymes on Castes.**—

Til gur bhojan, Turak mitái,
Pahile mith, páchhe karuái.

Eating *til* (sesame), *gur* (coarse sugar) mixed together and friendship with a *Turk* (Muhammadan) are sweet in the beginning, bitter in the end. (They are very wicked, and there is fear of the boat going down in such company).

Kariyá Bráhman, gorá Súdra,
Inse dare Mahá Rudra.

Even the great god Rudra (Mahádev) is afraid of a dark complexioned Bráhman and a fair complexioned Súdra.

Sassá, sámp, saráogi, kihri, síh, biláo,
Yeh apné nahin hoenge kitná dúdh piláo.

A hare, a serpent, a saráogi, a lion, a tiger and a cat,—these will never be faithful, feed them with as much milk as you can.

Beswa, bandar, agni, jal,
Kútí, katak, kálár;
Yih dashon nahin ápne
Suji, suá Sunár.

Never trust these ten—they are all faithless—a prostitute, a monkey, fire, water, a procuress, an army, a kalár (distiller), a tailor, a parrot and a goldsmith.—*Pandit Kási Nath.*

953. **Karama Jhumata.**—A hunting song of the Korwas on the Chota Nagpur border.

Tore pichhwarawa pánch per mahuwá hankabe, ho nanado,
Rojhaní chariya chari jái.
Lálsáh Gulálsáh donon dudh bhaiyá hankabe, ho nanado,
Chalá bhaiyá rojh már de.
Koun bhaiyá dhare lapaki tupakiyá hankabe, ho nanado,
Koun bhaiya dhare páncho bán.
Bare bhaiyá dhare lapaki tapakiyá hankabe, ho nanado,
Chhote bhaiyá dhare páncho bán.
Jab lági chhote bhaiyá dhare páncho bán hankabe, ho nanado,
Chal bhaiyá rojh már de.
Ek painya sáro sasri águ já le hankabe, ho nanado,
Sahunche rojhni kar khoj.
Khutwá káti káti dhorhwá dhasáe hankabe, ho nanado,
baswá kátke atwá bandháe.
Jab lágí bánswa katáí antwá bándhi bandháí hankabe,
Ubinir rakhbe bhanwár.
Jab lági báns katiya ántá bándhe hankabe, ho nanado,
Donon bhaiyá baithe janghá jor.
Jhin bhaiyá hilbe jhin dolbe hankabe, ho nanado,
Jhin bhaiyá hiyará doláwa.
Ek gharí bitle pahar gharí bitle hankabe, ho nanado,
Katahún na áwe ban ke rojh.
Beriyá ke dubte jonhaiyá raph de hankabe, ho nanado,
Thanakat áwe ban ke rojh.
Bare bhaiyá kanai main maron hankabe, ho nanado,
Chhote bhaiyá tír chhatkáye.
Jab lági chhote bhaiyá tir chhatkáye hankabe, ho nanado,
Banuki badrí ghaharáye.

Jab lági banu ki badri ghaharáye hankabe, ho nanado
Rojhní gir le ararái.
Katke bhaiyá ringí chingí banswá hankabe, ho nanado.
Rojhní ke lewai sangiyae.
Hariyare gobare angan lipáe hankabe, ho nanado,
Gajmotin chouki puráye.
Jab lági gajmotin chauká puráye hankabe, ho nanado,
Rojhní ke láni maráye.
Machiyá baithi maiyá barhaitin hankabe, ho nanado,
Kah maiyá rojhní keri mol.
Ká as kahon rojhní ke mol hankabe, ho nanado,
Rojhní kar mol pánch paiiá dhán.
Batís mohar okar dánt jiyabe tain lákh baris hankabe,
Bhal kahe rojhní kar mol.

Refrain. Drive (then) along (or away), O sister-in-law.
At the back of your house there are five mahuwa trees. Refrain.
There graze the deer.
Lálsáh and Gulálsáh are two own brothers. Refrain.
Go brother and slay the deer.
Which brother will quickly take the gun? Refrain.
Which brother will take the five arrows?
The big brother has quickly taken the gun. Refrain.
The younger brother has taken the five arrows.
While the younger brother is taking the five arrows. Refrain.
Go brother and slay the deer.
The brother-in-law and father-in-law have gone a step ahead. Refrain.
And on reaching the place search for the deer.
Cut (trees) down to the stumps and throw them into the ravine. Refrain.
Cut bamboos and make a covert.
While the bamboos are being cut and a covert is being made. Refrain.
——— place a peephole.
While they are cutting the bamboos and making the covert. Refrain.
Both the brothers are squatting down.
Don't move, brother, don't stir. Refrain.
Don't let your heart flutter.
One hour is gone, three hours have gone. Refrain.
How is it the forest deer does not come?
At the time of the setting (of the sun) when the stars shine. Refrain.
Then comes the forest deer making a noise as he comes.
The elder brother says "I will slay." Refrain.
The younger brother discharged an arrow.
While the younger brother was shooting off his arrow. Refrain.
The gun (went off) (with a noise like) thunder.
While the gun went off with a noise like thunder. Refrain.
The deer falls down without getting a step further.
Brother having cut down a strong bamboo. Refrain.
Let us carry (home) the deer slung between us.
Having plastered the court-yard with fresh cow-dung. Refrain.
They prepare a clean place as tho' marked out with pearls.
While they prepare a clean place as tho' marked out with pearls. Refrain.
They bring the deer and put it down.
The venerable old mother sits down on the chair. Refrain.
"Ay mother! what is the worth of the deer?"
"What shall I say as to the price of the deer?" Refrain.
"Is it worth five measures of rice?"
"Why its teeth are two and thirty mohurs—may you live a hundred thousand years." Refrain.
Well hast thou told the worth of the deer.

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954. **South Mirzapur—Manners and Customs of the Bayars, an Aboriginal Tribe.**—Some of these people engage in agriculture: others in service of various kinds. They profess to worship Mahadeva and Paramesar. They say they came originally from Benares 1,000 years ago. There are seven sub-divisions in the tribe—*Kanaujía, Sarwár, Barwár, Mahto, Kahanto, Kási*, and *Barhar*. These sub-divisions are exogamous. The *Kanaujías* intermarry only with *Sarwárs, Barwárs*, and *Mahtos*. The others intermarry among themselves. They are considered Bayárs of a lower grade. Boys are married after the age of eight years. First the boy's father or some other relation goes to search for a girl. The preliminary negotiations are never made by the father of the girl. When the boy's father goes to the bride's house, he does obeisance to her father in the form of *Rámrahári*. After this the matter is discussed. When the business is settled the girl is sent for and inspected by the boy's friends. Her age is ascertained. Nothing is given at this time by either party. After the betrothal they ask a Bráhman to fix a favourable time for sending the marriage invitation (*lagan*). On the day fixed the boy's father, accompanied by two or three of his relations, takes 1¼ ser turmeric, 1¼ ser coarse sugar, and 1¼ ser sesamum oil to the bride's house. He makes over these things to the bride's father. He in return feeds them on rice, pulse, and vegetables, and dismisses them next morning.—*W. Crooke.*

ANGLO-INDIA.

955. **Old Tombs in Calcutta.**—(Continued from para. 893). Justice Hyde was one of the Puisne Judges of the Supreme Court, in which he spent 21 years longer than those Judges ordinarily stay now. Colonel Kyd distinguished for his Botanic researches, and William Chambers, Prothonotary of the Supreme Court, noted for his Persian studies and Biblical translation. In the Mission Burial-ground the oldest tomb is of 1773; in the New Burial-ground, of 1793; in Tiretta Burial-ground, of 1796; the Hospital Burial-ground "on the banks of the Gunga," 1786; the Church of the Virgin, 1712; the inscriptions—Latin, Portuguese and English—Bytakannah, 1787; Greek, 1777; inscriptions in Greek; Orphan ground, Howrah, 1791. Out of Calcutta the oldest tombs are Dum-Dum, 1790; Barrackpore, 1783; Serampore, 1745; Chandernagore, 1729, *viz.*, that of Monsieur Blanchatiere, Director of the French East India Company; Chinsurah, 1743; Bandel, 1756.—*Calcutta Review, Vol. XXXV, p.* 167.

956. **Epitaph on the traveller, Tom Coryate, written by his friend Rev. Mr. Terry.**—

Here lies the wanderer of his age,
Who living did rejoice,
Not out of need but choyce
To make his life a pilgrimage.

He spent full many pretious daies
As if he had his being
To waste his life in seeing
More thought to spend, to gain him praise.

Some weaknesses appeared his stains;
Though some seem very wise,
Some yet are otherwise.
Good gold may be allowed its grains.

Many the places which he ey'd,
And though he should have been
In all parts yet unseen
His eye had not been satisfy'd.

To fill it when he found no room,
By the choyce things he saw,
In Europe and vast Asia,
Fell blended in this narrow tomb.

[Thomas Coryate was born 1577; died at Surat, December, 1617. "*Coryate's Crudities: hastily gobled up in five months' travells*," was published in 1611.—ED.]

PHILOLOGY.

957. **N.-W. P.—A Marriage Song.**—

Sakhi tain hún hatí nisi dekhat hín,
Jinha pai vai bhai hin nichháwariyán.
Jab pani gahyai hato mero tabai,
Sab gáya uthin Braj dáwariyán.
Ansua bhariáwat mero ajo,
Sumeré unki pag panwaiiyán.
Kaho Kohain hamáré wai kaun lagain!
Jinké sang kheli hin bháwariyán?

A little girl who has been married does not understand anything about it and speaks to her girl friend.

My dear! you also saw last night that every one was giving presents to so-and-so. When he put his hand on mine all the ladies of Braj began their songs. My eyes run with tears when I remember his footsteps. Tell me who is he and what relation have I with him? In whose company I had to make the marriage circuits round the holy fire.—*Bhán Partáp Tiwári.*

958. **An aboriginal Song from South Mirzapur.**—

Chameli ban chháé rahe Mahrájá.
Kore kagajvá pai chithiyá likh bhejeón
Khabar náhí payón, Mahrájá.
Maiyá sang khawai, bahin sang khelvai,
Birnai dekhi rahvai Mahrájá.

Maharajá (my love or idol) is still staying in the jungle of jasmine flowers.

I sent him a letter on a white (or unused) piece of paper, but nothing has been heard from him.

(Such being the case, I propose to go to my parent's house, and there) I would take my food with my mother, play with my sister, and pass my time by loving my brother.

959. **Coryate's Speech to the Emperor Jahangir.**—The following will be a curiosity to Persian scholars. It is the speech made by the traveller Coryate to the Emperor Jahangír as recorded by him:—

Hazaret Aallum pennah salamet, fooker Daruees Jehangeshta hastam ke inja amadam az wellayate door, yanne az mulk Inglizan, ke Kessanaion peshem mushacas cardand ke wellayate mazcoor derra kehs magrub bood, ke mader hamma Jazzaert dunyast. Sahbebbe amadane mari inja boosti char cheez ast, arwal be dedane mobarrek deedare, Hazaret ke seete caramat ba hamma Frankestan, reeseed ast ooba tamam mulk Musalmanan. Der sheenedan awsaffe Hazaret daneeda amadam be deedane feelpay Hazaret kin chunin janooar dar heech mulk na dedam. Seum bray deedane namwer daryaee shumma Gunga ke sardare hamma daryaha duniast. Chaharum een ast, ke yee fermawne alishaion amayet fermyand, ke betwanam der wellayate Usbeck raftan ba shahre Samarkand bray Zeerat cardan cabbre mobarrecke saheb crawneah awsaffe Jang oo mosahchere oo der tamam aalum meshoor ast belk der wellayate Uzbec eencadee meshoor neest chunan che der mule Inglizan ast, dige bishare eshteeac duram be dee dane moobarec masare saheb crawneah bray een saheb, ke awn saman ke fooker der shahr Stambol boodam ye aiaeb cohua amarat deedam dermean ye cush bawg nasdec shahe mascoor coja ke Padshaw Eezawiaion ke namesh Manuel bood ke saheb crawneah cush mehmannee aseem carda bood, baad az gristane Sultan Bajasetra az jange aseem ke shudu bood nasdec shahre Bursa coanja ke saheb crawn Sultan Bajasetra der Zenieera tellajo bestand, oo der cafes nahadand een char chees meera as moolke man Jumbaneed ta inja. As mulc Room oo Arran peeada geshta as door der een mulc reseedam, ke char hasar pharsang raw darad beshare derd oo mahnet casheedam ke heeh ches der een dunnia een cuder mahnet ne casheedast bray deedune moobarec dedare Hazretet awn roos ke be tacte shaugh in shaughee musharaf fermoodand.

960. **A Proverb on the Bagar.**—

Vekhi teri thali,
Bájré ke na lagdá búr,
Mothán na lagdi phali
Je satgur tú thuthiyán
Par na lábo des thali.

I have seen your thali (Bágar). The bájra does not blossom, nor does the moth bear fruit. O god do not bring distress (potsherds) on the Thali country.

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961. **Sirsa — Village names.**—(Continued from para. 803). The village is often known by the name of the tribe or clan who form the chief portion of the inhabitants—a *Sikhwála, Kasaiyánwála, Kumhárwála, Jatwáli, Sohuwála, Bhangu, Jhorar, Sukherewála, Thiráj.* Only in a few cases is it known by the name of the former residence of the colonists. Often a village got its name from some conspicuous feature of the surrounding landscape, *e. g., Ratta Tibba Patli Dábar* or shallow marsh ; *Ganjia* or bald hillock ; *Dhaulpáliya* or white banks ; *Kallar Khera* or barren ; *Kankarwála* or stony ; *Roránwála* or stony ; *Qabrwála*, from an old tomb ; *Masilan*, from an old mosque ; *Math*, from an old domed-building ; *Chhátriyánwala*, from an old tomb ; *Qilai, Kot, Kotli, Burjan, Chouburja*, from old forts ; *Khwája Khera*, from the proximity of the tomb of *Khwája Sáhib ; Awa* and *Pajawa*, from old brick kilns ; *Kandwala*, from a wall ; *Khola Muhammad*, from a deserted house. Similarly *Kuiyyan* was so called from the number of wells ; *Khárián*, because the water was salt ; *Khubban* and *Chilkani Dhab*, from the clayey soil of their ponds; *Pachkosi* and *Satkosi*, because five and seven kos distant from Abohar ; *Joriya Khera*, from its pair of ponds. A great many villages took their names from their ponds or hollows. Such names were often derived from the grasses abundant in the neighbourhood, *e. g., Kakhanwali, Dabwala, Panniwali, Kheowali* or the ponds where kakkh, dab, panni or khavi grasses abounded or Khippanwali where wild hemp (*khip*) was found.—*Settlement Report, p.* 312.

(To be continued).

ANTIQUITIES.

962. **Benares.— Fitch's Account of (1583—91).**— Continued from para.492). Here some are burnt to ashes, some scorched in the fire and thrown into the water, and dogs and foxes presently eat them. The wives here burn with their husbands when they die ; if they will not, then heads are shaven, and no account is made of them afterwards. The people go all naked, save a little cloth bound about their middle. Their women have their necks, arms, and ears decked with rings of silver, copper, tin, and with round hoops made of ivory, adorned with amber stones and with many agates, and they are marked with a great spot of red in their foreheads, and a stroke of red up to the crown, and so it runneth three manner of ways. In the winter, which is our May (*sic*), the men wear quilted gowns of cotton like to our mattresses, and quilted caps like to our great grocers' mortars, with a slit to look out at, and so tied down beneath their ears. If a man or woman be sick and like to die, they will lay him before their idols all night, and that shall keep him or make an end of him ; and if he do mend that night, his friends will come and sit with him a little and cry, and afterwards will carry him to the water's side, and let him upon a little raft made of reeds, and so let him go down the river. When they are married, the man and woman come to the water's side, and there is an old man whom they call a Bráhman, that is, a priest, a cow and calf, and a cow with calf. Then the man and the woman, the cow and calf, and the old man go into the water together, and they give the old man a cloth of four yards long, and a basket cross-bound with diverse things in it; the cloth he layeth on the back of the cow, and then he taketh the cow by the end of the tail and sayeth certain words : and she hath a copper or brass pot full of water, and the man doth hold his hand by the old man's hand, and the wife's hand by her husband's, and all have the cow by the tail, and they pour water out of the pot upon the cow's tail, and it runneth through all their hands, and they take up water with their hands, and then the old man doth tie him and her together by their clothes. Which done, they go round about the cow and calf, and then they give somewhat to the poor who are always there ; and to the Bráhman or priest they give one cow and calf, and afterwards go to diverse of their idols and offer money, and lie down flat upon the ground, and kiss it diverse times and then go their way. Their chief idols are black and ill-favoured, their mouths monstrous, their ears gilded and full of jewels, their teeth and eyes of gold, silver and glass, some having one thing in their hands and some another. You may not come into the houses where they stand with your shoes on. They have continually lamps burning before them.—*Voyage to Ormus and the East Indies : Pinkerton's Collection, Vol. IX, p.* 413.

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963. **Benares — Fitch's Account of (1583 — 91).**— (Continued from para. 962). They never pray but in the water, and they wash themselves over head, and take up water with both their hands, and turn themselves about, and then they drink a little of the water three times, and so go to their gods which stand in those houses. Some of them will wash a place which is their length, and then will pray upon the earth with their arms and legs at length out, and will rise up and lie down, and kiss the ground twenty or thirty times, but they will not stir their right foot. And some of them will make their ceremonies with 15 or 16 pots, little and great, and ring a little bell, when they make their mixtures 10 or 12 times. And they make a great circle of water round their pots and pray, and diverse sit by them, and one who reacheth them their pots: and they say diverse things over their pots many times, and when they have done they go to their gods, and strew their sacrifices which they think are very holy, and mark many of them, who sit by, on the foreheads, which they take as a great gift. Then comes 50 and sometimes 100 together to wash in this well and to offer to their idols. They have in some of these houses their idols standing, and one sitteth by them in warm weather with a fan to blow wind upon them ; and when they see any company coming, they ring a little bell which hangeth by them, and many give alms, and specially those who come out of the country. Many of them are black, and have claws of brass with long nails, and some ride upon peacocks and other fowls, which are ill-favoured with long hawks' bills, and some like one thing and some another, but none with a good fan. Among the rest there is one which they make great account of ; for they say he giveth them all things, both food and apparel, and one sitteth always by him with a fan to make wind towards him.— *Voyage to Ormus and the East Indies : Pinkerton's Collection, Vol. IX, p.* 412, *sq.*

Special Supplement to the North Indian Notes & Queries.

The following ethnographical and folklore catechism, prepared at the North Indian Ethnographical Congress held at Lahore on 18th to 22nd March, 1885, is now republished. It is useful as a summary of the various questions on which information is required; and may serve as a valuable guide to enquirers. Suggestions are invited with a view to extend and improve it.

The following questions have been drawn up in order to suggest lines of enquiry likely to prove interesting. They do not claim to be exhaustive, nor is it necessary that all of them should be answered. Some, for instance, will apply only to Muhammadans, others only to Hindus, and others again only to aboriginal tribes. In making use of them, various forms of bias on the part of the person questioned will have to be guarded against, such as—

(*a*). The wish to exalt his own caste or sub-division of his caste at the expense of other castes.

(*b*). The tendency to give ideal or book explanations of facts.

Care must also be taken not to tire the persons questioned by asking too many questions at a time, and to check their statements occasionally by asking for actual instances of any specially remarkable custom. Questions should be put in as concrete a form as possible, in order to avoid the danger of people assenting out of laziness in order to save the labour of thinking.

It will be found in the case of many, perhaps of most castes, that there is a primary division into what may be called sub-castes, each of which is again divided into sections. Where several of these sub-castes are present side by side in the locality their names will probably be given. But where all the local representatives of the caste belong to the same sub-caste there is a danger of the sub-caste name being taken for granted and only the sections being named. Both groupings are required, the sub-castes being, if anything, the more important of the two.

I.—Constitution.

1. *Origin and internal organization.*—Write in English and vernacular the name of the caste, with synonyms, if any, giving its derivation if known.

2. If the caste has more names than one, explain their meaning, and state which are used by the members of the caste and which by other people.

3. Are any distinctions between the synonyms based upon the occupations of those to whom they are respectively applied, their place of origin, habitat, religion, or the like?

4. Is there any name used only by members of the caste?

5. State in detail any tradition that may exist as to the origin or foundation of the caste, the place from which they came, and their subsequent migrations.

6. Do they believe themselves indigenous in the district or to have come from elsewhere?

7. If from elsewhere, note any king's reign or historical occurrence contemporary with their migration, and how many generations are believed or ascertained from genealogical lists to have intervened?

8. Is there any place which they consider their head-quarters in Bengal?

9. Note particularly the name of the place from which they or their ancestors are believed to have come direct to their present locality.

10. Are any pilgrimages undertaken by the caste to places which purport to be their original habitat or serve to suggest its locality.

11. Is there any place in which the members of the caste are or should be buried?

12. Do they draw their priests, barbers or genealogists from that place?

13. Do they trace their descent from a first ancestor or chief, and does he appear to have actually existed or to have been an eponymic personage invented to account for the existence of the tribe?

14. If any genealogical tree exists, trace their descent of the founders of the existing sub-divisions from the common ancestor. Is there a shrine to him in the village or neighbourhood, and is it built on a brick or stone brought from elsewhere? If so, from where?

15. Do they consider any other castes to have branched off from them, or that they and others have come from the same national source?

16. Have they any tradition regarding changes of religion, introduction of new ceremonies, &c.?

17. Are there any local legends connecting them with any monuments, such as old tombs, mounds, forts, sites of villages, &c., in the district?

18. Is any light thrown upon the former movements of the tribe by the names of villages or by the existence of monumental stones? For instance, the Mundas of Chota Nagpore plateau can be traced to places far distant from their present settlements by these places bearing Mundari names and containing Mundari gravestones which are now worshipped by low caste Hindus.

19. Write in English and vernacular the names of the exogamous sub-divisions of the caste, if such sub-divisions exist.

N.B.—By the term exogamous sub-division is meant a group from within which its male members cannot take their wives.

20. Write in English and vernacular the names of the endogamous divisions of the caste, if such divisions exist. If these divisions consist of groups of the sub-divisions mentioned in question 19, show the grouping?

N.B.—By the term endogamous sub-division is meant a group from outside of which its male members cannot take their wives.

21. In the caste of both classes of divisions and sections explain the meaning of each name, and if the name denotes animals or edible substances, state whether the members of the sub-division bearing that name are prohibited from naming, eating, killing, cutting, burning or otherwise using the animal or substance denoted?

22. Cases may also occur in which the name of the sub-division is the name of an instrument which its members are prohibited from using; or conversely, where the caste is one of occupation, of a particular instrument or mode of working to which the members of the sub-division are hereditarily addicted.

23. Are particular sub-divisions bound to observe or refrain from particular actions, such as the eating or burning of certain plants, the worshipping of certain trees, &c.?

24. Do the names of the sub-divisions correspond with those of the sub-divisions of any other caste? and if so, how is the correspondence explained?

25. Have, for instance, the members of the lower caste done service to the higher caste and adopted their sub-divisions?

26. If so, is there any trace of their having had different sub-divisions of their own, and are there any reasons for supposing that these were aboriginal, and were abandoned in favour of a Brahmanical classification?

27. Have they any representative assembly or governing body?

28. What is it called?

29. How is it constituted?
30. What are its functions?
31. Who presides at its meetings?
32. How are its orders enforced?
33. Is there a permanent president?
34. If so, by what title is he called, and is the office hereditary?
35. If the hereditary president happens to be a minor, by whom are his duties carried on?
36. In the case of the trading and artisan castes the functions of the *panchayat* of the caste are of special interest and should be carefully ascertained, most of all where the occupation is followed by members of distinct castes united in a sort of trades-guild, in which case the connexions and cases of conflict between the *panchayats* of the caste and guild should be investigated.
37. *Rules of Intermarriage.*—State the limits within or beyond which marriage is prohibited, *e. g.*, hat a man must marry within the caste, but must not marry into this own or certain other sub-divisions, or within certain degrees of relationship, or may not marry two sisters.
38. Give the formula (if any), defining the prohibited degrees of relationship.
39. Name any prohibitions on intermarriage based upon—(*a*) social status, (*b*) geographical or local position, (*c*) differences of religious belief or practice, (*d*) differences or changes of occupation.
40. How far are differences of religion or sect a bar to marriage?
41. Can persons of different castes intermarry?
42. If so, of what castes, and by what form of marriage?
43. Note cases in which wives will be received from another sub-division or caste, but daughters will not be given in marriage to members of that sub-division.
44. Is the distinction referred to in the last question based mainly on social status, or on what?
45. Is there any formal ceremony of admitting the bride into the husband's house, village or family by payment, after a mimic struggle, by eating together, or otherwise?
46. How many wives are allowed?
47. If more than one, is there any head wife, and what are her privileges?
48. Do the wives live together, or do they have separate dwellings?
49. Is concubinage permitted?
50. Is polyandry permitted?
51. If so, how are the husbands selected?
52. Must they all be brothers?
53. Are the women allowed much freedom before marriage?
54. Are they prostituted before marriage, or are some prostituted and others reserved for marriage?
55. In the case of a girl who has been prostituted, is any payment made to the parents or the community, or is any special feast given by the bridegroom?
56. At what age may marriage take place?
57. Is an infant marriage voidable, if not actually consummated?
58. Who arranges the marriage?
59. Are there professional marriage-brokers?
60. Whose consent is necessary to the validity of marriage—(1) if both parties are minors, (2) if both are of full age?
61. Is there any freedom of choice on the part of the persons marrying?
62. Is any price paid—(*a*) by the bridegroom's family for the bride, (*b*) by the bride's family for the bridegroom?
63. How is such price determined?
64. Does it, or any part of it, become the special property of either bride or bridegroom, and does it devolve by any particular rule of succession?
65. What physical defects will be sufficient ground for the annulment of a marriage which has actually taken place?
66. State whether idiocy or lunacy, impotence or mutilation, are such sufficient grounds.
67. Is any distinction made if the party seeking annulment knew of the defect at the time of the marriage, or if the defect has arisen after the marriage was consummated?
68. Under what circumstances is divorce permitted?
69. What form of divorce is in use?
70. May wives who have been divorced marry again?
71. How are the offspring of—(1) first marriages, (2) marriages of widows or divorced persons, (3) illicit connexions between parents of different tribes, castes or religions nowclassed?
72. Do all inherit on the same terms, or are any excluded?
73. Do they follow the tribe and caste of the father or of the mother, or are they known by an entirely new name?
74. Is there any distinction between them and others born into the tribe or caste in a more usual or legitimate manner?
75. Are there any cases in which members of one sub-division cannot marry into another sub-division as being of common origin with themselves?
76. Do illicit connexions ever entail a change of caste on either of the parents?
77. Are there any castes or sub-divisions of castes the origin of which is ascribed to connexions between members of two different castes?
78. Give particulars, and state the evidence on which the tradition is based.
79. Is it admitted by the members of the caste or sub-division in question?
80. May widows remarry?
81. If so, by what form of marriage ceremony?
82. Must the widow of an elder brother marry the younger brother, and may the widow of a younger brother marry an elder brother?
83. May the widow marry outside her husband's family?
84. If so, has her husband's brother a right to the custody of her children, and does the same rule apply to both male and female children?
85. If she marries an outsider, what rights in her husband's property accrue to—
    (1) The widow,
    (2) Her children by her first husband,
    (3) Her husband's brother?
86. If she marries a brother, what rule of succession applies to her husband's property, *e.g.*, what right in it accrues to—
    (1) The widow,
    (2) The brother whom she marries,
    (3) Her children by her first husband,
    (4) Her children by her second husband?
87. Are children begotten of the widow by the brother of the deceased considered to be the children of her first or of her second husband?

N.B.—In illustration of the last eight questions, it may be noted that among the Jeswar Kurmis the widow of an elder brother usually marries a younger brother by the *sagai* form, but may marry an outsider. If she marries the younger brother, she gets half of her deceased husband's property. If she marries an outsider, she forfeits all claim, not only to her husband's property, but to the custody of her children, except in the case of daughters, who stay with her till of a marriageable age, when she is bound to bring them back to be married from her husband's brother's house. The widow of a younger brother cannot marry an elder brother.

88. *Adoption.*—Is it necessary that the adopter should be destitute of a son, a son's son, and a son's grandson?
89. Must he obtain the consent of his heirs?
90. Is a daughter's son a bar to the right of adoption?
91. May a man adopt who has male issue, if such issue be disqualified by any legal impediment (such as loss of caste) from performing the exequial rites?
92. Can a man who had already adopted a son adopt another during the lifetime of the first?
93. Can the following persons adopt—
    (1) A bachelor;
    (2) A man blind, impotent, or lame;
    (3) A widower;
    (4) An ascetic who has renounced the world?
94. Can a woman adopt?
95. State whether it is necessary to the validity of an adoption by a widow that she should adopt with the permission, written or verbal, of her deceased husband, or with the consent of his kindred.

96. Can a widow adopt a son *as her own* without thereby making him a member of her late husband's family?

97. Can she adopt a son as her own in addition to a son adopted as the representative of her deceased husband?

98. In the event of the death of a son adopted by a widow with the sanction of her husband, may the widow adopt another person without permission of her husband to that effect?

99. May a man give in adoption—

(*i*) His only son;
(*ii*) His eldest son;
(*iii*) His brother?

100. Must the person adopted be less than any specific age?

101. If so, up to what age may a person be adopted?

102. In the case of the higher castes, can a person be adopted after tonsure or investiture with the sacred cord in his own family?

103. Can girls be adopted?

104. Is there any rule by which it is required that the person adopted should be related to the person adopting?

105. If so, what relatives may be adopted?

106. Is any preference required to be shown to particular relatives?

107. If so, enumerate them in order of preference.

108. Is it necessary that the adopted son and his adoptive father should be—(1) of the same caste or tribe, (2) of the same *got?*

109. Is there any rule prohibiting the adoption of the son of a woman whom the adopter could not have married, such as his sister's son or his daughter's son?

110. Does an adopted son retain his right to inherit from his natural father?

111. Can he inherit from his natural father, if the natural father die without other sons?

112. Describe the rights of an adopted son to inherit from his adoptive father.

113. What is the effect of the subsequent birth of natural legitimate sons to the adoptive father?

114. Will the adopted son take equal shares with them?

115. When a son-in-law, leaving his own family, takes up his residence permanently with his father-in-law as *ghar-jamai*, what will be the effect on the rights of such son-in-law to inherit—(1) from his father, (2) from his father-in-law?

116. *Succession.*—If a man die leaving a widow or widows, a son or sons, a daughter or daughters, brothers and other relatives, upon whom will the inheritance devolve?

117. If there be more sons than one, will they take equal shares?

118. If the sons do not take equal shares, state upon what principle the shares are regulated.

(*i*) Is any regard had to uterine descent? Are the shares in the inheritance distributed according to the number of mothers?

(*ii*) Is any regard had to the caste or tribe of the mothers, so that the sons by a wife of a high caste, or of the same caste or tribe with the father, take larger shares than the sons by the wife of a low caste, or of a different caste or tribe?

(*iii*) Is any regard had to the age of the sons, so that—(1) the eldest son, (2) the youngest son, would take a greater or less share than his brethren?

119. Can a father in his lifetime nominate a particular son as the fit person to take a larger share than his brethren after the father's decease?

120. When an estate has been held jointly by a father and his sons, and is distributed amongst them upon his decease, are acquisitions made by the sons exempt from distribution; or will all the sons share in all the joint estate, moveable or immoveable, ancestral or acquired, whether or no any part of such estate have been acquired by any one or more of the sons, by gift or succession from a maternal grandfather or father-in-law, or other relative through a female?

121. Where there are male descendants who do not all stand in the same degree of kindred to the deceased, and the persons through whom the more remote are descended from him are dead, will the nearer descendants exclude the more remote, or are the more remote descendants entitled to succeed simultaneously with the nearer descendants?

122. If, in the case stated in question 121, the more remote descendants succeed simultaneously with the nearer descendants, how is the estate to be divided?

Is it to be divided in equal shares amongst all the heirs; or is it to be divided into such a number of equal shares as may correspond with the number of the male lineal descendants of the deceased, who either stood in the nearest degree of kindred to him at his decease, or, having been of the like degree of kindred to him, died before him, leaving male lineal descendants who survived him?

123. Where there is no son, but where the male lineal descendants are all grandsons or all great-grandsons, will the estate be divided equally amongst all such grandsons or great-grandsons, as the case may be, or will the shares be allotted to the grandsons proportionately to the shares which the sons would have taken had they been living, or to the great-grandsons proportionately to the shares which the grandsons would have taken had they survived the deceased?

124. Do the principles stated in the replies to questions 121 and 122 apply to every case of the distribution of an inheritance; or is there any distinction when collaterals inherit; that is to say, does a son or grandson always take the share his father or grandfather would have taken, if such father or grandfather had survived the deceased, whether or no the share descend lineally or through a collateral relative?

125. Does the inheritance successively devolve upon all male lineal descendants, how low so ever; or is there any degree fixed in the descending line within which, if there be no male lineal descendants, the inheritance will devolve on other relatives. If so, state what that degree is?

126. If a man die leaving a widow or widows, and either a daughter or daughters, or brother or their descendants, or uncles or their descendants, or great-uncles or their descendants, but no male lineal descendants within three generations, upon whom will the inheritance devolve?

127. If the estate devolve upon the widow, define her interest therein?

128. What rights has the widow to alienate by sale, gift, mortgage or bequest?

(*i*) Are there any special circumstances or expenses under, or on account of, which alienation is permissible? If so, what are these?

(*ii*) Is there any distinction in respect of moveable or immoveable, ancestral or acquired property, or in respect of alienation to the kindred of the deceased husband?

(*iii*) Supposing alienation to be permissible, whose consent is necessary to make it valid?

129. As regards the right of a Muhammadan widow to alienate, is any distinction taken in respect of her legal share?

130. If there be several widows, do they take in equal shares?

131. Is any distinction made in respect of the rights of widows who are not of the same family with their deceased husband?

132. Is there any distinction in the rights of widows based upon the circumstance whether the husband was or was not associated with his brethren?

133. What is the effect of unchastity upon the right of a widow in respect of the estate of her deceased husband?

134. In the case of widows who are not Hindus, what is the effect of their remarriage?

135. Under what circumstances are daughters entitled to inherit? Are they excluded by the sons or by the widow, or by the near male kindred of the deceased? If they are excluded by the near male kindred, is there any fixed limit of relationship within which such near kindred must stand towards the deceased in order to exclude his daughters? If so, how is the limit ascertained? If it depends on descent from a common ancestor, state within how many generations relatively to the deceased such common ancestor must come?

136. Is there any distinction as to the rights of daughters to inherit—(1) the immoveable or ancestral, (2) the moveable or acquired property of their father?

137. (1) Under what circumstances are daughters entitled to be maintained out of the estate of their deceased father?
(2) What is the effect of—(*a*) marriage, (*b*) residence in a strange village, upon the right of the daughter to inherit, or to be maintained?
(3) If a married daughter with her husband live with the father up to his decease, can the daughter inherit?
(4) Can daughters who are married and barren, or widowed, and without male issue, or mothers of daughters only, inherit the father's estate?

138. What is the nature of the interest taken by a daughter in the property she inherits? Define her rights of alienation, if any, by sale, gift, mortgage, or bequest.

139. After daughters, do daughters' sons succeed? If so, is the property equally divided amongst all the sons of several daughters, or are the shares proportioned to the number of daughters who leave sons?

140. When a man dies leaving no male lineal descendants, no widow, and no daughters or daughters' sons, upon whom will the inheritance successively devolve?

141. When the estate devolves upon the mother of the deceased, what is the nature of the interest she acquires?

142. Define her powers of alienation.

143. On the death of the mother, will the property devolve on the heirs of the son, or on her heirs?

144. When the property devolves on brethren, what, if any, regard is paid—(1) to uterine descent, (2) to association? Do uterine associated brethren exclude all others? In what order succeed—

(*i*) Unassociated brethren of the whole blood,
(*ii*) Associated brethren of the half-blood,
(*iii*) Unassociated brethren of half-blood?

If a man die leaving a uterine brother separated and a half-brother associated, how will these two inherit?

145. When a man dies leaving associated brethren and unassociated brethren, and the property devolves on his brethren, have the associated brethren any preferential claim to acquired property, moveable or immoveable property, or to ancestral moveable property?

146. In default of brethren, does the property devolve upon their sons?

147. Does the property ever devolve upon sisters, or upon sisters' sons? If upon sisters' sons, how are their shares computed?

148. Where a wife dies holding property in her own right, is the husband entitled to succeed to such property, or any part of it?

149. Can the son by a former marriage of a woman who contracts a second marriage inherit from—(1) his natural father, (2) his stepfather? If from his stepfather, is his share equal to, or less than that of, his stepfather's own sons?

150. Is any distinction taken as regards the stepson—(*i*) if he be not born till after the second marriage of his mother, (*ii*) if the stepfather in his lifetime assign him a share by deed?

151. Are stepsons entitled to be maintained by their stepfather? If so, till what age?

152. Enumerate in the order of their succession the persons entitled to the estate of a man who dies intestate leaving no relations.

153. If a person voluntarily retires from the world and becomes a member of a religious order, what is the effect upon—(*i*) his right to retain his property, (*ii*) his right to acquire property by inheritance? Upon whom will devolve property which he would have inherited if he had not retired from the world?

154. State any rules recognised by the caste governing the succession to—

(*a*) Zemindaries,
(*b*) Service tenures,
(*c*) Headships of villages.

155. In the case of tribes practising polyandry, state carefully the rules of inheritance; *e.g.*, does a man's property devolve upon his brother, his sister or his sister's son.

156. *System of Relationship.*—Are any persons considered to be relations besides those who are descended from a common ancestor?

157. Are all or any of the kindred of the wife considered to be the relations of—

(1) The husband,
(2) The husband's relatives or children?

158. If so, state the persons who are relatives, with the names of the relationships.

159. How are generations reckoned?

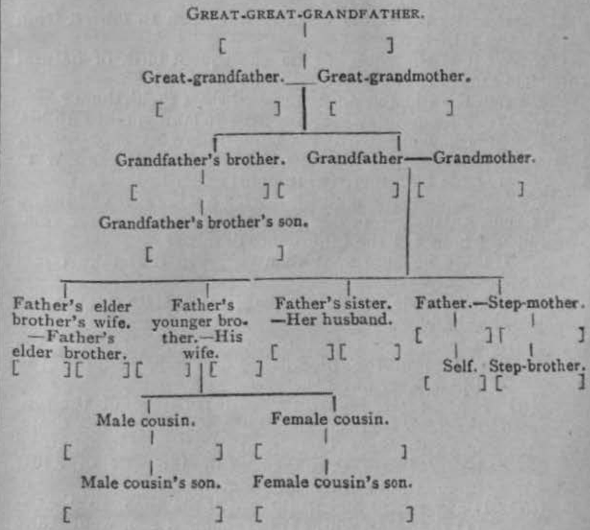
160. Give a table of kindred with the local names of the generations up to the third degree in both the ascending and descending line?

161. By how many generations are the following persons said to be related to the person whose relatives are to be reckoned?

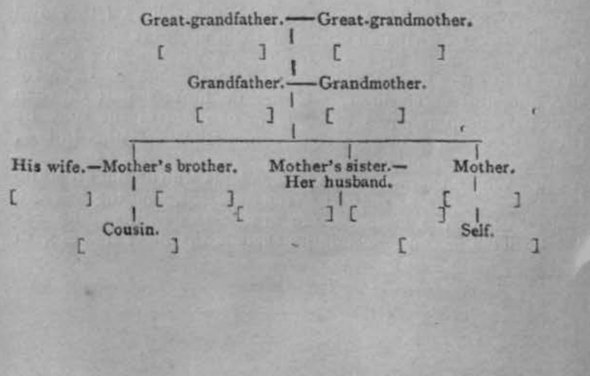
(1) Brother.
(2) Father.
(3) Uncle.
(4) Cousin-german, *i. e.*, uncle's son.
(5) Brother's grandson.
(6) Great-grandson.
(7) Great-grandfather.

162. Fill in the following tables with the local names of the relations:—

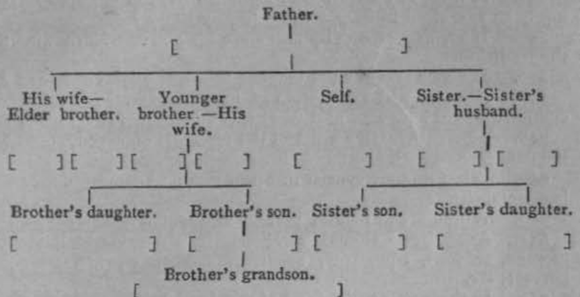
A.—Relations through the father, whether of man or woman.



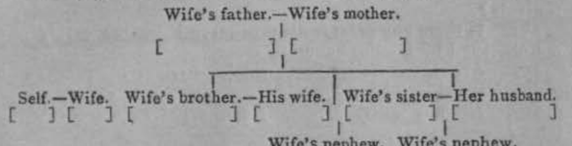
B.—Relations through the mother, whether of man or woman.



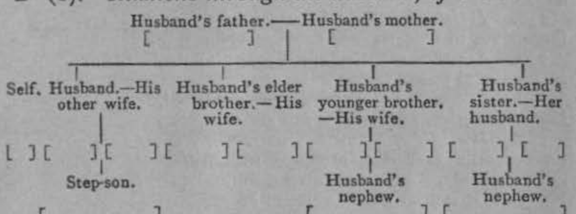
C.—Relations through the brother and sister, whether of man or woman.



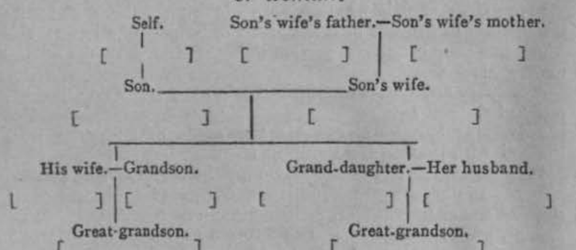
D (1).—Relations through the wife, of a man.



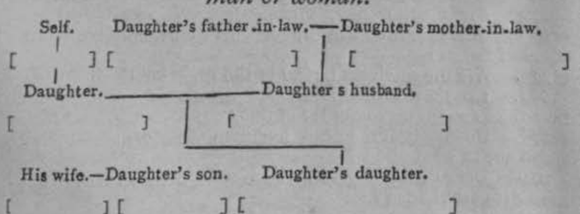
D (2).—Relations through the husband, of a woman.



E (1).—Relations through the son, whether of man or woman.



E (2).—Relations through the daughter, whether of man or woman.



163. How is each group spoken of collectively by a man and by a woman?

164. Add any relationships not included in these groups for which there are special names.

165. Is a great-uncle distinguished from a grandfather's, and a parent's cousin from a man's own cousin?

166. Into what classes are relations distributed?

167. Specify each class and the relations included in it?

168. Give the distinctions, if any—

(*i*) between sapindas, sakulyas, samanodakas, bandhus, and gotrajas,

(*ii*) between personal, paternal, and maternal kindred,

(*iii*) between legal sharers and residuaries, near and distant kindred, lineal and collateral relations?

169. State the various modes of addressing and speaking of particular relatives; *e. g.*, how do men and women address and speak of their husbands and wives respectively?

170. How does a man address and speak of his brother-in-law?

171. Are there any cases in which names originally denoting particular relationships are used in addressing or speaking of persons not related in the manner the name denotes? *e. g.*, a man sometimes speaks of another man as his *bhái*, when in fact he merely means that the other is a member of his own caste.

172. Are genealogies carefully kept?

173. Do they include the names of females?

174. Note any forms of adoptive relationships based upon friendship or on land (*e.g., phulbahin* and *bhumbhái*), and state what consequences and obligations are annexed to them.

II.—Domestic Ceremonies.

175. *Birth and Pregnancy.*—Describe any ceremonies performed during pregnancy, and state what effect, if any, they are believed to have upon the mother or child?

176. What posture is adopted in accouchement?

177. Who attends on the mother—(*a*) during her confinement, (*b*) after the confinement is over?

178. What ceremonies are performed on the birth of a child?

179. Are the ordinary occupations of the father given up or interrupted in any way in consequence of the birth of a child?

180. What reasons, if any, are assigned for such interruption?

181. Are there any special customs with reference to twins?

182. *Adoption.*—Describe the different ceremonies in use for adoption.

183. Does the validity of the adoption depend upon the performance of the customary ceremony?

184. Does the status of the person adopted depend upon the form of ceremony used?

185. If so, what is the effect of each of the different forms?

186. *Puberty or Adolescence.*—What ceremonies are performed when—(*a*) a son, (*b*) a daughter attains puberty?

187. In the case of a son, is there any ceremony purporting to admit him among the grown men of the caste?

188. *Betrothal.*—Describe the ceremony of bertrothal.

189. What is considered the binding portion of the ceremony?

190. Is there any distinction between formalities after which the betrothal is reversible and formalities which are absolutely binding?

191. At what age does betrothal take place?

192. Whose consent is necessary?

193. If a betrothal be annulled, is there any custom as to the repayment of the expenses incurred?

194. *Marriage.*—Describe in detail the various kinds of marriage ceremonies in use, distinguishing between superior and inferior kinds.

195. What is considered to be the essential or binding part of each kind of ceremony?

196. In the marriage ceremony is there any pretence of capturing the bride, or does any part of the ceremony or of the previous or subsequent proceedings suggest that marriage by capture was formerly in vogue?

197. In the marriage ceremony is there any symbol of a previous marriage to any deity; *e.g.*, is the bride first married to a tree or to any natural object?

198. *Death and Burial.*—Do the caste burn, bury, or expose their dead?

199. If buried, in what position?

200. Where are the bodies or ashes finally disposed of?

201. Describe the ceremonies performed at the burning or burying of a corpse.

202. Are any ceremonies performed for the propitiation of —(*a*) ancestors in general, (*b*) childless ancestors, (*c*) men who have died a violent death, and if so, of what nature and at what seasons?

203. Describe the ceremony of *shradh*, and state whether the caste perform it or not.

204. Who officiates as priest at the funeral ceremonies and repeats formulæ of prayer (mantras, &c.)?

205. In the case of castes which do not employ Brahmans it should be enquired whether the sister's son or other relative on the female side officiates in the place of the Brahman.

206. *Purification.*—Are ceremonial purifications practised?

207. Are any persons at any time impure or unclean and requiring purification, as after child-birth, during menstruation, after funerals, &c.?

208. For how long does the ceremonial impurity last?

209. How are they purified?

III.—RELIGION.

210. *Worship, Priests and Temples.*—To what religion and to what sect within the religion, do the caste belong?

211. If Hindus, do they by preference worship any special one of the regular Hindu deities and are there any reasons for this preference?

212. Have its members always professed that religion, or were they converted to it *en masse* or gradually?

213. How did their conversion take place, and when—before their migration to their present abode or after?

214. Are members of the caste found in the neighbourhood professing the tenets of different religions or sects?

215. Do they affect a peculiar saint or shrine?

216. State the names, origin, and attributes of the minor village deities and local or patron saints whom they worship, describing, if possible, the shape and aspect of the shrine, the ceremonies observed in worship, the nature of the offerings made, the times, days, or seasons when they are made, the caste and sub-division of the officiating priests and of the persons who take the offerings.

217. Are any of these deities peculiar to women and children?

218. State any indications of ancestor worship, snake or tree worship, sun, moon, fire, or devil, worship which the religious practice of the caste suggests.

219. Is there any special shrine to which pilgrimages are made, and at what seasons?

220. Has any great religious teacher arisen in the caste? Give his name and state his peculiar tenets.

221. Is the caste, though nominally belonging to one of the main religions, excluded from any of the rites and ceremonies practised by other castes belonging to the same denomination, and is any specific reason assigned for this exclusion?

222. All cases of left-handed sect and worship of sexual principles, orgies, &c., should be noted.

223. Have they any ceremony of admission into the religious body corresponding to baptism or circumcision?

224. All cases of Hindus and Muhammadans, or their women and children, worshipping the same deities or saints, or frequenting the same shrines, should be carefully noted.

225. Do the caste employ Brahmans for religious and ceremonial purposes?

226. If so, to what caste or section of Brahmans do they belong, and are they received on terms of equality by other Brahmans?

227. If they do not employ Brahmans, what class of people serve them as priests?

228. Are there any family priests who perform ceremonial functions not connected with any particular deity?

229. Are particular persons or clans set apart as priests?

230. Is the same person often both priest and chief?

231. Do they practice austerities, observe chastity, &c.?

232. Is any special building set apart for worship?

233. Is it built in a particular position, as facing the east, &c.?

234. Has it any special shape, and is it called by a special name?

235. Are idols kept there?

236. What rites are performed?

237. Are all the rites public, or are any of the nature of mysteries or orgies?

238. *Sacrifice.*—Is sacrifice offered, to what deities, and of what animals?

239. May any one or only priests offer sacrifice?

240. Where is sacrifice offered?

241. After sacrifice do the priests or worshippers consume or remove the objects offered?

242. Are substitutes used in sacrifice, such as part of an animal, an effigy or imitation?

243. Do worshippers sacrifice parts of themselves, such as hair, nails, drops of blood, &c.?

244. Is there any tradition of men, women, or children having been sacrificed in former times to any deity?

245. If so, name the deity and state all you can learn about the tradition.

246. Whence and in what manner was the victim obtained?

247. Enquire why the custom of human sacrifice was discontinued, how long ago, and what was substituted in its place?

248. *Festivals.*—Give a list of the festivals observed, stating the dates when each is celebrated.

249. What do they consist in—processions, games, dances, banquets, &c.?

250. Which are at regular periods and which occasional?

251. Are there annual religious festivals marking the months, seasons, equinoxes, solstices, seed-times, first fruits, harvest, &c.

252. Is there an annual feast of the dead?

253. To what extent does the caste observe the great Hindu festivals?

254. Is there any great festival observed by the caste, but not observed by Hindus generally?

255. Are there festivals at which marriageable youths and girls mix, and matches are made?

256. Are any festivals specially connected with sexual relations?

257. Is drunkenness common on these occasions, and is the use of any particular intoxicating drink regarded as part of the festival.

258. *Fetishism.*—Do spirits or deities enter into or attach themselves to objects, such as sticks, bones, ornaments, &c.?

259. Are such objects kept sacred and believed to contain supernatural power?

260. Are blocks of wood, stones, &c., believed to be inhabited by deities, and worshipped accordingly?

261. *Worship of natural spirits, plants, and animals.*—Are there spirits especially attached to natural objects, such as rivers, springs, wells, rocks, trees, animals, &c.?

262. How are they worshipped?

263. Are fields believed to be haunted, and by whom?

264. Are groves and woods favorite places of worship or sacrifice?

265. If so, explain what gods are worshipped there, and note if the wood or grove is or is supposed to be part of a large forest which has been cleared, a portion being left as a refuge for the forest gods.

266. Are any beasts worshipped as gods; if so, describe the mode of worship?

267. *Ancestor worship.*—Are the souls of ancestors worshipped with prayers and sacrifices?

268. Describe briefly the ceremony in vogue?

269. Is the supposed primitive ancestor of the caste worshipped under the form of, or in connexion with, some sacred animal, plant, or other object as a totem or clan deity?

270. Are animals sacrificed at funerals; if so, with what object?

271. Are any funeral offerings given, so that the souls of the dead may become possessed of the objects or their phantoms?

272. Are food, money, ornaments, &c., placed near the corpse, burnt or buried with it, or offered periodically at the place of burial?

273. Are the survivors in fear of the ghosts of the dead?

274. Do they attribute dreams to their influence, and do they take any means to get rid of them, or keep them off?

275. Do ghosts of the dead haunt houses or burial-places, and if so, in what forms?

276. Does their doing so indicate that their bodies have not been properly buried?

277. How are ghosts propitiated?

278. Are there several kinds of them? if so, state the names, characteristics, and attributes of each.

279. Are any days sacred to ancestors, and what is done on these days?

280. Do the caste go to Gya or to any other well-known place of pilgrimage to perform the shradh of their ancestors?

281. *Totems.*—Is the caste or any of its sub-divisions named after any animal, plant, weapon, or implement?

282. Do they show their reverence for any such object either by special worship or by abstaining from killing, eating, cutting, burning, using, or naming it?

283. Are there any cases of the object which the caste reverence being tattooed or painted on the body, possibly in a very conventionalised form, or of its representation being always carried about on the person ?

284. If so, how do the members of the caste explain the practice ?

285. Do the women of the caste pay special reverence to certain trees by veiling their faces before them as if in presence of an elder relative, or worship them in the hope of getting children in the belief that the spirit of the ancestor inhabits them ?

286. Are any trees or plants used or worshipped at wedding and similar ceremonies, and are children named after them ?

IV.—Superstitions.

287. *Omens, &c.*—Do any superstitions prevail as to lucky and unlucky days, numbers, animals, places, houses, points of the compass, roads, physical functions, such as sneezing, spitting, &c., natural events, or calamities ?

288. Are there any superstitions connected with stars, and may they be got over by burying a picture or rude representation of the star ?

289. Is there any objection to crossing water under certain conditions ? Is meeting a particular animal regarded as ominous, and does the character of the omen depend upon the direction in which the animal is seen? Are omens taken from accidents, such as stumbling, &c. ?

290. Are there any peculiar customs as to wearing or abstaining from wearing particular kinds of dress, jewels, ornaments, &c., as to using particular kinds of cooking vessels, or as to eating or growing particular plants or drugs ?

191. In the case of plants, notice whether the name of the plant affected by the superstition corresponds with the name of a sub-division of the tribe.

292. Are there any superstitions as to the naming of children ; *e.g.*, are two names given, one for everyday purposes and one for ceremonial use, or is a son whose elder brother has died given an opprobrious name ?

293. Do these practices apply to girls as well as to boys ?

294. *Oaths and ordeals.*—Are any forms of oath in common use, and are they accompanied by any symbolic forms, such as swearing on a tiger's skin ?

295. What consequences are supposed to be entailed by breaking an oath ?

296. Are any ordeals in use, such as plunging into water, passing through fire, eating food under special conditions, &c. ?

297. Are they used merely for the decision of personal disputes or for questions affecting the community, such as the boundaries of villages, &c. ?

298. *Magic and witchcraft.*—Is the practice of magic arts confined to special sorcerers, witches, &c. ?

399. Are these priests, &c., connected with religion or is there jealousy or hostility between the priest and the sorcerer ?

300. What are the functions of sorcerers and witches, and how are they generally regarded ?

301. Are there any supposed arts by which it can be determined whether a particular individual is a witch or sorcerer or not ?

302. Are spirits or demons called upon to give oracles, disclose secrets, do good or harm ?

303. Is demoniacal possession believed in, and what remedies are resorted to in order to cure persons supposed to be possessed !

304. Is such possession regarded as a valuable quality; if so, how is it acquired; is it confined to particular castes or clans ?

305. Are dreams regarded? Do they give information of the past and prophecy or omens for the future ?

306. Are any special persons called upon to interpret them, and is there any recognised system of interpretation ?

307. Are they ascribed to visits or communications from spirits, as, for instance, to persons recently deceased in the family of the person who has the dream ?

308. Is there any mode of propitiating the spirits of persons recently dead so as to prevent them from causing dreams ?

309. Is the effect of the evil-eye believed in ?

310. To what is it attributed ?

311. How is it obviated ?

312. Are sorcerers and witches supposed to act on their victims by objects belonging to them or intimately connected with them, such as cut hair or nails, or by making effigies or pictures of them and wounding the pictures in order that the victims may be affected ?

313. Is special care therefore taken to destroy cuttings of hair or nails ?

314. Is any kind of divination or astrology practised ?

315. Who are its professors ?

316. Describe the modes of divination and exorcism in use ; and state what class of persons are resorted to as exorcisers.

317. Is disease attributed to the influence of spirits ?

318. How is the particular spirit at work detected and how appeased ?

319. *Ceremonial prohibition or Taboo.*—Is any particular food, animal or vegetable, forbidden, though obtainable and wholesome ?

320. Do the whole caste abstain from it, or only certain families or individuals, or persons under some special circumstances ?

321. Is the prohibition religious ?

322. Is the animal or plant abstained from regarded as in any way divine, as a tribe fetish, the incarnation of a local deity, or personal guardian spirit, or the soul of some ancestor

323. Is it the animal or plant from which the caste or subdivision derives its name ?

324. Give any explanation that may be current of the prohibition in question ?

325. Do any members of the caste object to eating with, touching, speaking to, looking at, or calling by name other persons ?

326. Do these prohibitions apply to persons of different rank, occupation, or caste ?

327. Is any particular caste held in peculiar abhorrence, and if so, why ? A good instance of what is meant is afforded by the fact that the Doms hold the Dhobis in special detestation. It is believed that other low castes have similar eccentric prejudices.

328. Are women and children specially prohibited from doing any particular religious acts, entering particular temples, performing particular acts of worship, &c. ?

329. Do similar prohibitions apply between relations ? And specially between relations by marriage; *e.g.*, does the husband's father avoid the wife's relations, &c. ?

330. What appears to be the motive ?

331. Is the person whose name may not be mentioned supposed to be holier than the other ?

332. Is there an idea of magical harm, or is it merely a question of social separation ?

333. Are the names of chiefs, dead persons, &c., avoided in conversation ?

334. Are any special words or subjects considered improper ?

335. Are there any cases in which gods, persons, or subjects whose mention by name is prohibited, are spoken of under some honorific title ?

336. *Agricultural superstitions.*—Mention any remarkable superstitious beliefs connected with agriculture, such as the days on which ploughing, sowing, reaping, &c., must be begun, intermitted, or finished ; the periods within which a shower of rain is specially lucky or unlucky ; the customary number of times agricultural operations should be performed ; the objects set up in the fields to avert injury to the crops, to frighten away demons, &c.

337. Is any propitiatory or *quasi*-religious ceremony observed before the commencement or after the completion of any agricultural operations, such as the sinking of a well, sowing, reaping, or the like ?

338. What times and seasons are lucky or unlucky for the commencement or completion of the various agricultural operations ?

339. Are there any gods specially connected with particular crops ?

340. If any of these are peculiar to the caste, the fact should be noted ?

V.—Social Customs.

341. *Food and drink.*—Which of the following articles of food do the caste eat or abstain from eating—flesh, wine, monkeys, beef, pork, the flesh of cloven-footed or uncloven-footed animals, fowls, scaley or scaleless fish, crocodiles, snakes, lizards, jackals, rats, other vermin, the leavings of other people ?

342. Are there any other seasons during which the use of special articles of food is forbidden?

343. Are such restrictions due to the desire to increase the stock of such article of food or to superstitious or sanitary causes?

344. Is the use of certain articles of food restricted to women or children, or to chiefs and persons of rank?

345. Are individuals or families prevented from eating certain animals and plants for superstitious reasons, such, for instance, as their being the totems of the individuals or family?

346. Does all the household eat together, or each person separately, or is there a distinction of ranks, sexes or ages?

347. Do men and women eat together?

348. Are there any ceremonies used at the commencement of meals, such as offerings to the divinities, &c., or any religious rites connected with them?

349. Are there any marked peculiarities in the mode of eating and drinking of this caste, and how are these peculiarities explained?

350. State what spirituous liquors, drugs, and narcotics are in ordinary use.

351. Are any of them connected with particular religious ceremonies or festivals?

352. Are any of them supposed to have the effect of keeping off malaria?

353. How is the use of spirituous liquors and drugs regarded by the caste, for instance, is—(*a*) drunkenness, (*b*) habitual indulgence in opium or ganja looked upon as disreputable?

354. *Customs of social intercourse.*—What customs prevail as to salutation?

355. Do they differ according to rank and relationship?

356. How do members of a family, friends, and relations, and strangers greet one another?

357. What special processes of compliment and rules of precedence are in vogue?

358. How are guests, women, and aged or infirm persons treated?

359. What are the rules of hospitality as recognized between kinsfolk, neighbours, and strangers?

360. Are peculiar forms of language in use?

361. Are certain words or forms of address used or avoided in addressing certain people?

362. *Customs bearing on social status.*—Name the lowest well-known caste with which this caste will—(*a*) eat pakki, (*b*) eat kachhi, (*c*) drink, (*d*) smoke?

363. Name the highest well-known caste which will eat, &c., as in the last question with this caste?

364. Is there any special article of food their abstaining from which tends in their opinion to raise them above some other caste which does not abstain from it?

365. Mention any remarkable customs of the caste regarding dress, ornaments, implements of handicrafts, fishing or hunting, distinguishing marks, cutting of hair and beard, musical instruments, dances, &c., which affect their social status in relation to their neighbours.

VI.—Occupations.

366. What do the caste believe to have been their original occupation or group of occupations?

367. To what extent have they or any sections of them departed from it?

368. Describe their present occupation.

369. If their occupation is that of—

- (*a*) *Artizans*—What is their industry and in what special material do they work, or abstain from working?
- (*b*) *Hunters*—Do they catch game or vermin?
- (*c*) *Fishermen*—Do they catch fish only or also crocodiles and tortoises?
- (*d*) *Sweepers*—Do they remove night-soil or not?

370. Name any implement or mode of working which is characteristic of the caste, and also note whether there is any form or detail of their main occupation by abstaining from which they believe themselves to be raised above others of the same craft?

371. Do they habitually prostitute their—(1) unmarried, (2) married women?

372. Does a change of religion, such as conversion to Mahomedanism, or as joining a special sect of Hindus, usually involve a change or modification of occupation on the part of the convert?

373. In cases where an hereditary occupation is abandoned, do the persons changing their occupation change or modify their caste name, and are their ties with those members who adhere to their original occupation in any way broken or relaxed?

VII.—Relations to Land.

374. To what class of agriculturists do the caste or tribe usually belong; *e.g.*, are they—

- (1) Zemindars;
- (2) Tenure-holders, specifying the kind of tenures they hold;
- (3) Occupancy or non-occupancy raiyats, stating whether they have or claim any privileges in respect of rent;
- (4) Nomadic cultivators, specifying the mode of cultivation they follow;
- (5) Landless day-labourers; stating the manner in which they are paid?

375. Have they any legend or tradition accounting for the position they occupy?

376. Have this caste any privileges in respect of land; *e.g.*, do they—

- (*a*) hold at lower rates of rent than their neighbours;
- (*b*) hold a certain proportion of their holdings rent-free;
- (*c*) receive a certain proportion of the produce of each field or of particular crops in consideration of any kind of service?

377. Do they hold any peculiar kinds of tenures?

378. If so, have they any tradition accounting for the fact, such as that they are the descendants of the first clearers of the soil, of a former dominant race, or the like?

379. Do they claim special privileges in respect of land on the strength of traditional affinity to, or supposed contact with, the ancestors of the local zemindars?

380. Have they any hereditary right to perform certain services or receive certain fees?

381. Is it supposed that the ancestors of the local zemindars were members of this caste or tribe, and do they now admit this, or deny it?

382. Are there any traces among this caste or tribe of village communities, or of a communal organization embracing groups of villages?

383. Give all details that can be ascertained on this subject, or if the organization has already been described in print, quote the reference?

384. Does the system preserve its vitality, or is it dying out?

385. If the latter, state from what cause?

386. Are there any traces of the periodical redistribution of common arable land among the members or sections of the community?

387. If the communal organization has now fallen into disuse, can any trace of its previous existence be found in the character of distribution of the tenures now held by the caste or tribe?

388. Are there any restrictions upon the order in which certain fields are to be cultivated or certain crops sown?

389. Do communal rights of pasturage exist or are they asserted over land which is private property?

390. Among hunting, fishing, or wandering tribes, does any apportionment of land or water exist between the divisions of the tribe, each division confining its operations to the tract allotted to it, and does the apportionment extend to the individual members of the division?

391. Does this custom obtain even where the land or water apportioned is not the property of the tribe?

Sources of information.—Here should be noted the names, residence (village and thana), profession, caste, sub-caste, and section of the persons who answered the questions. If any of them are *ghataks*, genealogists, heads of caste panchayat or occupy any hereditary official position in relation to the caste, the fact should be stated. If the answers to the questions have been derived from any source other than personal enquiry addressed to members of the caste concerned, the source should be stated, and such references given as may enable the officer in charge of the enquiry to test the correctness of the answers.

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(The references are to the Notes.)

POPULAR RELIGION.

964. **Shah Qasim Sulaimani—The famous Chunar Saint.**—The following account is taken from the *Isrár-ul-fughâni*, a Persian biography of Muhammadan saints :—

Sháh Qásim Sulaimáni was initiated by Afif-ud-din Husen, son of Sayyad Muhi-ud-din, in the school of Shekh Abdul Qádir Jiláni. He was born at Pesháwar in 956 Hijri, 1549 *A.D.* The other holy men of the time assured his father, Shekh Qadam, that his son would be respected as a saint. While the saint was yet in his mother's womb a merchant was warned to seek initiation from Qásim, so he came to his father and informed him of this in the presence of two witnesses. The merchant then embarked on a voyage, but being overtaken by a storm, was in danger of shipwreck, and remembering his preceptor Qásim, then only two years old, vowed to offer a cow if his life was saved. Qásim was at that moment playing with the other children, and suddenly disappeared. On searching for him his parents found his garments wet with sea water. When the merchant returned to Pesháwar he went to make his obeisance to his spiritual guide. As he had not been born when the merchant started on his journey he could not recognize him, and he thought it disrespectful to enquire who his preceptor was. Qásim understood his difficulty, and the moment he came up, asked him if he had brought the cow which he had vowed in the hour of his danger. The merchant threw himself at Qásim's feet and presented a thousand cows.—*Bhán Pratáp Tiwárí.*

(To be continued.)

965. **South Mirzapur—Aborigines—Ideas as to deceased Spirits.**—The Korwas have no ceremony to propitiate the spirits of the dead. The Patáris and Majhwárs feed the dying man with a little rice and curd mixed with a small amount of silver, so that he may have no trouble in the next world. They tell him to leave this body of clay and depart into the next world. Then he is burnt. If he was an old man a bludgeon (*láthi*) and an earthen pot (*mitiya*) are left near the pyre. They give nothing to a young person or a child. Near the pyre of an old woman they place a weeding spud (*khurpa*), a stick and the wooden stand for the house water-pots which they call *tehri*. After death they believe that the spirit re-visits its former home. The Ghasiyas, when a man dies, say :—" Father,

come home again!" They worship the spirits of deceased (*pitr*) near the family fire-place. They offer a fowl and pour spirits on the ground in their honour. They do not offer cakes. If the *pitr* are not worshipped they bring sickness on their family. This worship is specially done in the month of Phágun (February); the souls of the good go and live happily with Paramesar. Those of the bad become evil spirits (*pret*). They are sometimes re-born as mosquitoes, lizards, or similar creatures. Paramesar has a great pit filled with worms (*kira*) into which the dead are thrown. *Query*.—Is this a reminiscence of some Christian Missionary's teaching?—*W. Crooke.*

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966. **Punjab — Worship of Pirs.** — Nearly every caste has its own Pír. The dyers venerate Pír Ali Rangrez; the Lohárs, Hazrat Daúd; the Mehtars, Lál Pír, and Bába Faqír. In almost every Muhammadan house there is a dreaded spot called the Pír's corner, where the owner erects a little shelf, lights a lamp every Thursday night, and hangs up garlands of flowers. Shekh Saddu is a favourable Pír with the women, especially those who wish to gain an undue ascendancy over their husbands. When a woman wishes to have a private entertainment of her own she pretends to be shadow-smitten, that is, the shadow of some Pír, generally Shekh Saddu, has fallen upon her, and the unfortunate husband is bound to give an entertainment called a *Baithak* to which neither he himself nor any man is allowed entrance, for the purpose of exorcising him. It is believed that the Pír enters the woman's head and that she becomes possessed, and in that frantic state can answer any question which is put to her. All the female neighbours accordingly assemble to have their fortunes told by the Pír, and when they are satisfied, they exorcise him with music and singing.—From the *Yádgái-i-Chishti of Maulavi Núr Ahmad Chishti.*

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967. **Sub-Division of Hindu Sects.**—All Hindus, of whatever denomination they may be, believe in a Trinity (*tir mati*): three persons in one God, and no prayer is perfect without the recognition of this primary principle. *Bráhma*, the Creator; *Vishnu*, the Saviour; and *Mahesh*, the Destroyer. Bráhma, the creator, is etherial,—the soul,—and is not worshipped in any special form. Everything created by him is symbolic of him. But Hindus are divided into two great classes, worshipping either of the two other persons, the Saviour or Destroyer. In this they are allowed perfect liberty of choice. A father may belong to one sect and his son to another. Castes which are excluded from entering temples alone, have perhaps very little choice, and with few exceptions are worshippers of the Destroyer, evidently with the intention that neither of these sects in their dividual worship might lose sight of the Trinity and Unity. I observe that the worshippers of Vishnu wear the trident (*tirsul*) of Mahadeo on their foreheads as a symbol and *vice versâ*. The worshippers of Mahadeo mark on their foreheads the rainbow (*dhanuk*) of Vishnu—three curved lines from temple to temple. A dot is sometimes placed under either of these symbols to represent the world, *i.e.*, Bráhma; but any special form to represent this person of the Trinity is considered unnecessary, so that a worshipper at the shrine of Vishnu with the symbol of Mahadeo on his forehead and Bráhma in his soul, worship the Trinity, and the same with the other sect. To make the matter still clearer, is the legend which I need not repeat, of the origin of Ganesa. Mahadeo, to appease his consort Parbati, decreed that no appeal to the hosts of Heaven could be received but through him, and worshippers of all denominations are obliged to invoke him before any other prayers can be said. He is as it were the chain binding the Trinity, and is common to the godhead. In fact, so as to clear the way for the expected aid of the Deity supposed to be presiding over any work a Hindu may be doing, it is considered safe to invoke Ganesa. *Sri Ganesa* is for this reason written on the head of every literary undertaking.—*W. Cockburn.*

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968. **The Imambara of Miyan Saheb at Gorakhpur.**—The ancestors of Roshan Ali Sháh, the real founder of the *Imámbára*, appear to have been natives of the village of Bakhtiárpur, which lies about six miles south of Ghazni, in Afghanistan, whence they migrated to India along with some of the early northern invaders. Roshan Ali Sháh was a son of Sayyad Ghulám Ashraf and a grandson of Sayyad Aqil, the first illustrious man of the family. Roshan Ali Sháh, being a very pious man, passed the greater portion of his life in a hermitage in the jungles of Gorakhpur, in those days a *Shikárgáh* of the Nawabs of Oudh. Having come to a legacy in 1778 from his maternal uncle, of the muhalla of Daud Chak, now called Miyán Bázár, he built in 1780 the two portions of the main building. When this came to the knowledge of Asaf-ud-Daula, he came to pay a visit to the shrine and the *Darwesh* Roshan Ali Sháh in 1796. The enclosure with the turrets and gates owes its foundation to the piety of the Nawab, who made an assignment of 16 villages for the maintenance of the shrine in 1203 Fasli and also gave a silver Táziah and some money to Roshan Ali Sháh. The latter was succeeded by his own nephew, Ahmad Ali Sháh, who also received forty-four villages as *jágír* from the British Government for his conspicuous loyalty during the Mutiny. Through the kindness of the present enlightened successor of Ahmad Ali Sháh, by

name Wajid Ali Sháh, son of Sanaullah, cousin of Ahmad Ali, on mother's side, I had occasion to see inside the main building the following inscription on a little wooden arch-way, which gives the date of its foundation as 1196 *Hijri*, corresponding to 1780 :—

"*Ba lutf o mehr Husen, o Hasan makán roshan,*
Hazár yak sad Hijri Nawad chahár ba san."

به لطف و مهر حسین و حسن مکان روشن *
هزار یک صد هجري نود چهار به سن *

The last word of the first line also points out the real founder.—*H. M. Hanif.*

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969. **Bombay — Strange discovery of an Idol.**—An odd and curiously characteristic incident was related in the Police Superintendent's report to the Commissioner of Police recently. Four or five days ago a Banya lad professed to have had a vision in which he saw an idol appear suddenly out of the earth. They prophesy best who best know, and accordingly on Sunday morning the idol duly appeared, springing suddenly up out of the earth on the seashore near the land's end. The news spread like wild fire among the Banyas, and excited to a high pitch their religious enthusiasm. Large numbers of them repaired to the scene of the miracle. The idol was subsequently removed to the bungalow of Mr. Vurdman Pandit, where it will be kept for several days. Throughout the whole of Sunday and yesterday hundreds of Hindus visited the bungalow to pay their respects to this mysterious visitant, while the lad, who foretold its dramatic appearance, is the hero of the hour.

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970. **The Britbandh Ceremony.** — (Continued from para. 906). On the night of the *bhatwán*, where the boy sleeps, a lamp lit with *ghí* is kept continually burning : some one watches him and the lamp all night. If the lamp goes out, the most dangerous results are expected. Next morning a square (*chauk*) is again made in the pavilion in the courtyard. This is done by the barber's wife. Here some *rori* and perfume (*dasán*) garlands, *pán* and betel-nut, curds and sugar, are placed. Three altars are made of sand from the Ganges for the fire-offering (*hom*). Some mango-wood and mango-leaves known in this ceremony as *tallo*, a quantity of *ghí*, not less than 1¼ sers, barley mixed with sugar and *ghí* known as *sákala*, are provided. The family-priest (*parohit*) acts as the officiant (*ácháraj*). Three Bráhmans known as Brámha sit before the three altars. They must have bathed, but not eaten, before they come in. They take a rosary of *tulasi* wood and covering their hands with a cloth, recite the *Gayatri*. Then the parents of the boy bathe and get the barber's wife to colour their feet with *henna*. The father wears a new white *dhoti* and a white *angochha* over his shoulders. The mother wears a saffron-coloured *dhoti* and sheet. A Bráhman woman, the wife of the family-priest, knots the clothes of the father and mother together. If the child's mother have died, her brass-drinking vessel is filled with Ganges water, and tied by a string as her representative to the clothes of her husband. Then the *mantri púja* is done. After this the boy is bathed and is seated facing east on the stool in the marriage pavilion. The *parohit* makes him worship Gauri, Ganesa and Prithivi. Then eight Bráhman boys, who have not been invested with the sacred thread, are called in, nine leaf mats are placed before the nine boys, on which sweetmeats are laid. The boy for whose benefit the ceremony is being done, eats in presence of the other eight boys. Then all the hair is shaved oft his head. A small silver razor is produced by his sister-in-law, and with this she touches his head before it is shaved. A pit known as the *pokhra* is dug close by. This woman gets a present of a rupee for doing this. After this the boy's head is shaved, and he becomes like a *faqír*. The barber gets this silver razor as his perquisite, and is invested with a saffron sheet and turban. The boy is then bathed in Ganges water, and a small loin-cloth (*kopin*) of saffron colour is put on him : and a yellow cloth is put round his shoulders. He is then seated on the stool, and the Bráhman, who has been repeating the *Gayatri* all the time, does the burnt offering (*hom*). After this is over the boy bathes the feet of the Bráhman with Ganges water, which he drinks. Then he marks the Bráhman's forehead with *rori* and fixes grains of rice (*achhat*) on it, and presents the Bráhman with a present (*baran*) consisting of a *dhoti*, an *angochhi*, 1¼ yards long, a small brass or copper *lota*, an *áchmaní* of copper, a copper ring known as *pavitri*, a Bráhmanical cord, a betel-nut, and some *achhat*. He ties a 2-anna piece in a corner of the *dhoti*. These presents are tied up in a mat made of *kusa* grass. When this present is being read, the parohit reads the usual *sankalap*. Then the Bráhman throws some *achhat* over the boy's head and blesses him. After this a waist-string (*kardhan*), made of *múnj*, is tied round the boy's waist and a belt of deer skin is put over his shoulder. A stick is put in his hand. Then the Bráhman with an appropriate *mantra* puts one string of the Brahmanical cord over his shoulder. Then the boy's father selects one of the Bráhmans as the boy's *Guru* and some cloth is hung up as a *párdah*, and he recites the *Gayatri* three times in the boy's ear. While this is going on loud music is made so that no one else may hear it. Then the fire-sacrifice (*hom*) is done, and a present (*baran*) as before is given to the officiating Bráhman. The *Gayatri* is again whispered three times in the boy's ear. Again the *hom* is done and the same

ceremonies repeated. After this is over the second string of the Bráhmanical cord is, as before, put round his neck. Thus he becomes *dwija* or twice-born. Again the *Gayatri* is whispered in his ear: and the *Guru* gives him ten words of advice—not to look down wells, not to look on a naked man or woman, not to climb trees, not to run when walking, not to walk in water, not to listen to other people conversing, not to make mischief; to pity the poor, to follow the rules of the faith, to obey his *Guru*. After this the boy takes a copper bowl and begs alms from his mother. She gives him *khichari*, an ear-ring and armlet, and some cash, &c. The ear-ring and armlet imply, as being women's ornaments, that he is to marry and not become a *faqír*. He gives these things as the perquisite of his *Guru*. All the friends then mark the boy's forehead with *rori* and *achhat* and give him alms, consisting of *khichari*, turmeric, a *dhoti* or *angochhi*, and some cash. The father keeps an account of these gifts so as to reciprocate them when necessary. Then the boy starts off as if to become a *faqír* or Bráhmachári. His brother-in-law brings him back and promises to get him married. Then his brother-in-law has him bathed and gives him a new suit of clothes, For this the boy's father gives him a present. Bráhmans are then fed. Next day *Gangaji* is worshipped and the marriage bracelet taken off his wrist. This completes the ceremony of initiation.—*Bhán Pratáp Tiwárí.*

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971. **Bengal—Worship of Manasa Devi, the Snake-goddess.**—This is celebrated with most *eclát* in the month of Shrábana (August). An image of the goddess seated on a water-lily encircled by serpents, or one branch of the snake-tree, a species of euphorbia, or a pot of water, with images of serpents made of clay, forms the object of worship. Men, women, and children all offer presents to avert from themselves the wrath of the terrific deity. The Máls, or snake-catchers, signalise themselves on this occasion. Temporary scaffolds of bamboo work are set up in the presence of the goddess. Vessels filled with all sorts of cakes are brought in. The Máls, often reeling with intoxication, mount the scaffolds, take out serpents from the vessels and allow them to bite their arms. From the slender and harmless hele to the huge boa-constrictor and the terrific cobra, all make their appearance and are allowed to bite the Máls. Bite after bite succceds, and their arms run over with blood. Now and then they fall off the scaffold and pretend to feel the effects of the poison and cure themselves by their incantations. The fangs have, of course, been carefully removed beforehand. Their spells constantly include the names of Manasa and Mahadeva.—*Calcutta Review, Vol. XVIII, p.* 55.

972. **A Place of Expiation.**—At Hardwár a *ghât* or bathing-place, known by the name of Gáo Ghát, is frequented only by persons who have special sins on their conscience requiring expiation. The ceremonies here are performed by sweepers instead of Bráhmans, and the penitents, as part of the expiation, gladly allow themselves to be touched by the sweepers. The holy Ganges water then washes away both the spiritual and the ceremonial pollution. Persons of position who have occasion to visit this *ghât* come secretly under assumed names and the cover of dusk.—*V. A. Smith.*

[From information supplied by Deputy Collector Misri Lal, who knows the place well.—ED.]

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973. **Ceremonies on the Bijai Dasami.**—This day Kuár Sudi Dasmín, corresponding to 12th October, 1891, is called the Bijai Dasmin, because on that day Rám Chandra conquered Lanka. Usually it is auspicious to commence any work on this day, and there is no need of consulting the omens. An Ahír woman brings in the morning a jar (*hándi*) full of curds, and makes a mark with curds on the forehead of the master of the house: and gets an anna as her remuneration. These curds are used in the family. Then a Baheliya goes round with a blue jay (*nilkanth*) and lets every one see it. This was the omen which Rám Chandra saw on his expedition to Lanka: hence this is the best omen on the Bijai Dasmi. Each person gives the Baheliya a pice for looking at the jay. If any one pleases to get the bird released, he can do so by paying one or two annas. Every one shaves on this day. Usually people shave on Wednesday and Friday, but on whatever day the Dasmi falls, it is good to shave. After shaving, the house owner bathes in the Ganges and brings home some Ganges earth and water for the worship of his household god. The altar of the god is made out of Ganges earth: the offerings are betel and betel-nut, garlands and *achhat*. After this cakes of various kinds are offered. People of the lower castes worship on this day the five Pírs, and get a Bráhman to do a fire-sacrifice (*hom*). After the *púja* is over the people of the house consume the offerings. After this they put on new clothes and fall at the feet of the oldest persons in the household and get from them a package of betel. Those who cannot afford a complete new suit wear at least a new cap. Hence on this day Darzis do a great trade in caps which they present to their customers and get a present in return. The Máli's wife goes round with garlands of flowers, one of which she puts round the neck of the master of the house and gets a present in return. The Barber goes round with his mirror which he shows to every one and gets a present.—*Bhán Pratáp Tiwárí.*

(To be continued).

SOCIOLOGY.

974. **South Mirzapur—Ghasiyas—Marriage Ceremonies.**—No person has the regular duty of selecting a bride. Two or three of the youth's relations, when they hear of a girl, go and look at her and settle matters. The boy's relations call for a couple of rupees worth of liquor which is drunk by the clansmen on both sides, who happen to be present. The boy's father puts a rupee into the platter out of which the girl's father is drinking. Then both get up, salaam and call each other *Samdhi* or connections by marriage. Then the date is fixed for the wedding. On the day fixed the bridegroom goes in procession with his relations. If they are rich the boy goes on a pony: if poor, on foot. The boy is dressed in a red coat and scarlet turban with a marriage crown *(maur)* on his head. No flowers are put on the crown. Music of drums accompanies the party. When the party arrives at the girl's village her relations come to meet them and conduct them to the shed *(janwánsa)* which is prepared for them outside the village. The bride's mother is sent a suit of clothes which are known as *mái kápar* or mother's garments. The bridegroom sends the bride a cloth and a couple of rupees worth of jewellery. The girl's father gets Rs. 5 in cash which is known as *barnet*. Then they bathe the girl and put her sitting in the marriage shed (máro) and the bridegroom with his party goes there and with the words "Gaur Ganesh" puts some red lead on her forehead: a barber is present. He puts some mango leaves in a vessel, and makes a square with wheat flour. There is no ceremony of the *kohbar* where the bride and bridegroom are taken into a separate room. No marks or figures are made on the house walls. Two vessels full of cooked rice and pulse (*khichari*) are placed before the bride and bridegroom. Then they eat, but it is the etiquette for the bride not to eat in the bridegroom's presence. While she eats she turns her head aside. At the wedding the boy and girl wear clothes stained yellow with turmeric. There is no prohibition against the bridegroom conversing with his mother-in-law or wife's sister: but the bride cannot show herself before the elder brother of her husband. When she has to talk to him she veils herself or talks to him from round the corner. This rule does not apply to her father-in-law. If a married woman is caught in adultery with one of her own clan the paramour is bound to give two feasts of goats' flesh and rice to the brotherhood. After doing this he is forgiven. If a woman is caught with a man of another tribe she is forthwith excommunicated. Pre-nuptial immorality on the part of the girl is little considered and is no bar to marriage. No man can have more than two wives. The usual marriage fee paid to the girl's father is Rs. 12 or less. Some of them say that if an unmarried girl be pregnant or have a child she cannot be married: but even this rule does not seem to be very strictly observed. Widows are remarried. She can live with her husband's younger brother, but he, if she goes with a stranger, levies Rs. 3 from him as compensation. There is no tribal fine in such case. When a man takes a widow to live with him he gives her a pair of palm leaf earrings (*tarki*) and a set of glass braclets. He tells the Panch what he is going to do and it is then all right. A widow's son shares with children of a regular marriage, but if she is left a childless widow she has no claim even to maintenance. These people call in no Bráhman Patári, or Baiga at their marriage. They do the whole business themselves.—*W. Crooke.*

975. **Kulu—Marriage Ceremony.** — There are three kinds of marriage ceremony in use in Kulu. (1) *Bedi byáh*, the ordinary Hindu form. (2) *Ruti mandi*, when four or five men go from the bridegroom to the bride's house, dress her up, put a cap on her head, and then bring her home to the bridegroom. (3) *Ganesh púja*, the form used by Bráhmans, Khattris, Suniyáras, &c., in marrying a Kanet girl. The bridegroom sends his priest and others to the bride's house, where worship of Ganesa is performed and the bride then brought home. Suniyáras send a knife to represent them. The children of a Bráhman and Rajput by a Kanet wife are called Bráhmans and Rajputs: the term Ráshi is often added as a qualification by any one pretending himself to unmixed blood. In the absence of other children they are their father's full heirs; but in the presence of other children by a *iári* wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth, but the limit seems rather vague in practice.—*Settlement Report, p.* 152.

976. **Kumaun.—Bhotiyas—Marriage Customs.**—In the institution of marriage the inclinations and will of the female appear to have greater weight than is common in the East, both in regard to the formation of such engagements and on the subsequent domestic management. Contracts are formed at an early age, but the marriage is not commonly concluded till the parties arrive at maturity. Should the female in the meantime make a choice for herself the previous contract is compromised by payment of a sum of money. The consideration given by the bridegroom to the father of the bride varies from Rs. 300 to Rs. 1,000: a corresponding portion is returned, which consists of domestic stock, live and dead, and in some of the Ghats is considered as the property of the wife by whom it is managed for her own benefit. The nuptial

ceremonies are uninteresting; they are invariably accompanied with riot and drunkenness.—*G. W. Traill: Statistical Report on the Bhotiya Mahâls of Kumaun, p.* 85.

977. **South Mirzapur. — Bhuiyars — Marriage Ceremonies.**—The brother-in-law of the bridegroom's father is the person selected to arrange the marriage. When arrangements are made, he, accompanied by two or three clansmen, takes five sers of liquor and Rs. 2 in cash to the bride's house. The mouth of the liquor vessel is closed with leaves on which the money is placed and the whole given to the bride's father. All the party present drink the liquor, and this is understood to clench the agreement. He after this makes a second visit and pays the girl's father Rs. 4 in cash and 4 annas worth of liquor. On the marriage date the boy is taken on foot, dressed in white clothes, by his father and other kinsmen to the house of the bride. They halt under a tree outside the village. That night the bridegroom is fed in the bride's house and the rest of his friends outside. Then the clothes of the boy and girl are knotted together and they are made to walk round in the house court-yard: no spear or other weapon is fixed up there. Next morning the boy's father tells the bride's people to examine the bridegroom and see that he has no physical defect, such as lameness, blindness, &c. In the same way the bride is inspected by the friends of the bridegroom. Then the bridegroom's father puts his hand on the bride's back and says "I accept her." In the same way the bride's father expresses his approval of the bridegroom. Then the bride closes her feet and sits down, and the bridegroom puts a bracelet on her arm. Then the marriage is complete and the bride goes home with her husband. Widows are remarried. The man who intends to keep her takes a present of clothes to her and to her mother. The consent of the woman is essential. When the new husband brings the widow home he has to feed the clansmen. If he fails to do this he is put out of caste. The price of a girl varies from Rs. 5 to Rs. 10 according to the position of the family. When he is sending her away her father, if he can afford it, puts a couple of rupees in her loin fold (*khoinchha*). This the only dowry. No married woman can converse with or appear unveiled before the elder brother of her husband. There is no such restriction regarding any of her other relations. There is no restriction in the intercourse between the bridegroom and his mother-in-law and wife's sister. If a woman is detected in adultery with the brothers, whether elder or younger of her husband, it is not considered any offence. (This looks like a survival of polyandry.) If she is caught in an intrigue with her husband's nephew, on either side, or with any other relation, the offending man has to give a tribal feast and is then forgiven. Such adultery is not considered a reason for getting rid of the wife. If she offends with a more distant clansman he has to pay her husband the cost of her marriage. If an unmarried girl is caught in an intrigue her paramour has to feast the clansmen, and the girl is then married to him or to some one else. Marriage of widows is allowed. A widow gets no share of the property of her late husband which goes to his sons, or if there are none, to his nephews. When a man marries his son he feasts the tribesmen for two days, and one day for a girl. No priest of any kind is called in to perform the marriage ceremony. The tribesmen do it all themselves.—*W. Crooke.*

978. **Kulu — Rules of Inheritance.**—The rule of inheritance in Kulu among all tribes at the present day is *pagvand*, or, as it is here called, *mundevand*, that is, all legitimate sons of one father get an equal share without reference to the number of sons born of each wife or mother. Among the Kanets and the lower castes the real custom hitherto has been that every son by a woman kept and treated as a wife was legitimate. It was not necessary that any ceremony should have been performed. If no one else claimed the woman, and she lived with the man as a wife, the sons born from such cohabitation were legitimate. In the same way among the same classes a posthumous son (*pichhlág*, in Kulu *ronda*) born to a widow in the house of a second husband is considered the son of the second husband, and a widow cannot be deprived of her life-tenure of her husband's estate for want of chastity so long as she does not go away to live in another man's house. It appears to be a general idea in Kulu that a father could, by formal deed of gift executed in his lifetime, give his estate to a daughter, in default of sons, without the consent of next kin. It is, I think, doubtful also whether a distant kinsman (say more than three or four generations apart) could claim against a daughter without gift, and it seems generally allowed that a son-in-law taken into the house (*Ghar-jamai*) becomes after a time entitled to succeed as a kind of adopted son without proof of gift.—*Settlement Report, p.* 152.

979. **Wolf Children.**—Sleeman's *Tour through Oudh*, Vol. 1, page 208 *et seq*, gives several well-authenticated instances of children carried off and nourished by wolves. There was four years ago and may still be, a man living at Partábgarh who had as a child been rescued from wolves by whom he had been nourished. He was of a repulsive appearance with his limbs partially paralized and atrophied. He was unable to speak, but made use of inarticulate sounds to attract attention or express his wants. He lived by begging from house to house.—*D. C. Baillie.*

980. **The Hindu Nose-ring.** — If we may believe the *Bombay Samachar*, remarks a contemporary, the Hindu nose-ring is in a fair way of being doomed. The last issue of that journal states that a meeting of members of the Cutchee Veesa Oswal caste was held on Sunday evening at Mandvie Bunder, when it was resolved that hereafter their women should wear a flower in the nose instead of the customary nose-ring. It was stated that the wearing of nose-rings had led to "much unfavourable comment," and it was further resolved that if any woman were in future to wear a nose-ring she would be "liable to a fine of Rs. 10-4, in addition to forfeiture of the ornaments." To the Western mind there will be a quaint flavour in the *Samachar's* paragraph and nothing more, but to the castes concerned in this daring innovation it will savour, perhaps, of something very like tragedy, for the nose-ring of the women-folk is a survival of especially memorable times, and according to tradition is the memento of an injunction from no less a source than the second deity in the Hindu Pantheon. But why those four annas?—*Pioneer*, 13-9-91.

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981. **Sirsa—Betrothal Customs.**—Children are generally betrothed (*sagai, mangewa*) while still of tender age. Among the Bágri Játs, when the parties have privately agreed about the betrothal, the girl's father sends his family barber or Bráhman to the boy's house, where, before the assembled brotherhood, the boy is placed on a stool (*chauki*), and the girl's barber or Bráhman puts in his lap a rupee and a cocoanut, and puts a lump of sugar into his mouth. The barber is then feasted on sweet things, and dismissed with a present, which he is allowed to choose from Rs. 2 and 4 annas and a wrap (*kes*) placed before him. If the families are already connected by marriage the wife of that marriage brings the signs of the betrothal in place of the barber, and gets a suit of clothes for her trouble. Sometimes a man simply sells his daughter for money: in that case he goes himself to betroth the girl and fetch her price. Among the Kumhárs sometimes the boy's father sends some jewels and Rs. 16 in cash by his barber to the girl's house, or takes it himself, and if the girl's father approves of the betrothal, he accepts the ornaments and money, and returns Rs. 5, of which Rs. 2 are for the suit of clothes of the boy's mother, Rs. 2 for a blanket for his father, and Re. 1 for the boy himself; or the girl's father sends a rupee and a cocoanut to the boy's father as among the Játs. Among the Báwariyas the boy's father goes to the girl's house and gives her father from Rs. 10 to Rs. 30 for the girl before her relations. Among the Thoris the usual price is Rs. 14, and among the Chamárs Rs. 12, of which Re. 1 is given back to the boy's father for the boy, and a wrap (*kes*) for himself. Sweetmeats are ordinarily distributed to the relations, and the women of the family sing in honour of the occasion.—*J. Wilson: Settlement Report, p.* 164.

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982. **Mirzapur.—Marriage Ceremonies of the Kharwars.**—The boy's sister's husband or the husband of his maternal aunt selects the bride. After the arrangements are made the boy's father with some of his clansmen goes to the bride's house with 7 or 8 sers of sweetmeats and 5 sers of liquor and five pieces of betel-nut and one rupee in cash. The clansmen are collected. Then a square is made in the court-yard and some liquor is poured into two leaf platters (*dauna*). The girl's father sits facing the west and the boy's father towards the east. The boy's father puts the money and the betel on the ground. Some old man of the clan puts the money and betel into the platter before the bride's father and then exchanges it with the other platter. Then each of the fathers drink the liquor which was placed in the other's platter. The girl's father takes the money and the betel-nut. The fathers then get up and salaam to each other. The sweetmeats and liquor are then distributed among the clansmen present. After this the girl's father feeds the whole party. The prohibited degrees in marriage are the children of brothers, of sisters, uncles, brothers-in-law. Marriage within the *got* or within the family is also prohibited. The girl's father gets as consideration for the marriage 3 *man* rice, a goat, and a cloth is given to the bride's mother: he also sends some sweets known as *bunniya*. No cash is paid. The bridegroom is dressed in a yellow coat and loin cloth with a paper crown (*maur*) on his head. All the clansmen accompany the procession with music. They have a large cot which they call *Jháj* which is covered with cloth. It is covered in above, with a cloth awning stretched on bamboos. Two stools are tied on to the cot. On this the bridegroom sits and he is carried by men of Korwa caste. When the procession comes near the bride's village his friends come out to meet it and escort it to the house. At this time the women of her family put some lampblack on the eyes of the bride, and wave a grindstone (*lorha*) round her head for good luck. They sing also various abusive songs. One favorite verse is:—

Aonlá baré jar ját, dar chhor patta káhê pharalá:
Samdhí barê jat jat, mehar chhor kahe bahin dharalá.

"The *aonla* is a very stupid tree which fruits from the leaves not from the branches. Our connection by marriage is a great fool who leaves his wife and clings to his sister." Then the marriage party is sent off to their halting place outside the village and the girl's father sends them tobacco to smoke and chew. After this he washes

the feet of the clansmen and asks them politely about their health. When the Bráhman fixes the lucky moment the pair are seated in the pavilion (*máro*) and the Bráhman and barber do the marriage ceremony. The bridegroom rubs red lead on the girl's head and they walk round the shed with their garments knotted. After this the pair are carried off into a separate room known as the *kohabar*. Then the sister-in-law of the bride cooks a mess of rice and pulse and feeds the bridegroom and puts over the bridegroom's left shoulder a loin cloth dyed yellow with turmeric. After this he eats the *khichari* and salaams to his sister-in-law. After this the bride eats the *khichari*. After all this is over the clansmen are fed on rice, pulse, and goat's meat. Next morning they carry off the bride into the fold of whose loin cloth are placed before she goes, one rupee in cash and five roots of turmeric. She is also given an appropriate dowry in cattle, vessels, &c. Both of them sit on the cot already described, and some men of the Korwa tribe carry them home. There food is prepared and it is touched by the bride before it is given out to the clansmen. She is then considered a member of the family. Widow marriage prevails. The lover sends her a *man* of rice, a goat, a new sheet, earrings made of palm tree leaves (*tarki*) and glass bracelets. In the presence of four clansmen he puts some red lead on her head. Usually the younger brother takes the elder brother's widow. If a stranger marries a widow the younger brother of her late husband levies Rs. 5 from him. There is no number of wives fixed. A man marries as many as he can afford. There is no prohibition against a man conversing with his mother-in-law or sister-in-law. A wife cannot converse with, or approach unveiled, her husband's elder brother, but this prohibition does not extend to any other relations. If a woman is caught in adultery with a man of another tribe she is excommunicated, and can never be restored to caste. If she is caught with the younger brother of her husband, she is only warned not to do so again. If she is caught with her husband's sister's son, he has to give two tribal feasts and is then forgiven. If she is caught with any more distant tribesman, he has to pay from Rs. 10 to Rs. 5, which is fixed by the Panch and given to her husband. He has also to give two or three tribal feasts. If a man takes a widow without leave of the Panch, he has to give a feed of grain and a goat to the brotherhood. If a man of her own tribe seduces an unmarried girl and it is proved, he has to marry her. If the offender be of a strange tribe the girl is excommunicated.—*W. Crooke.*

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983. **Punjab—Wages and Profits of Goldsmiths.**—The general practice in the Punjab—a practice which in Peshâwar alone is noted as exceptional—is to provide the goldsmith with the material on which he has to work and to pay him for his work at a rate per *tolá* on the weight of the finished article. The "wages" of a goldsmith are therefore practically the payment of his labor only, and the payment is regulated according to the nature of the labour required. In some tracts we find two rates employed—one for solid, unsoldered work, and another for the finer work which requires the soldering together of separate pieces. In others, the test of soldering is not applied, and the rates vary merely according to the ease or difficulty of the work. Elsewhere, and especially in large centres, each different kind of ornament will have its separate rate per *tolá* for cost of workmanship. And of the sum per *tolá* which the purchaser disburses, a fixed proportion or a lump sum will often go to the embosser, the *mathera*, or some other craftsman who aids in the production of the ornament. As a specimen of the rates charged, I append in a note a list of the prices in Lahore for some of the principal kinds of ornaments.* The general rates of the Province vary for silver work between 3 pies and 2 annas; the rate is higher in Multan, Jhang, Kulu and Umballa, and in Kángra as much as six annas per *tolá* is sometimes charged for the better class of work. The rates for gold are not quite so uniform as those for silver, but the rate charged will generally be found to lie between 4 annas and 1 rupee per *tolá*. In some parts of the Province work of a sort is done for as little as 1 anna per *tolá;* and in others we find rates ranging as high as Re. 1-8-0 and Rs. 2. In Simla it is customary to pay what is called *garái*, a percentage on the value of the made article at 2 pice to 4 annas the rupee.

* Gold Ornaments.—*Kara sáda*, or plain bracelet, 2 annas per *tolá* of gold, of which ½ anna goes to the *chitera; kara jarau*, or jewelled bracelet, one rupee per *tolá*, of which the *chitera* takes half; *gokharu*, or serrated bracelet, two annas a *tolá; chúra bángánwála* or *akaira kaintha*, a ribbon-shaped bracelet, 1½ annas a *tolá*, of which the *chitera* takes ½ anna and the *lohár* one pice; *chúra chúhedandi* and *chúra chaurathappa*, one anna per *tolá; báhi*, or solid tube-like armlet, 6 annas per *tolá*, of which the *chitera* takes half; *paunchi*, or beaded wristlet, 12 annas per *tolá*, of which the *chitera* takes 8 annas; *chankangan*, 12 annas a *tolá; pariband*, 8 annas a *tola; tádán sádian*, or plain armlets, 6 annas per *tolá*, *chitera* taking Re. 1 a pair; *bázúband*, 12 annas a *tolá*, of which the *chitera* gets Re. 1 a pair; *arsí jarau*, or jewelled thumb-ring, 8 annas a *tolá*, of which the *chitera* gets half; *ratan chauk* or head ornament, 12 annas a *tolá; anguthi* with one stone, 4 annas, and with nine stones (*naunági*), 8 annas.

Silver Ornaments.—*Kara* and *gokharu*, two pice per rupee, of which the *chitera* gets half; *chúri chuhedandi* (*tehra thappa*), 2 pice per rupee, of which ¼ pie goes to the *lohár; paunchí*, 2 annas a rupee, of which the *chitera* gets a lump sum of 4 annas; *band thappawála*, 2 pice per rupee; *chankangan* and *pariband*, 2 annas a rupee; *tád*, one anna per rupee; *bázúband*, 2 annas per rupee, of which *chitera* takes 4 annas down; *bhawatta*, 2 annas a rupee, *chitera* taking 3 annas down; *báhi*, 1½ annas per rupee, of which ⅓ goes to the *chitera; arsi*, 2 annas per rupee, of which one anna goes to *chitera: angúthi*, one anna.

FOLKLORE.

984. **South Mirzapur—Aborigines—Customs at Sowing time.**—Among the Korwas the Baiga first makes a burnt offering of butter and molasses in his own field. Then all the villagers make him do a similar offering at the shrine of the village deities (*mánrar*). The Bhuiyárs have no special observances, but consider it advisable to begin agricultural work on a Monday. The Kharwárs before sowing take five handfuls of grain from the sowing basket and pray to Dharti Máta, the earth-goddess, to be benignant. They keep this grain, grind it, and offer it in her regular offering in the month of Sáwan (September). The Pankas only do a burnt offering through the Baiga, and offer up some cakes, &c., which are known as *neuj*. Before the *rabi* (spring) sowings commence a general offering of five cocks is made to the village gods by the Baiga. This is called *tarsuiya*. The Bhuiyas only get the Baiga to offer up a petty offering and do a burnt sacrifice at the village shrine. The Baiga then starts the village ploughing, and every one follows his example.—*W. Crooke.*

985. **How the Princess regained the Prince's love.**—(Told by Phulbási, Chamárin, of Mirzapur). Once upon a time there was a king who had an only son. His parents determined to marry him to the only daughter of another king. So they had a picture of him drawn and sent servants with copies of it into various lands to try if they could find a king's only daughter to be his wife. On the road they met the servants of a king with an only daughter who had sent them in the same way to find a husband for her. So the servants exchanged pictures, and having settled the marriage went home. When the prince and princess each saw the picture of the other, they were pleased, and all was going well. Now it so happened that there was a jungle where the prince used to go, and in it lived a woman with whom he had struck up a flirtation. So he showed her the picture of the princess, and said "see! how lovely she is, and I am going to marry her." At this her rival was fiercely enraged, and reflected that now the prince would cease to visit, and that his presents would stop, so she made a plan and asked the prince to give her the picture for a short time as she wanted to look at it through a glass. Then she took it inside, put some black on the eyes, and bringing it out said, "'your princess has one fault. She is certainly handsome, but she is blind; look how her eyes are closed." When the prince saw it he was greatly distressed, and said "what am I to do? I am to be married immediately to a blind woman." So his mistress said, "don't distress yourself. Don't look at your wife at all, and when you go to her room wear a bandage over your eyes." So when he was married the prince used to stay all day with his mistress, and when he visited his wife at night he used to bandage his eyes, and call out "O eyes! O eyes!" and then he used to kick his wife out of bed, and she had to sleep on the floor. His wife then was assured that he was carrying on an intrigue, and that her rival had planned this revenge on her.

So one day she asked her father-in-law to get her a basket, an earthen jar, some curds, and the dress of an Ahírin to amuse herself with. When she saw her husband off to meet his mistress, she dressed herself in disguise and followed him. When she came to the house, she cried "curds for sale! curds for sale!" and was asked in. There she saw her husband, who was much struck with her beauty. They chatted for some time, and at his request she promised to meet him next day at the Lál Bázár. There he went to meet her with a bottle of perfume. As she was smelling it the bottle broke and she cut her lip and fingers. That night when he came to her room her husband cried out as usual "O! the eyes! O! the eyes!" and kicked her out of bed. As she lay on the floor she began to cry violently until he asked her what was the matter. "I am in such pain," she cried. "I hurt my finger and lip to-day in the Lál Bázár." Then her husband identified her voice with that of the pretty Ahírin. So he got up, opened the bandage over his eyes, and saw that not only was his wife not blind, but exceedingly handsome. So the mistake was cleared up: he abandoned his mistress, and he and his wife lived with the greatest affection ever after.

986. **Sirsa—Superstitions regarding Wells.**—The people tell that long ago in time of drought, a headman went to a *faqír* to beg him to pray for rain and agreed to give him his daughter in marriage if the prayer was successful. The rain came, but the headman would not fulfil his promise, and the *faqír* cursed the country and turned the whole well water brackish: but on the entreaties of the people, he so far relented as to declare that so long as water was given to all comers free, it would remain sweet: and it is said that in one village the water turned brackish when the villagers imposed a rate on outsiders using the well, and sweet again when the rate was abolished. In Síto they say that the water, formerly sweet, has been brackish ever since a man died in the well. In several villages the water is said to have become sweet at the prayer of a *faqír*, for instance, in Phaggu the water became sweet at the prayer of a *guru*, on condition of the free use of the water being allowed to everybody. There is a class of men called "sniffers" (*súnga*), generally holy *faqírs*

who are believed to be able to smell (*súngna*) sweet water below ground, and several wells have been shown me where it is said such a man sniffed out sweet water while *kachcha* wells formerly tried in the neighbourhood had given only brackish water. — *J. Wilson: Settlement Report, p.* 178.

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987. **South Mirzapur—Aborigines—Treatment of Disease.**—While there is small-pox in a Korwa village, the Baiga makes a daily burnt offering with sugar and butter. When cholera appears he goes to the village gods and says:—"If you remove this pestilence, we will do extra worship to you." In cases of fever, which are manifestly of demoniacal origin, the Baiga prays to the *deohár:* in ordinary cases he prescribes various jungle roots to be taken by the patient. When cholera appears among the Ghasiyas they make the Baiga perambulate the village boundaries with a black cock, which is then let out into the jungle as a scapegoat. In small-pox they make a daily burnt offering. The Kharwárs, who are more Hinduised than their allied tribes, when fever is getting bad, send for a Bráhman and get him to read the Durgá service *(Durgá pát)* and worship Deví. They do the same in cases of cattle disease.— *W. Crooke.*

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988. **Swallows—Cholera.**—It is said that *abábíls*, a kind of swallow, disappear altogether from a place where cholera breaks out; at least they are never seen flying while cholera is raging.—*M. Mahmud Beg.*

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989. **The Legend of Lorik.** — (Continued from para. 872). Meanwhile Semru, his brother by adoption, had been killed by the Kols and all his cattle and property plundered. Lorik's real wife Satmanain had grown up a handsome woman, but still lived in her father's house. Lorik was anxious to test her fidelity, so when she came to sell milk in the camp, not knowing her husband, he laid a loin cloth (*dhoti*) across the entrance. All the other women stepped over it, but Satmanain's delicacy was so great that she refused to do so. Lorik was pleased and filled her basket secretly with jewels which he covered over with rice. When she returned, her sister found the jewels and taxed her with obtaining them by dishonour. She indignantly denied, and her nephew, Semru's son, prepared to fight Lorik to avenge the insult to his aunt. Next day the matter was cleared up to the satisfaction of all parties. Lorik then reigned with justice, but the god Indra determined to destroy him, so Durgá took the form of Chandain his mistress and visited him. He attempted to do violence to her so she gave him a slap which turned his face completely round. Overcome by grief and shame he went to Kási (Benares), and there he and his relatives sleep the sleep of magic at Manikarnika Ghát, having all been turned into stone.—*Archæological Reports, Vol. VIII, p.* 79.

[This is quite a different form of the legend current in Mirzapur. Mr. Beglar takes it to show "morbid female delicacy coupled with shameless indecency."—ED.]

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990. **South Mirzapur — Aborigines — Unlucky Animals.**—If the *phenkárin* or female jackal howls on the night after the foundations of a house are laid, the site is abandoned as unlucky. Meeting a hare is very unlucky.—*W. Crooke.*

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991. **Karwi — Banda District—Scorpion-bite Charm.**—There is the *mantra* or charm used by a *mochi* of Karwi for curing scorpion-bite.

Bicchí bicchí torí kai jatí; chah káli, chah bhúri chah píarí, athâraho chalen Gang naháen.
Gang ke tíre ek baithak birwâ, tare mor lahlaháê úpar tor kah kahkaháê.
Duhái Mahádeo kí, duhái Gorá-Parbatí kí, útár bicchú dank par ao—
Tohi ân Guru aur Gorakhnâth kí, duhaí Nársingh, kí bicchí dank se utár.

O scorpion! How many kinds are among ye? There are six black, six brown, and six yellow. All the eighteen kinds of scorpions went to bathe in the Ganges. A tree stands on the banks of the Ganges. A peacock is dancing under it, and is screaming against thee. May Mahadeo protect me! May Gorá-Parbatí help me! May thy poison, oh scorpion! come down to the part thou hadst stung. I conjure thee by my Guru! I charm thee by Gorakhnáth! May Narsinha protect me! Scorpion! may thy poison leave the part thou hadst stung.—*Kunwar Jwálá Prasad.*

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992. **A Temple built in a single night.**—The temple at Armori is said to have been built in a single night, but the morning light appearing before statues could be placed in three positions in the temple, it was abandoned as a place of worship. *Archæological Reports, Vol. VII, p.* 126.

[This is a very common legend in connection with ruined buildings which are generally attributed to the Asuras, who, like all demons, cannot work after cock crow.—ED.]

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993. **South Mirzapur—Aborigines—Dogs and Ghosts.**—The Kharwárs believe that when a dog sees a ghost at night he barks.—*W. Crooke.*

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994. **Angels buying Sweetmeats.** — (Note 158). The Muhammadans say that Angels from Heaven come at night in human form and buy all the sweetmeat in the bazar. This is meant to explain the enormous sale of sweetmeats every day.—*M. Mahmud Beg.*

995. **Karnal — Reaping Ceremonies.**— Reaping for the season must be begun on Monday and must be finished on Wednesday, the last bit of crop being left standing till then. Hence the saying *mangal láwa, Budh badháwa.* "Tuesday for the reaper and Wednesday for the finishing." A prayer is offered up on first starting reaping, and a little is always left under the name of *Maríla* for the poor as gleanings (*silli.*) —*Settlement Report, p.* 172.

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996. **South Mirzapur—Aborigines—Fallen Trees.**—If a tree falls in front of a person while walking in the jungle it is considered an evil omen, and misfortune generally follows. On such circumstances it is advisable to discontinue the journey and return home. Among all these people the sudden and unaccountable fall of a tree is considered most inauspicious, and brings a death in the family.—*W. Crooke.*

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997. **Muhammadans—Persons who never prosper.**—It is a general belief that wood-cutters, who cut green or fruit-bearing trees, never prosper. The same is said of bird-catcher.—*M. Mahmud Beg.*

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998. **Shorkot Fort—Human Sacrifice.**— When the Fort was being built one side repeatedly fell down. A faqír advised the Rája to put a first-born boy under the rampart. This was done and the wall stood. The child's mother went to Mecca and returned with an army of Muhammadans, but they could not take the Fort. Then a faqír transformed himself into a cock and flew into the palace where he set up a loud crow. The Rája was frightened and instantly abandoned the Fort. As he was leaving it he exclaimed "Shame on thee, O Fort, to remain standing," and the walls at once fell down.— *Archæological Reports, Vol. V, p.* 98.

[This legend of human sacrifices at the foundation of buildings is very common. See instances in *Folklore Record* III, Pt. II, p. 282.—ED.]

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999. **Ceremony at foundation of cities— Hammering in a spike.**—It is said to be "a superstitious national custom" to hammer in a spike into the ground *(kil gárna)* when a new city is being founded.—(*Garrick: Archæological Reports, Vol. XXIII, p.* 52). Can any one give examples?

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1000. **South Mirzapur—Aborigines—Ceremonies at laying the foundation of a house.** —The Korwas put five grains of rice or barley at the four corners of the proposed site. Next morning they count the grains, and if the number is unchanged they consider the site lucky. If in digging the foundation any animal's bone or charcoal is found the site is abandoned. These customs generally apply to all these castes except the Bhuiyárs. On the night of this incantation if a female jackal is heard howling the place is abandoned as unlucky. If a stone is found in digging the foundation it is an excellent omen. The appearance of a monkey's bone is a particularly dangerous omen.—*W. Crooke.*

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1001. **Karnal—Ceremonies on the threshing floor—Shaod Mata.**—The clean grain is collected into a heap called *rás* or *thápa* or *bohal.* Preparatory to measuring, the greatest care has to be observed in the preparation of this heap, or evil spirits will diminish the yield. One man sits facing the north and places two round balls of cowdung on the ground. Between them he sticks in a plough coulter (*pahli.*) This symbol is called *sháod*, the goddess (*sic*) of fertility. A piece of the *ák* tree and some *dúb* grass are added, and they salute it, saying *Sháod Mátá suphal phalíye; Sáh Bádsháh surkhrúh kariye.* "Oh mother Sháod, give the increase, and make our bankers and rulers contented." The man then carefully hides the *sháod* from all observers, while he covers it up with grain which the others throw over his head from behind. When it is well covered they pile the grain on it, but three times during the process the ceremony of *cháng* is performed. The man stands to the south of the heap and goes round it towards the west the first and third times, and the reverse way the second time. As he goes round he has the hand furthest from the heap full of grain, and in the other hand a winnowing fan (*chháj*) with which he taps the heap. When the heap is finished they sprinkle it with Ganges water, salute it, and put a cloth over it, till it is time to measure the grain. A line is then drawn on the ground all round the heap, inside which none but the measurer must go. All these operations must be performed in profound silence.—*Settlement Report, p.* 173.

[Can any one give any further information about Sháod Mata?—ED.]

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1002. **Muhammadans—Seeing Snakes.**—To see a snake in the month of Chait (March and April) is very unlucky.—*Mirza Mahmud Beg.*

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1003. **South Mirzapur—Aborigines—Finding lost articles.**—When cattle or other articles are lost they take a stick or straw and begin to name the four quarters of the sky. Then they measure the stick with the first finger, and if for instance when they say "North" the finger does not measure the stick exactly, but there is some length in excess, the missing animal, etc., will be found in that direction.—*W. Crooke.*

1004. **A Buried Palace in the Sundarban.**—"The people up in the cultivation told us that down near the mouths of the Mollinchew and Juboona there is a palace, but the spot they could not mention; indeed there is a degree of fable attached to it, for they believe it to be inhabited: during the stillness of the night the great drums of the palace and the bells may be heard, but in the day time no such noise can be noticed."—*Calcutta Review, Vol. XXXII, p.* 79.

1005. **A Persian Rain-spell.**—

Yá rab sabbé hayaté haiwán ba first,
Az khuáné karam neyamaté ulwán ba first,
Az bahar labé tishnayé tifladné nabát,
Az dáyayé abar shír bárán ba first.

O Lord! send us that which causes life to all creatures! From the table of your mercy send delicious food for the sake of the thirsty lips of the young plants—send the milk of rain from the nurse of clouds.—*Bhán Partap Tiwári.*

1006. **Orajhar.**—On the west of Sahet Mahet there is a mound of earth now covered over with tamarind trees. Tradition says that when the Gánjar fort was being built the labourers and artisans that were employed in the work had built their sheds here and the mound was formed of the dust which they used to shake off from their baskets and clothes. It is known by the name of Orájhar (*Ora* or *Oria*—basket, *jhar*—shaking). *Damodar Das, Gonda.*

1007. **Muhammadans—The Imam Mahdi.**—(Note No. 228). I never heard of such a belief. I do not believe that the Imám Mahdi will have white blood. The belief or rather prophecy about this Imám is that he will come into this world at a time when all the Muhammadans on the face of the earth will be subdued by unbelievers, and he will reconquer the world and restore the glory of Islám.—*M. Mahmud Beg.*

1008. **South Mirzapur—Aborigines—Lucky numbers.**—When offerings are made they are usually in fives which are lucky. When they give food to a Baiga on the same principle they give him a ser of grain and a quarter ser of pulse. When the Majhwárs worship the dead they present two cakes in the name of their dead father and one in the name of their mother. They give four offerings to Búrha Deo, and five in the name of the Pânch Pír or five saints. They consider an offering of five, seven or three, lucky, and one of eight unlucky. The Ghasiyas have no idea in the matter. The Pankas never offer in threes, always in fives or sevens.—*W. Crooke.*

1009. **South Mirzapur—Aborigines—Harvest omens.**—If a cat has three kittens at once there will be a good harvest and three maunds of corn will sell for a rupee. There is a bird known as the *bharhol.* When it builds its nest, if it makes the opening to the South-East there will be good rain and a plentiful harvest. When bears dig for ants and throw the earth all round the hole the omen is favourable. The same is the case with abundant flowering of the palása (*butea frondosa).* An abundant supply of honey of the jungle bees is also a good omen of rain. If the combs are badly filled the reverse is the case. There is a kind of jungle grass called *siyár jundari.* In its ears are grains resembling all the common kinds of corn. They examine this, and whichever kind of grain is most abundant that crop will be in excess.—*W. Crooke.*

1010. **Another version of the "Fairy-gift" Legend.**—At Nadola, in Jodhpur, a cowherd, as in the original story, follows a cow into a cave where a little old woman gives him some golden wheat as his wages. He barters it for tobacco with a merchant who, finding it to be grains of gold, informs Ráo Lákhan, the watchman, who next day goes into the cave with the cowherd and the cow. The old woman asks Ráo Lákhan has he brought any offering for her shrine. "Yes," said Ráo Lakhan, "I have brought the head of a dissatisfied man," and forthwith cut off the head of the cowherd who was dissatisfied with his wages. Fortune, for the old woman was her, was pleased and conferred a territory on Ráo Lákhan, and warned him that a horse dealer's caravan was soon to arrive. He was to sprinkle an infusion of sandalwood on the horses, so that their owners would fail to recognise them, when he could use the horses to overcome his enemies. All went well with him for some time until a barber servant told him that a woman of rare beauty used to visit the town daily. He went down and seized her by the skirts when she turned out to be Fortune herself who had come to try his virtue. Convinced of his unworthiness, she withdrew her protection from him and he lost his dominions. — *Cunningham's Archæological Reports, Vol. XXIII, p.* 91.

1011. **Vomiting—Cures for.**—(Para. 243). Smelling one's hair or armpit is said to be a capital cure for nausea and vomiting.—*M. Mahmud Beg.*

1012. **South Mirzapur—Aborigines—Hanging rags on trees.**—The Korwas do not hang rags on any tree except that which constitutes the *mát* or shrine of the village gods. On this tree the Baiga hangs rags as a spell to bring health and good luck. Among the Patáris when people get fever they tie a cotton string which has never touched water round the trunk of a *pípal* tree and hang rags on the branches. Among the Kharwárs, in the village of Nagwa, there is a special *mahua* tree which is called the *biyáhi mahua* or marriage *mahua* on the trunk of which threads are tied at marriages.—*W. Crooke.*

ETHNOGRAPHY.

1013. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 954). After this by enquiring from a Bráhman the marriage date is fixed. Six days before this date the ceremony of *mat mangara* is performed. The women of the brotherhood go to the pit from which earth is dug in the village (*matkhán*). The village Baiga goes with them. From there they bring some earth and put it in the place where it is intended to erect the marriage pavilion (*marva*). After this the barber's wife anoints all the women on the head with oil; and a little uncooked rice and sugar is distributed. On that day a Chamár is appointed to beat a drum (*dhol*, *duggi*) at the house door.—*W. Crooke.*

1014. **South Mirzapur — Aboriginal Bayars — Marriage Customs.** — (Continued from para. 1013). Next day the marriage pavilion (*marva*) is erected. The central pillar is made of the wood of the *siddh* tree (*hardwichia binata*). There is no rule as to the timber of which the two other posts are made. The roof is made of bamboo, and images of parrots made in wood are fixed up as well as an earthen vessel (*kalsa*). The parrot images are made of the wood of the sacred cotton tree (*semal*). The pavilion is erected by some of the female relatives of the bride who receive a present (*neg*) for their trouble. From that day the bridegroom is rubbed with *ubtan*, which is made of barley flour, oil, and turmeric. This is done five times a day until the marriage procession starts. The same arrangements, *viz.*, the *matmangara*, *marwa* and *ubtan* are carried out at the house of the bride as well as at that of the bridegroom.—*W. Crooke.*

1015. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1014). When the day comes for starting with the marriage procession (*barát*) the bridegroom is bathed and the barber cuts his nails and puts red dye (*mahávar*) on his feet. He is dressed in a white or coloured coat (*jáma*) and a yellow loin cloth (*dhoti*). New shoes are put on his feet. A wedding crown (*maur*) is prepared by a gardener (*máli*) and put on his head. He is carried in a litter with any available music, and is accompanied by the members of the brotherhood. First the procession comes to the house of the bride. From there her father escorts them to the place (*janvánsa*) set apart for their reception outside the village. Then the bride's barber takes water from her house and goes and washes the feet of all the members of the party. Next he brings from her house a brass dish (*tháli*) containing a little sugar and curds, and feeds the bridegroom with it. When the favourable time for the marriage comes the family Bráhman and some of the boy's friends bring to the bride whatever clothes and jewellery they can afford for the bride, and she comes out and sits in the marriage pavilion. These clothes and jewellery are given to her mother. A piece of cloth is also sent at the same time as a present for the mother of the bride.—*W. Crooke.*

1016. **Punjab.—The Character of the Sunars.**—The *sunár* is not appreciated by his customers, and the popular ideas about him are not flattering. Stories of his craft and unscrupulous rapacity are in every one's mouth. In the towns the *sunár* always works in his shop; but in the villages a careful zamindár will have the *sunár* to his house to do his work for him, or will sit over him in his shop till it is done. Even then he cannot be sure of him. In Lahore they tell how the *sunár* made the gold of his own Guru disappear before his eyes and then complimented the Guru on his miraculous powers. There are one or two stories about the *sunár* and his deception which are told all over the Province. One very common one is the tale of the *sunár* who made a *hass* or necklet for his mother without alloying the metal. The harassing thought of his lost opportunity reduced the *sunár* to a skeleton, and it was only when his mother divined the cause of his illness and broke the necklace in order that he might have it to mend that the *sunár* retrieved his lapse into virtue and brightened up again. All sorts of little variations are introduced into the framework of this story: one only is worth mentioning, and that is a characteristically blood-thirsty one from Pesháwar, which represents the ornament in question as a nose-ring, and says that the goldsmith recovered it by cutting off his mother's nose when she was asleep. Another very common tale is that of the *sunár* (or some say the Sanák, a sub-division of the *sunárs*) who went to visit the shrine of Badri Narain in Garhwál, and finding that his iron ring on touching the statue became gold, cut off one of the god's fingers for his private use; but the stump began to ooze with unmistakeable blood, and from that day to this no *sunár* dares to come near the idol for fear of being struck blind. All over the Punjab, too, one finds a proverb telling you to keep your hand on your purse when you see a goldsmith the other side of the river. In Kulu they tell a somewhat inconsequent tale how a Sádh, seeing a *sunár*, swam across the river with his rupee between his teeth, and finding afterwards that he had so marked the rupee with his teeth that he could only get 14 annas for it, rather unreasonably vented his anger on the *sunár*. A *zargar* if he gets a broken head will make money by it. He is never fully honest. In Montgomery they say that if he is

fully honest he is only half so (*sundára hadí nausárá : jo sárá, so ádha*). In Kángra a collusive quarrel is known as *jang-i-zargarí.* But they sing in Gurgáon an "address to a goldsmith" which is the most unkindest cut of all, beginning "*Terí bát men dagha ; terí háth men dagha ; terí zát men dagha.*"

1017. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.** — (Continued from para. 1015). Next the barber's wife bathes the bride and dresses her in the clothes and jewellery which had been sent for her by the father of the bridegroom. When the auspicious moment arrives the bridegroom is sent for from the hut where he and his party have been accommodated. He comes with his party to the bride's house and halts under the marriage pavilion which is erected outside. The Bráhmans of both families are in attendance. The bride and bridegroom are then made to sit down. They sit either on wooden stools or mats of leaves facing towards the east. The bride sits to the left of the bridegroom. Then the bride's Bráhman recites the marriage verses, and the barber's wife fastens the clothes of both in a knot. Inside the knot are placed some pice and a piece of betel-nut which are her perquisites when the ceremony is over. After the verses are read both parties walk seven times in the course of the sun round the centre pole of the pavilion—the bride in front and the bridegroom behind. Seven piles of uncooked rice are put on a grindstone and a pice in the centre of each pile. After each circumambulation the bridegroom knocks down one of these piles with his right foot. In this way, after the seven circuits, the seven piles are knocked down.—*W. Crooke.*

1018. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1017). Next the girl's brother brings some parched rice and waves it over her head. This is called *parachhan.* This done, he throws it on the ground. Then both go back and sit in their original places in the pavilion. Then the bridegroom takes some red lead (*sendur*), and puts five pinches of it in the parting of the bride's hair. Next the girl's mother comes up with a brass vessel full of water and a tray, and washes the feet of the bridegroom, and makes over to him what she can afford in the way of cash, cattle, clothes, &c., as the dowry (*jahez*). The water in which the boy's feet were washed is thrown on the ground. The bride's Bráhman meanwhile reads some verses. He then makes the boy join his hands, and the bride is made to join her hands under those of the bridegroom. The Bráhman then pours some dry rice into the boy's hands and puts on the top a raw *baingan* (*solanum melongena*). If this is not procurable, some sugar, betel-nut, and pice are used instead. A mat of leaves is placed on the ground under their hands. When the verses are over the bride and bridegroom open their hands a little, and the rice, &c., is allowed to fall on the mat. This is done in the same way seven times. This rice, &c., is the perquisite of the Pandit and barber. They call this ceremony *anjuri bharána* or "the filling of the open hands."—*W. Crooke.*

1019. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1018). Next the bride's elder sister comes with some red lead (*sendur*) and smears it over the face and ears of the bridegroom, and then goes and stands at the door of the wedding-room (*kohbar*). The barber's wife then brings the married pair in the direction of this room. The bridegroom goes first accompanied by the bride. Up to this time the knot in their clothes remains unfastened. When they come to the door of the wedding-room the bride's sister requires the bridegroom to give her a present before she will admit them. Then the bridegroom's father gives the present to her through the wife of the barber. Then she allows them to enter. This room is painted in red with rude representation of flowers, &c., and inside a cloth is spread on the ground. The barber's wife brings in the married pair and makes them sit on the cloth. Then the bridegroom takes a brass vessel containing a little butter (*ghi*) which he spills on the door of the wedding-room. They call this custom *ghidálan* or the "throwing of the butter." This done, the barber's wife opens the knot in the clothes of the wedded pair. Before this a cloth has been spread on a stone or piece of wood inside the wedding-room. The barber's wife says:—"This represents your grandmother. Salute her." This is said by way of a joke. Then the bride's mother comes in and the bridegroom salutes her. She gives him a present in money as much as she can afford.—*W. Crooke.*

1020. **Punjab—The Goldsmith's Weights.**—The common measure is that of eight *ratís* to a *másha*, and twelve *máshas* to a *tolá*, but it requires a far more detailed investigation than that conducted on the present occasion to give anything like an accurate account of the various meanings given to, and the departures made from, this scale in different parts of the country and different branches of the trade. You find, for instance, that a *tolá* in Umballa and Jhelum is looked on as the weight of a Government rupee *plus* two *ratís.* In Kohát the *tolá* for silver is Government rupee, while for gold it is 4 *ratís* heavier. So also in Dera Ismail Khan there are only 7 *ratís* to a *másha* for gold; so that a *tolá* of gold is

equal to only 84 *ratís* or 10½ *máshas* of silver. The *rati* itself, the basis of the scale, is an uncertain quantity. It should by rights be the weight of the seed of the *albus precatorius;* but in Ludhiána it is taken as 2 grains; in Lahore as 4 grains of wheat or 8 grains of rice; in Siálkot and Muzaffargarh 4 grains of wheat; in Pesháwar 8 mustard seeds, and so on. The dishonest goldsmiths of course have heavy *ratís* for buying and light for selling, though the difference in weight is infinitesimal. Similarly, you will often find a goldsmith trying to sell by the rupee, as though it equalled a *tolá*, when in his buying he would count it as less.

Every goldsmith has his *kánta* or *kánti*, the larger or smaller scales, for weighing; the body of these is of iron and the bowls of brass; the bar being sometimes of steel. They are sometimes locally made, but usually are procured from large towns. For instance, those used in the Siálkot District come mostly from Delhi. They are very carefully kept in wooden boxes to prevent them getting crooked. The weights used are the ½ and ¼ *rati;* 2, 3 and 4 *ratís;* the *mashá*, 2, 3 and 6 *mashás;* the *tolá*, 2, 3, 4, 5, 10, 20, 50 and 100 *tolás*. Many goldsmiths dispense with some of these; for instance, the 4 *tolá* pieces seem to be rare, and pieces above 20 *tolás* are seldom required. The goldsmith will keep about 12 or 10 *rati* weights; for amounts over a *tolá* he will often have an unrubbed Government rupee, giving the due value as above noted. The larger weights are of brass, but the *máshas* and smaller weights are more usually of broken porcelain.

1021. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1019). Next the bridegroom comes out and goes with his party to the halting place outside the village, and the bride leaves the wedding-room and goes into another part of the house. Meanwhile a feast has been prepared at the bride's house. The bride's father and her Bráhman taking a brass vessel of water in their hands attend on the marriage party, and invite them to the entertainment. The words used are *ais bijai*, which means that the food is ready. Then the members of the marriage party come to the bride's house and sit down under the marriage pavilion and have their feet washed. This done they eat When the feast is over they return to their halting place. The bridegroom does not go with them to the feast, but some of the bride's relations bring food for him to the place where he is staying.—*W. Crooke.*

1022. **South Mirzapur — Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1021). Next morning the rite of *khichari khawái* or the feeding with boiled rice and pulse, is performed. The bridegroom with two or three of his party goes to the bride's house and is fed with *khichari*. At first he refuses to eat, and has to get a present in cash, cattle, etc., from the bride's father before he will consent. This done he returns to the halting place. If he can afford it the bride's father then gives the party another feed.—*W. Crooke.*

1023. **South Mirzapur—Marriage Customs of the Aboriginal Bayars.**—(Continued from para. 1022). Next day, *i.e.*, on the third day, the procession is dismissed. If both bride and bridegroom have reached puberty the bride then and there goes off with the bridegroom in a litter. If she is not nubile this is deferred till the 3rd, 5th, or 7th year after the marriage, when there is a regular *gauna* ceremony. When the procession is starting, the articles constituting the dowry are given to the bridegroom's father by the Bráhman and barber of the bride. It is the custom for the relations on both sides who attend the wedding to give a contribution in grain or cash to the wedding expenses.—*W. Crooke.*

1024. **Punjab—The Goldsmith's Instruments.**—Mr. Powell at pages 164 and 165 of his *Punjab Manufactures* notices the chief instruments used by the ordinary goldsmith. He mentions his hammer (*hathaura*), his blow-pipe (*nál*), forceps (*sannu*), mould (*reza*), bladed pincers (*katíra*), long curved pincers (*sanni*), straight heavy pincers (*zambúr*), and small square headed hammer (*chaurási*); also his stamp dies (*thappás*), his crucible (*kutálí*), and his two pointed anvil (*ekwai*), and his various *chisels*, the *chúrna*, the *chaini*, the *kanerna*, the *lurta*, the *thalna*, the *gulsam*, the *golra* and the *súmbha*. And at page 169 he incidentally mentions also the rubber (*moharí*), the files (*sohán* and *ráwati*), the iron pincers (*chimta*), the scissors (*káth*) and the compasses (*parkár*). I need make no further mention of the above, most of which are described in *Punjab Manufactures*, and this paragraph will be mainly devoted to noting the names of instruments not already mentioned there. For instance, there are the bellows (*khal phúkni*) and the small forceps (*chosth*). There is also the hair hand-brush (*balainchi or kuchi*): the *kuchi* is of hog's hair and Mussalmans substitute for it a brush of khas or of the rootlets of the *jál* tree. The *zambúri* is a smaller kind of *zambúr;* and the *chimti* a smaller kind of *chimta*. In Kulu large pincers are known as *sensu*, and small pincers known as *sensi*. In Dera Ismail Khan there are small crooked-bladed pincers known as *kawa-changí* or crow's claws. There is an implement, the *sundan* or *sandrán*, which seems to be

the same as the *ekwai* or pointed anvil; and there is the *dastpana*, a long curved pair of pincers, the same as the *sanni*. The *katira*, or bladed pincers are also known as *katyás*. A *banknal* is a blow-pipe smaller than the *nál* and curved at one end. The file is also known by the common name of *reti;* and in Kulu there is a kind of small hammer called *tora*, which seems different from the ordinary kinds. The *trakla* is a pointed iron tool; the *kuchhar* is a round headed hammar; the *jilaini* is an instrument for polishing minute silver work; the *tohna* is a blunt headed iron punch used with the *makál* noticed below; the *salai* or *shalai* is a boring-stob (?) thrust through the loops of filigree work to keep them parallel; a *kundi* is a stone cup; *poth* are glass beads for polishing massive jewellery; and *bhodál* are plates of *mica* or talc (*abrak*) on which to fix in clay, with their points upwards, the minute parts of an ornament or chain which are to be fused together.

1025. **South Mirzapur—Birth Customs of the Aboriginal Bayars.**—No special ceremonies are performed at pregnancy. When the time of delivery approaches the woman is taken into a special house known as the *saurhi*. The woman during delivery lies on the ground, not on a bedstead. The umbilical cord is cut by a Chamár woman with a sickle, and receives a special present for so doing, known as *nár katái*. She attends on the mother and child for six days after birth. Food is sent to the mother from the general family kitchen. She is specially fed with a mixture of butter, sugar, and ginger (*sonth*) which is called *suthaura*. After the sixth day the mother and child are bathed and the midwife dismissed. For the next six days they are rubbed with a mixture of oil, barley flour and turmeric, known as *ubtan*, by the wife of the family barber. On the 12th day (*barahi*) mother and child are again bathed, and after this is done they rejoin the family. On the sixth day when the midwife leaves and the twelfth day the whole house is fresh plastered, and all the earthen vessels in use are broken and replaced. Any one who can afford it gives a feed to his brotherhood on the twelfth day. After six months is the ceremony when the child is first fed on grain. This is called (*pasni, annaprásana*), and on that day the child is named. The name is fixed by the Bráhman from his books. On this day too the brotherhood are fed.—*W. Crooke.*

1026. **South Mirzapur—Death Customs of the Aboriginal Bayars.**—The dead are cremated. There is a regular cremation ground (*marghat*). The third day after cremation the bones, ashes, &c., are collected, taken to Benares and thrown into the Ganges. Those who cannot afford to go so far throw them into some neighbouring stream. The pyre is lit by the son or brother of the deceased. During the ceremony the person who fires the pyre carries a brass vessel (*lota*) and a piece of iron in his hands, such as a knife, as a protection against evil spirits. During the period of uncleanness he cooks for himself and eats apart from the rest of the family. He touches no one and no one touches him. They do not attach a vessel of water to a *pípal* tree as ordinary Hindus do. After ten days all the brotherhood collect at some bathing place and shave their faces and heads. This is not done by any one whose father is alive. This is the usual Hindu custom. This day's ceremony is called *ghát*. The brotherhood are fed by the relations of the deceased and some dry grain is given to Bráhmans. When the head of a family dies on this 10th day his successor is appointed. In recognition of this the brotherhood tie a turban on the head of the person selected. Verses are read by a Bráhman. This done the new leader presents a packet of betel to each of the brotherhood.—*W. Crooke.*

1027. **South Mirzapur—Aboriginal Bayars—Widow Marriage.**—Widow marriage is allowed. The younger brother of her deceased husband has the first claim to her. Children by the *sagái* rank in all respects with children by a regular marriage. Daughters have no claim to succession. If a man dies leaving only a daughter, his nephew has prior rights to her. A widow has a right to her husband's goods, but she must remain in his house and not remarry.—*W. Crooke.*

1028. **South Mirzapur — Aboriginal Bayars—Panchayats.**—The head of the Pancháyat is called *Chaudhari*. He has a defined jurisdiction. All cases occurring within these limits come before him. Any one who has a complaint to make, makes it to him. If the Chaudhari thinks the matter worth enquiry he fixes a date and summons the parties with their evidence. He also calls a certain number of respectable members of the tribe to assist in the investigation. Then enquiry goes on in the presence of the parties. When a person is convicted of an offence against caste laws he is fined. He must agree to any order passed. If he refuses he is put out of caste. Fines are usually expended in feeding the brotherhood. In more serious cases the offender is sentenced to do a pilgrimage or to pay for a recitation (*katha*) of the scriptures. No oath is administered at these enquiries. The witness is merely warned to tell the truth. The office of Chaudhari is usually hereditary.—*W. Crooke.*

ANGLO-INDIA.

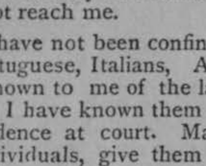
1029. **Native titles for Europeans.**—(Continued from para. 895).—Many Englishmen, resident in *India*, have received these patent titles of honor from the reigning King. Persons of high rank, Governors-General, Governors, Commanders-in-Chief, Ambassadors at different courts, and others of inferior dignity, aggregately a great many, have received them. At native *durbars*, or courts, you take precedence in conformity with the grade of your *alkhab*, or honorary title. But I believe this is confined to Mahomedan *durbars*. At the native courts I have heard the *entrée* of these title-bearing nobles announced in a very flourishing style by the full-mouthed proper officers: who so well know how to make the most of the most pompous titular phraseology. After such fine high-sounding grandiloquence, I have seen enter, literally, a "gentleman without a shirt," as CRISPIN HEELTAP puts back in the "Mayor of Garrat." But he was, notwithstanding, a man of note; wearing, albeit shirtless, a sword and shield; on which alone the haughty warrior plumed himself.

I once, when residing at a native court, had the ambition—I will not give it POPE'S prefixture in his invocation to ST. JOHN—to become an *Omrah* of the Moghul empire. Mentioning it one day to my kind and much lamented friend General PALMER, one of the most noted and skilled of Eastern diplomatists, he offered to procure me a title from *Delhi*, where he was very influential. But if it was ever conferred, I never received it. I was removed from the presence of my friend—he was immersed in the turmoil of important State affairs, and I in matters of less moment, but not less incessant—times and circumstances changed my *alkhab* was perhaps forgotten—my friend died—and I am still a commoner, whether at the court of *Delhi*, or elsewhere.

My highly-gifted friend also undertook to procure for me from the archives of *Delhi* a list of all the Europeans on whom titles and honors had been bestowed by the Kings of INDIA, with those titles at length, in my thirst for collecting, I thought such a list, with a translation, like the foregoing, of the high-sounding honors so conferred on my countrymen, and a brief memoir such as I could learn anything of, might be entertaining; but like my own *alkhab*, if ever made, such document did not reach me.

These honors have not been confined to the English—Frenchmen, Portuguese, Italians, Americans—one instance only is known to me of the last—have received them. To some I have known them give pleasant and profitable precedence at court. Mahomedans, speaking of such individuals, give them their native titles, dropping their European names. I have heard such a person have the insolence to call Lord CORNWALLIS by his *Delhi* title of——————* and DAULUT RAO SCINDIA by his of *Omdut-ul-Omra*—pillar of nobles."

The writer then goes on to describe an engraving representing some oriental seals and amulets, and says :—



* Blank in original.

No. 2 is the seal of my much-respected and accomplished friend, the Right Honorable Sir GORE OUSELEY, *Bart.*, containing the titles conferred on him by the King SHAH AALUM. It is, like the others, an exact *fac-simile* of his seal, which is cut in a white agate.

Reading, as before, from the right at bottom, it runs thus :—

Imtiaz-ud-Dowlah—Mumtaz-ul-Mulk — GORE OUSELEY, 1212, Bahadur—Zuffer Jung.

"The distinguished of the State—the exalted of the Kingdom—GORE OUSELEY Bahadur—(Hero)—Victorious in war."—1212 A. H. 1797 A. D.

Or, as translated by another skilled hand, thus :—"Pre-eminent in the State—Distinguished in the Realm——GORE OUSELEY Bahadur—Victorious in Battle."

This seal is well and beautifully cut by a *Lucknow* artist of celebrity.

* * * * *

The central, No. 5, is cut on a topaz, set in a ring, with this inscription, in Sanskrit :—

"*Sri* KRISHNA *jahai* GORE OUSELEY." That is—"GORE OUSELEY, the favored of the Holy KRISHNA."



When Fanny Parkes visited, on the 14th April, 1835, Her Highness the Báiza Bái, widow of the late Mahárája Dáulut Ráo Scindia, then in camp near Fathigarh, under the care of Captain Ross, we are told that—

"The Báiza Bái did me the honour to express herself pleased, and gave me a title, 'The Great—Aunt of my Grand-daughter,' 'Gaja Rájá Sahib ki par Khála.' This was very complimentary, since it entitled me to rank as the adopted sister of Her Highness."—*Wanderings of a pilgrim in search of the picturesque* * * * *London:* 1850, *Vol. II, p.* 7.—*Aldobrand Oldenbuck.—Fairport, 3rd July*, 1891.

PHILOLOGY.

1030. **The Gadi Dialect.**—The numerals in the Gádí dialect are, on the whole, like the Punjabi numerals, with one remarkable difference in pronunciation :—

One, *ak;* two, *dui;* three, *trai;* four, *chaur;* five, *panj;* six, *chhia;* seven, *sat;* eight, *áth;* nine, *nau;* ten, *dakh;* twenty, *beshi;* thirty, *trihi;* forty, *chahli;* fifty, *panja;* sixty, *khath;* seventy, *sahattar;* eighty, *akhi;* ninety, *nabbe;* one hundred, *khau.*

But 81, 82, &c., are *akassi, biassi*, &c.

The Gadí turns the *s* in many common Hindustani words into *kh* as—

Sunná, to hear, becomes khunna in Gadí. *Sauhrá*, father-in-law, *khauhrá*. *Sálá*, brother-in-law, *khala*. *Sadna*, to call, *khadná*. *Sit*, cold, *khít*. *Súkhá*, dry, *khúká*. *Sas*, mother-in-law, *khakho*. *Solah*, sixteen, *khola*, and even *sh* becomes *kh* in *khastar*, the Hindu scripture—*khakhtar*.

There are also many words peculiar to Gadí with *kh*, as—

Khíná, to fall (of snow). *Khílá*, cold. *Khinat*, hail. *Khingna*, to smell.

How the Gadís acquired this guttural can only be accounted for by their living high in the mountains. The Irish, Scotch and Welsh use of gutturals can be explained in the same way.—*E. O'Brien.*

AGRICULTURE.

1031. Fatehpur — An enormous Fig Tree—(*cf.* para. 487).—At Ekdila, on the bank of the Jumna, the people have a tradition that there was once a *bargad* tree so large that one of its branchs stretched from bank to bank and enabled passengers to cross.—*G. W. Kinloch: Statistical Report, p.* 120.

1032. Kumaun — Weights and Measures. — Wool, sugar, hardware, etc., are weighed by the steelyard which is divided into *nega*, each about 10 *sikka* weight. Prepared tobacco, molasses, etc., are divided into small flat cakes called *pola*, of which from 10 to 12 sell to the rupee. Cloth is measured by the *thir* or cubit, or by the *khak, khagam*, or breadth.—*G. W. Traill: Statistical Sketch of Bhohya Mahals, p.* 87.

1033. Yule's Hobson Jobson. — (Page 654, Sugar). C. B. C. 325, Aristobulus says, referring to Taxila, "of honey and sesamum which is exposed for sale in large quantity, they take enough to make cakes and are fed without expense." Strabo B. XV, C. I. para. 61. Honey is no doubt meant for the country *shakkar*. This is the *til-patti* commonly called *gazak*, or *til-ka-laddu* of the N.-W. P. and the Punjab — a sweetmeat compounded of sugar and sesamum seeds, and only made and sold in the cold weather. The *Makara Sankarant*, or when the sun arrives at the tropic of Capricorn (*Makara*), is also called *Til Sankarant*, and on this date people bathe and anoint their bodies with sesamum oil, and also partake of food composed of sesamum seeds, sugar and other grains.—*G. E. Delmerick.*

1034. Kumaun — Grain Measures.—

1	*Suattor* or *karbich* (sheep saddle bag) ..	20 *nalis.*
1	Suola (basket)	60 *do.*
1	Thaneh (skin)	60 *do.*

—*G. W. Traill: Statistical Sketch of the Bhohya Mahals, p.* 87.

LOCAL HISTORY.

1035. Garhwal—Image of Garuda.—There is a temple devoted to Badri Náth, in Srinagar, Garhwál. In front of this temple an idol of a vulture, known among the Hindús as "Garuda," the vehicle of Vishnu, is fixed in honor of the deity. This idol is about one cubit high and is made of black hard stone. It is of exquisite workmanship, and it is fabled that the king, at whose instance the temple and the idol vulture were made, was exceedingly pleased with the work of the artist, and gave him money and a village as a reward for his services. But at the same time the king was anxious that its artist should not have the opportunity of making a better temple and vulture elsewhere, which should eclipse his first workmanship. So he had the artist's hands cut off. The vulture is a fine specimen of art, and shows that the Rajás of Garhwál were not devoid of taste in embellishing their temples.—*Ganga Dat Upreti.*

1036. Bhotan—Fitch's account of, 1583-91.—"There is a country four days' journey from Conche before mentioned, which is called Bottanber, and the city Bottia: the king is called Dermain; the people whereof are very tall and strong, and there are merchants who come out of China, and they say out of Muscovia or Tartarie. They come to buy musk, cambals, agates, silk, pepper and saffron like the saffron of Persia. The country is very great—three months' journey. There are very high mountains in this country, and one of them is so steep that when a man is six days' journey off, he may see it perfectly. Upon these mountains are people who have ears of a span long; if their ears be not long they call them apes. They say that when they be upon the mountains they see ships in the sea sailing to and fro; but they know not from whence they come, nor whither they go. There are merchants who come out of the east, they say, from under the sun, who are from China, who have no beards, and they say it is there something warm. But those who come from the other side of the mountains, which is from the north, say there it is very cold. These northern merchants are apparelled with woollen cloth and hats, white hosen close, and boots which be of Muscovia or Tartarie. They report that in their country they have very good horses, but they be little: some men have four, five, or six hundred horses and kine. They live with milk and flesh. They cut the tails of their kine, and sell them very dear; for they be in great request, and much esteemed in those parts. The hair of them is a yard long; the rump is about a span long; they use to hang them for bravery upon the heads of their elephants; they be much used in Pegu and China. They buy and sell by scores upon the ground. The people be very swift on foot."—*Voyage to Ormus and the East Indies; Pinkerton's Collection, Vol. IX, p.* 415.

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POPULAR RELIGION.

1037. **Fyzabad — Samman Burj.** — In the middle of the 18th century, Shuju-ud-Daula, the Nawab of Oudh, who was very fond of swimming, got a ditch, in the shape of a canal, dug from the river Sarju to his palace. But unfortunately for him the river water did not pass through it. Having failed in his design, he was meditating some other plan to accomplish his purpose when one of his ministers told him to entreat the river Sarju to condescend to flow under his palace. For this purpose he sent for the learned Bráhmans of Ajodhya (the birthplace of Ráma) and asked them if that could be done. They all replied in the affirmative, and went so far as to say that should they fail to bring the river they would forfeit their lives, on condition that he should give them 125,000 cows with ornaments, as well as rich presents for their trouble. This he heartily accepted. It is said that the Bráhmans worshipped continually for 40 days, when, on the midnight of the 40th day, the river came with so much force and rush that it carried away one of the octagonal towers (*samman burj*) of the palace. The Nawab was much pleased with the Bráhmans, and he gave them much over and above the promised money. The river flowed under the palace for a while, but as time went on, it changed its course, but still it comes for at least one or two days during the rains to this place. It is known as Samman Burj. — *Raj Bahadur : Fyzabad.*

1038. **Shah Qasim Sulaiman, the Chunar Saint.**—(Continued from para. 964). After this Qásim was adored by all who saw him. Those initiated by him, took the name of Díwána or mad man. He was saluted by the term *Miyán Miyán :* and his answer was *Haqq Miyán*. One Hasan Khán Díwána, his disciple, addressed him once as *Miyán Khuda* (Lord, God). The other saints disapproved of this and had him decapitated. His head was thrown into one well and his body into another, but still from the wells arose the words *Miyán Khuda*. They then went to Qásim to ascertain if he was really the Divine representative. They resolved to offer him two goats, and if they saw these goats killed, cooked and eaten, and again restored to life, they would believe in him. Qásim understood their object and accomplished their desire. When he restored the goats to them alive, he called for Hasan Khán Díwána, whom they had decapitated, to bring

water to wash their feet. He came after some time and when the saint asked him the cause of the delay, he explained how he had been killed, and said that when Qásim's cry reached the ears of the saint Mahbúb Subhání, he joined his head and body by the power of his prayers.—*Bhán Pratáp Tewárí.*

(To be continued).

1039. **A Deified Brahman.** — A former Rája is said to have built a fort on the top of the high mound of Bilsar. As the mound is 33 feet high, the Rája's out-door throne (*baithak*) overlooked the house of a Bráhman, named Púran Mall, who was consequently annoyed and appealed to the Rája to change the position of the *baithak*. The Rája refused, and he poisoned himself with opium, and his body then turned to a blue colour like indigo. His ghost then became a malignant spirit (*bír*) and caused the death of several members of the Rája's family, and lastly of the Rája himself. The ghost or spirit was named Brahm Rakshasa or the Bráhman's demon, and the Rája's son, named Ramsahái, fled away from him to Rampur, where he built a house, and where his family have ever since dwelt.—*Cunningham: Archæological Reports, Vol. XI, p.* 14.

1040. **The Salagrama Stone.**—At the recent Oriental Congress, Mr. C. G. Leland contributed a paper on the salagrama stone of India, in which he said that a curious link connecting the east and west was found in the salagrama stone. This was a stone found in India. It was about the size of an orange and is a kind of ammonite, having a hole in it. Vishnu, the Preserver, once, when pursued by Siva, the Destroyer, prayed to Maya (illusion or glamour) to protect him. She changed him into a stone through which the destroyer, as a worm, wound his way. Since that time this stone is worshipped. Mr. Leland found that in the Toscana Romana, a district in Northern Italy, there are families of wizards, among whom a vast amount of old Etruscan-Roman lore is preserved. Among other objects they worship or hold in great veneration a stone called salagrana. It is really stalagmite from caverns, but as it resembles the little mounds made by earthworms, the peasant believes it is really the same petrified. This faith, that worms have made and passed through it, closely connects the salagrana with the salagrama. The Italians carry the salagrana in a red bag, putting with it certain magical herbs. They first pronounce over it an incantation, which is to the effect that the irregularities and cavities, &c., in it are such as to bewilder the evil eye and deprive it of its power. It was carefully taught to Mr. Leland in great detail, that anything like grains, irregular and confused surfaces, interlaced serpents, or *lavori intrecciati*, or intertwined works, all blunted the evil eye. Such interlaced cords are sold in shops in Florence as charms. Even the convolvulus is grown in gardens against *malocchio.* Therefore the salagrana is prized. Mr. Leland exhibited a salagrana which had been worshipped for generations: also one which he had found, and which, being pronounced genuine, had been re-consecrated with invocations and herbs. In the Norse mythology Odin, as a worm, once bored his way through a stone in order to get at "the mead of poetry." Hence all stones with holes in them are known as Odin stones, also as "holy stones," and are much used in the north as amulets. Hung at the bed's head they drive away nightmare. There seems here to be some connection with the salagrama. Mr. Leland regarded it as possible that the interlace of Gothic decoration, but especially that of Keltic, Anglo-Saxon, and Scandinavian art, was anciently made to avert the evil eye and bad luck. A recent traveller in Persia was told that the patterns on carpets in that country were made intricate so that the evil eye might be bewildered. In the salagrana of Italy it is rather the number of grains or protuberances, which must be counted, one by one, before the witch can do evil. In the "Arabian Nights" the ghoul Amina must eat her rice grain by grain, and in South Carolina the negroes protect a person who is hagridden or nightmared by strewing rice round his bed, which the witch, when she comes, must count grain by grain before she can touch her victim. He mentioned that he had copied many hundreds, if not thousands, of Norse interlaces, and was persuaded that through them all ran this inspiration of a protecting power against sorcery. The paper concluded with remarks on the Italian belief that spirits can be seen by looking through a stone with a hole in it, and references to amber beads as benefiting the sight.

1041. **Santals — A Harvest Ceremony — Blood Sacrifice.** — Two men, with dishevelled hair and heads hanging down sat under a small shed a few hundred yards from the village: a drummer beat furiously upon a kettledrum, who gave an extra thump on his instrument as occasional offerings of grain in small calf bowls were presented by various Sántáls from the village to a small stone erected in front of the shed. Presently the two men under the shed, now shaking as if possessed by a violent ague, commenced shrieking in a horrid manner. Several Sántáls rushed forward and asked questions, answered by words, but oftener by screams: at last both the men springing up from the ground with most demoniacal yells and fearful bodily contortions, led out a small black kid, whose head at one stroke of a sword one of the mad or possessed

men severed from its body. Before the body could fall to the ground the second screamer, who held the string tied round the kid's neck, rushed forward and caught it in his arms; he grasped the neck with the right hand to check the flow of blood from the arteries: then walking to the small leaf dishes containing the offerings, withdrew his hand, and from the spouting arteries filled the cups, the body and limbs of the kid writhing and kicking convulsively. The village headman (*mánjhi*) then asked if the deity was satisfied and ready for the dance. The sacrificer answered in the affirmative, and every one was immediately summoned to dance. In this case the spirit that possessed the men was understood to be that of Bora Mánjhi, a deceased and canonised tribal chief.—*Capt. Sherwill's Report: Calcutta Review, Vol. XXVI, p.* 237.

1042. **Bengal—Human Sacrifice.**—A ghastly village tragedy is reported from the Dacca district. A woman and her paramour consumed a tortoise that was to have been prepared for the husband's evening meal. Fearing trouble, the man suggested serving up the baby, and the unnatural mother killed her little child, and threw it into the cooking pot. The male murderer was about to remove the head for the purpose of concealing it, when the husband appeared, and the guilty couple were arrested. An investigation into the crime is proceeding before the Magistrate of Naraingunge.—*Allahabad "Morning Post," 22nd September*, 1891.

1043. **Oudh—Living Saints.**—The Muhamadans of India believe that Maulavi Fazl-ul-Rahmán, of Moradabad (Unao district), and Haji Wáris Ali Sháh, of Dewa (Bara-Banki District), are great saints, and they have control over worldly affairs. The latter has over a lakh of disciples (*muríd*) all over India, and it is believed that he attends every *Haj* at Mecca, though he is seen in India at the moment. Whenever any rich Muhammadan is in trouble or has some case in Court, these saints are asked to give blessings, which they do without charging any fee.—*Aziz-ud-din Ahmad.*

A similar ceremony, as mentioned in para. 499, was performed on the 16th June, 1891, at a village near Srinagar, Garhwal. The facts of which I have already sent.—*Aziz-ud-din Ahmad.*

1044. **Khasias—Their Religion—Divination—Mountain Worship—Sacred Groves.**—Of religion they cannot be said to have any definite idea. They have a sort of belief in a Supreme Being, but their dread of a spirit of evil is much more prominent than their confidence in a spirit of good. They have great faith in omens, their powerful means of divination being drawn from the breaking of eggs dashed with force on a board. Whole days and hundreds of eggs are sometimes expended before the required sign is obtained. Like most savage denizens of the hills, they have certain groves and peaks to which, as the residence of deities and demons, they pay more than ordinary respect, and every village, as a rule, has its sacred grove from which is taken the word used for sacrificial and funeral ceremonies, and which it is profanation to use for any other purpose. Here, however, as elesewhere, *auri sacra fames* exercises its own religious influence, and we have recently heard of village communities being not unwilling to part with their sacred groves for a consideration.—*Calcutta Review, Vol. XXXVIII, p.* 279.

1045. **The Saint Makdum Alla Sabir.**—The Saint Makdum Alla Sabir is buried at Pirán Kalyer, in the Saharanpur district. He is the head of the Sabiria clan of fakirs. It is said that a scorpion never stings within the precincts of his tomb and birds never fly over the tomb.—*Muhammad Mirza Beg.*

1046. **South Mirzapur—Kharwars—W[orship at changes of the Moon.]**—Most of [the] aborigines say they do no worship, &c., [at the] changes of the moon. The Kharwárs f[old their] hands and bow to the moon when the[y see] it after one of its changes.—*W. Crooke.*

1047. **Shah Qasim Sulaimani, Chunar.**—(Continued from pa[ge ...]) then informed the other sain[ts ...] was not God, he was a m[an ...] separate from God. *Mardá[n ...] hand, lekin ze Khuda juda* ... was known in Peshawar ... his murdered follower ... of people followed him ... India. His arrival wa[s ...] Akbar: so the Empe[ror ...] containing a sword ... handcuffs and fetter[s ...] choose resistance o[r ...] to submit. On 8t[h ...] (1606 A.D.), Qásí[m ...] in the Fort of C[hunar ...] Khán, whose H[...] been found in [...] garrison. It w[as ...] Qásím was tak[en ...] to Delhi, whe[re ...] the prayers [...] on his way [...] days at A[...]

[ad]d the unhappy ... That the ... an accepted ... [sh]own that child... [obso]lete habits and ... [pr]ess for bows and ... [...]n. I once secured a neolithic ringstone ... had mounted it as a [st]ick. This was on the [...] with Mirzapur. On the [...] at Sukrit, in Mirzapur, [...]-markings carefully made [...] cement of the steep sides. These, I was informed, were [...]en. They exactly resembled [a]nd are there still. There were markings on the red gneiss [...]up, not far from the railway [a]nd Banda (near Pundera), deep [hig]hly polished, which were, I am [...] the process of grinding down [...]g the diorite celts so common in [di]strict. In proof of this I have found [spe]cimens in all stages of manufacture [...]ities. One of these is polished on one [r]ough flaked on the other. These [...] since been destroyed for road metal, [...] on the look out for such sites, I once [...] a remarkably smooth and highly-polished

to Chunár. When his boat arrived at the landing place below the fort, he gave his earthen goblet to a disciple and told him to bring him water from the Ganges. The goblet was accidentally broken, and Qásím warned his disciples that this was an omen that his body, the goblet containing his soul, would be broken in the precincts of the Chunár Fort.—*Bhán Pratáp Tiwári.*

(To be continued).

1048. **Lahaul—Hinduised Buddhists—Superstitions.**—There are a great many spirits and demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops; and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats. In addition they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with the Láhaulis. The Buddhists, half Buddhists, Lohárs, and Shipis always eat up sheep or goats which chance to die from disease or fatigue: some of them eat also calves, oxen or yáks which die by a fall from rocks or otherwise, but this is done secretly. When at Kailang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, specially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering yáks during the winter is still practised in some villages above Kailang, but it is done very secretly, and no one will ackowledge the fact. There is a small temple with the image of a *lhá* near Yanampel. Every third year a yák is sacrificed there, the victim being supplied in turn by all the Kothis of Láhaul. This custom dates from the time of the Kulu Rájas, who (as the god is said to be the same as that of the Dungri temple in Kulu) ordered that a buffalo was to be offered, as at Dungri, every third year. Since Láhaul has become British territory, yáks have taken the place of buffaloes. The Shipis eat the flesh of the sacrificed yá[ks]. As there are in Láhaul at least three relig[ion]s, which have influenced each other in many [wa]ys for a long time, the manners and customs of [th]e Láhaulis are of a very varied and mixed des[cri]ption, and it is difficult to ascertain where ma[ny] of them originated. With regard to sobrie[ty,] veracity, fidelity to the marriage tie, and i[n o]ther ways, the morals of both the Buddhists an[d h]alf Buddhists of Láhaul are deplorably loose: [bu]t nevertheless they stick to their different [reli]gions with a tenacity that gives, till now, lit[tle] hope for the spread of Christianity among [the]m. I saw an old and learned Láma join in [th]e hymns and responses with great fervour. I [do] not think he or his friends saw anything [inco]nsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.—*Settlement Report, p.* 207.

1049. **Shah Qasim Sulaimani, the Saint of Chunar.**—(Continued from para. 1047). On 25th Rajjab, 1015 Hijri (1606 A.D.), Qásím entered the Chunár fort and read prayers in the mosque at the fort gates. There are stones of this mosque in the walls of the present gate with the name *Allah* inscribed on them. He was accommodated in the palace of Khán Azím in the fort. At the hours of the five daily prayers he was relieved of his chains and fetters by some miraculous agency. This was reported to the Emperor, who desired to see him. But Qásím refused. Hence no king of the Taimúr dynasty ever visited his mausoleum (*dargáh*). When death approached, Qásím made a will and warned his disciples that he would fire an arrow from the rampart of the fort, and wherever it fell his mausoleum was to be built. It was falling very close to the wall of the fort when Qásím shouted *tuk aur* (a little further), and it fell in mohalla *Tikaur*, which is believed to have received its name from this circumstance. He died on 19th Jamádi-ul-awal, 1016 Hijri. His body was placed in a room close to the present mausoleum, to which it was removed on its completion. Qásím had a son by his second wife, Sháh Kabír Bala Pír, whose mausoleum was erected at Kanauj by order of the Emperor Bahádur Sháh, and by his third wife he had a son, Shekh Muhammad Wásil, whose mausoleum is close to that of his father at Chunár. This son had the sculptured gateway (*nakshi darwáza*), the fountain (*fawára Sáwan Bhádon*), and the painted chamber (*rang mahal*) erected in memory of his father in 1038 Hijri (1628 A. D.), and dying the same year was buried there with his sons Shekh Muhammad Afzal and Shekh Muhammad Hakím.—*Bhán Pratáp Tiwári.*

(To be continued).

1050. **Bengal Worship of Ghentu, the god of itch.**—The scene of the worship is a dunghill. A broken earthenware pot, its bottom blackened by a constant use for cooking, daubed white with lime, interspersed with a few streaks of turmeric, together with a branch or two of the *Ghentu* plant, and last, not least, a broomstick of the genuine palmyra or cocoanut stock, serve as the representation of the presiding deity of itch. The mistress of the family, for whose benefit the worship is done, acts as priestess. The repetition of a few doggrel lines over the pot is broken into a thousand pieces, which are collected by the children who sing songs about the god of itch.—*Calcutta Review, Vol. XVIII, p.* 68.

SOCIOLOGY.

1051. **Muhammadans — Oudh — Engagement of Marriage.**—An interesting ceremony is performed among the high caste Muhammadans when a girl is engaged to a young man for marriage. On the day fixed a rupee, enclosed in a piece of cloth, is bound over the right arm of the girl and the boy. Sweets are distributed to those present. After this ceremony the girl cannot come out in the presence of her future husband or his relations and friends. This ceremony is called "*Mangni.*"—*Aziz-ud-din Ahmad.*

1052. **South Mirzapur—Jungle products used by the aborigines as food.**—The Korwas eat the fruit of the *Mahua* (*Bassia latifolia*), *Piyár* (*Buchanaria latifolia*), *Tend* (*diospyros ebenum*), *Sarai* (*Boswellia thurifera*), *Ber* (*Æglemarmelos*). In the cold weather they dig up the roots—*baraini*—about 6 inches long. This they wash and boil. The *ganehti* is round and bitter. They keep this for some time in a running stream which takes away the bitterness. Then they boil it. This is a very popular food. The *Petáru* is a long root. This is also boiled. The *Nakua* and *Uskaunj* are eaten either boiled or raw. They are sweet. The *Taníyár* is a cubit long and as thick as a finger. It has round roots which are sweet and eaten raw. The *Kurej* is four inches long, sweet and eaten raw. The *Sahnet* and *Idíl* are roots four inches long and an inch thick: they are boiled for food. The *Kola* is round and bitter. It is soaked in water and then boiled. These roots form the chief food of the Korwas during the year. They are dug up with a stick, to the end of which is fixed an iron spike. This is known as *khanta* or the digging implement. They also collect jungle products such as *Bahera* (myrobolan), silk cocoons and lac which they exchange with Baniyas for cloth and with the Agariyas for axes.—*W. Crooke.*

1053. **Punjab—Prosperity of the Goldsmith's Trade.**—The people hold that the *sunár's* malpractices have entailed on him the curse of poverty. Be the cause what it may (and it is quite as often the poverty that leads to the malpractices), there is no doubt that the *sunárs* as a class are poor. If you find a *sunár* in prosperous circumstances, he is sure to have gained his wealth not by his trade, but by money-lending, agriculture, or some other extraneous occupation. The number of *sunárs* receiving an income over Rs. 500 a year can be ascertained from the income tax assessments: the number assessed in Rohtak is four or five only; in Gurgaon, seven; in Jullundur, nineteen; in Kulu, nine; in Montgomery, eight; in Amritsar, twelve; in Simla, three; in Ráwalpindi, twenty-seven; in Kohat, three; in Muzaffargarh, thirty. In most of these cases the *sunár* is taxed at the lowest rate, and in many he is taxed on the profits of forms of enterprize other than his own trade. In Jhang only 12 *sunárs*, out of 545, are taxed. In Umbálla 50 *sunárs* are taxed at a total sum of Rs. 661, but of this only Rs. 130 represents the taxation of the *sunár's* proper trade. In Amritsar there are ten *kandla-drawers* who pay a total of Rs. 192. In Multan two-thirds of the enamel workers and four stone-setters are subject to the tax; but only 5 per cent. of the goldsmiths are assessed, and they only at the lowest rate possible. The goldsmith, pure and simple, is therefore no capitalist. From Hissár, Shahpur, and other districts, complaints are made of the difficulty which the *sunár* now finds in making both ends meet; and it is only in a few tracts, such as Rohtak, Kulu, Ludhiána, and Gujránwála, that a real influx of prosperity is acknowledged, and even then we are told that it is not so much by his wares as by his agriculture, or his banking, or his receptivity in the matter of stolen goods that the goldsmith is advancing. Our forty years of peace have had a threefold effect on the goldsmith's trade, and though the results have been on the whole advantageous to the goldsmiths as a class, they have displayed themselves so gradually and unevenly as to leave ground for complaint.

1054. **On Children's Games, and the unconscious persistence of habit.** — That the child is the father of the man is an accepted maxim, but it is not generally known that children are the last to abandon obsolete habits and practices. Witness the fondness for bows and arrows among British youth. I once secured a magnificent specimen of a neolithic ringstone from a young savage who had mounted it as a mace at the end of a stick. This was on the Kanhar river, in South Mirzapur. On the south side of a tank at Sukrit, in Mirzapur, are a series of cup-markings carefully made in the extremely hard cement of the steep sides of a pakka ghât. These, I was informed, were made by the children. They exactly resembled ancient markings, and are there still. There were in 1880 certain markings on the red gneiss rocks which crop up, not far from the railway between Karwi and Banda (near Pundera), deep grooves once highly polished, which were, I am certain, made in the process of grinding down and sharpening the diorite celts so common in the Banda district. In proof of this I have found chips and specimens in all stages of manufacture at such localities. One of these is polished on one side and rough flaked on the other. These rocks have since been destroyed for road metal, and being on the look out for such sites, I once came on a remarkably smooth and highly-polished

pathway down the side of an enormous boulder of granite. I was speculating as to how it was caused, and seeing that it led to a hyæna's den, asked an old man if the friction of their feet had polished the path. He smiled a sarcastic smile and calling a boy explained the mystery. The boy nimbly ran up the hill and, placing a big flat granite stone under his breech, came down the slide at a famous rate. At the same time I may mention that I have unquestionably seen granite rocks polished by hyænas' feet at the entrances to their dens and elsewhere. I once found a stone hammer made of artificial stone in actual use by a native employé who resided within the precincts of the Indian Museum, Calcutta. The hammer was a chunk of stone made by the Artificial Stone Company, and had several depressions in it exactly similar to those in genuine ancient hammers. I drew the attention of Dr. Anderson to the specimen. Lastly, it may not be generally known that native children make genuine flakes of bottle-glass at the present day, using one stone as an anvil and another as a hammer. I have often come on the stones and the *débris* of broken glass on borders of fields. They also manufacture rude marbles with these stones. Native women use genuine chip flake knives of glass for depilatory purposes at the present day (Allahabad District). As in the case of the Australian and Andamanese the base of a beer bottle is generally used.—*J. Cockburn: Benares.*

1055. **South Mirzapur—Aborigines—Holidays.**—The Majhwárs have their chief holiday in Baisákh (May), on which they worship the godlings and spirits of the dead (*deota, pitr*). They have another festival in Sáwan. The chief worship of the dead is in Phálgun, and then they feast the clansmen. In ordinary ceremonies only the members of the family join. On the day of the Holi they eat specially good food, and offer goats to the village gods (*deohár*). When they worship the godlings (*deota*) they put aside a special offering for each, but the village gods (*deohár*) are worshipped collectively. They have no fire worship except at the Holi, and they dance the Karma dance in Bhádon (September); that day they bring a branch of the Karam tree and fix it up in the courtyard. Round it the men and women of the family dance: after this the clansmen present are fed.—*W. Crooke.*

1056. **Punjab.—The Assay of Gold and Silver.**—A *Sanskrit slok* tells us that man is tested in four ways just as gold is; and the four tests of gold are said to be the touchstone, boring, heating, and beating. In practice there are really only two tests, the boring, heating, and beating being all parts of the same process. You can ascertain the purity of gold and silver by going through the processes described in the next paragraph but one; but they can also be assayed without breaking up or destroying the piece in one or other of the following ways.

The commonest method of assaying *gold* is by rubbing it on the touchstone (*kasauti, kaswatti, ghaswati*); then either the dealer will recognize by the shade of the mark made the quality of the gold, or he will compare it with the marks made by pieces of gold of known purity. The purer the gold, the redder should be the tinge of the streak made, but it needs an experienced eye to tell the amount of alloy used: the gold alloyed will always give a paler and yellower colour than pure gold; but a copperish tinge in this paler streak betokens the presence of copper, and a white streak that of silver. No description, however, can do justice to the nicety with which the experienced *sunár* or *sarráf* will hit off the exact amount of purity from observing the mark made on the touchstone. Leaf gold, if it is tested by the touchstone, has to be melted down first into a nugget with the ladle or *reza*. Touchstones are of various descriptions; one kind is found at Attock on the Indus. It is part of the necessary stock-in-trade of every goldsmith.

Another and in some ways a more satisfactory test is that made by boring a hole and heating the gold. The following is a description of this method as pursued in Hissár:—

"A small piece of gold is flattened slightly on the anvil. The *sunár* then takes any sharp-pointed instrument that comes to hand, and applying the point to the flattened surface of the piece of gold, gives the head of the instrument a gentle blow with a hammer. The point just enters below the surface and, by turning the instrument round, the *sunár* is enabled to make a small conical hollow. The piece of gold is now placed on a plate of talc and put in the *angithi* or stove on a bed formed of very small dried pieces of cow-dung. A circular cake of cow-dung is then broken into two and the pieces placed on each side of the plate of talc so as to partially cover it by meeting above it, and to leave in front an opening forming an angle of about 45 degrees. On the top of these two a third and small piece of cow-dung is placed, and thus a sort of miniature hut stands on the plate of talc. A little cow-dung or charcoal fire is then thrown on each side of the plate of talc, and, through the opening which was left, small pieces of *kikar* wood are put inside the hut in such a way as to just touch the talc with their ends, not to cover it or lie on each side of it. The *sunár* now takes a *chimta* or tongs in his right hand and a *nál* or blow-pipe in the left. He applies one end of the *nál* to his lips, and by varying currents of air regulates the

vhilst with the *chimta* he trims the fire. e long the gold and plate of talc are red nd then the *sunár*, seizing the talc with the t, withdraws it from the *angithi* to examine strong light the cavity he had formed in the . If the sides of the cavity are of a dark colour, the gold is good; if of a whitish our, the nugget is an alloy. The whole of this eration from the moment the gold is flattened the anvil to the time when it is withdrawn om the fire takes only some $2\frac{1}{2}$ minutes for perormance."

1057. **South Mirzapur—Pataris and Majhwars—Birth Ceremonies.**—The mother is put in a separate room and no one goes in but the Chamárin. They consider it a disgrace for the child not to be born at its father's house. They have the usual ceremonies on the 6th and 12th day. On the 12th day the child's hair is cut and the mother's clothes washed. The mother rubs herself with turmeric and oil, bathes and then rejoins her family. On the 6th day women of the clan are fed: the men are not fed. If on that day they sing the Karama song the men are treated to liquor. If a woman is barren she goes to an enchanter (*Ojha*). He prays for her to his deity. The men of the clan are fed on the 12th day. When the child is born the daughter or sister of the mother cleans the house. The father of the child gives her a present. During pregnancy light food is given to the woman. In cases of difficult labour they get some jungle root and tie it round the patient's neck with untwisted string. They do not know the name of the root, which is a secret with the women. The child is born on the ground. They believe that children are liable to attacks from Bhúts for a year. To avoid this they put a sickle or some other iron instrument on the bed with the mother and child. There is no suspicion of infanticide among them.—*W. Crooke.*

1058. **South Mirzapur--Aborigines—Birth Ceremonies.**—The Korwas when a child is born call in a Chamárin, who cuts the umbilical cord with a sickle. The cord after being cut is thrown outside the house. The husband does not enter the delivery room for five days. On the 6th and 12th day there are ceremonies known as the *chhatthi* and *barahi*. On the 6th day the family and two or three of the clan are fed on rice and pulse. The Baiga is not called in on this occasion. On the 12th the woman cleans her clothes and plasters the house. The room in which the child is born is called the *saurhi*. In this fire is kept burning for twelve days. No iron implement is put with the mother and child. There is no rule that the child should be born at home. During her confinement some other woman of the family cooks for her. The father does not go through any ceremony in the nature of the *couvade*. During pregnancy the woman gets no special food. After the birth she eats rice and pulse for twelve days. There is no difference in the ceremonies for a boy and girl, and they have no fear of Bhúts injuring the mother or child. The child is named after the 12th day by its grandfather or grandmother. If they are dead the father selects the name himself. There is no ceremony on this occasion. There is no suspicion of infanticide among the people.—*W. Crooke.*

1059. **Punjab Alloys.**—Besides being alloyed for the purpose of dishonest gain to the goldsmith, the precious metals are legitimately alloyed of course for the purpose of increasing their hardness and power of resistance to wear and tear; and the solder employed in fastening together the parts of the lighter kind of ornaments is of necessity an alloy. I find no notice of alloy being used, as in the Ring and the Book, to enable *temporarily* the pure gold "to bear the file's tooth and the hammer's tap." The alloys used are not numerous. Gold is alloyed with silver or copper, or both; any other alloy only renders the metal brittle.

1060. **Karnal—Tribal Organization—The primary sub-division of the tribes into thapas or thambas.**—A tribal community having obtained possession of a tract, in course of time it would be inconvenient for them to live together, and a part of the community would found a new village, always on the edge of a drainage line from which their tanks could be filled. This process could be repeated till the tract became dotted over with villages, all springing originally from one parent village. The people describe the facts by saying that, of several brothers, one settled in one village and one in another; but this no doubt means that the parts of the community that migrated consisted of integral families or groups of families descended in one common branch from the ancestor. In this way were divided the many villages known by the same name with the addition of the words *kalán* or *khurd* (big and little). This by no means implies that *kalán* is larger than *khurd*, but only that the elder branch settled in *kalán*: in fact, the old records always use the word *buzurg* (elder) instead of *kalán*.—*Karnál Settlement Report, p.* 74.

(To be continued.)

1061. **South Mirzapur—Aborigines—New Year, etc.**—The Kharwárs date the new year from Asárh, but have no special ceremonies on this occasion. When rain falls they commence

ploughing on Monday or Friday. When rain is required they get the maidens of the village to pour water for three or four days on the root of a pípal tree. At harvest the Baiga cuts five handsful first from each cultivator's field which he takes home. After this the cutting begins. The Pankas also date the new year from Asárh, but have no ceremonies. They commence ploughing on the first Friday after the rain falls. The only remedy for drought is to subscribe and get the Baiga to worship the village gods. The Bhuiyás date the new year from the Holi, but have no special ceremonies.—*W. Crooke.*

1062. **Punjab.—Purification of Gold and Silver from alloy.**—The common method of purifying *gold* is by making it into leaves, sprinkling the leaves with brick-dust and salt, and heating in a slow fire. The process, as carried out in Hissár, is described as follows:—

"The mass of gold to be purified is melted down in a small crucible. This is accelerated by adding a little *sohága* or borax. On melting, the gold is poured into a *reza*, in which it becomes a small thin bar about 9 inches in length and about 1½ inches in circumference. This bar is made longer by beating, and is then cut up into small pieces weighing about 4 *máshás* each. These pieces are beaten into small squarish plates or *pátras*, in size about 3½ × 4 inches and of the thinness of stout brown paper. The *sunár* then places an *opla* or dried cake of cow-dung on a heap of ashes in an *angíthí*, which, for such purposes, is the lower half of a broken *gharra* or earthen pitcher. On the *opla* is spread a layer of powder composed of two parts of *surkhi* and one part of common salt. The *sunár* now seizes one of the plates of gold with his *chimta* or tongs and immerses it in water. When sufficiently wetted, the *pátra* is taken out and the same *masála* or powder is sprinkled on it until a good coating adheres to the plate, which is then placed on the layer of powder spread on the *opla*. This process is repeated with all the plates, and they are placed on the top of the other. Over the bank of *pátras* a miniature dome with small apertures at intervals is erected of small pieces of cow-dung. A *batti* or wick made of twisted cloth is soaked in oil and lighted. This is thrust into the dome through one of the apertures and thus the cow-dung is fired, and allowed to smoulder for three hours, by which time it is, as a rule, reduced to ashes. Three hours are allowed for cooling. All this time the heated powder has been acting on the *pátras* and absorbing impurities. If, after assaying, it is found that the gold has not been thoroughly purified, the same process is repeated except that no powder is sprinkled on the plates. The *angíthí* is always put out of the way of draughts. If a draught was allowed to play on it, an amount of heat would be generated which would have the effect of melting the plates at the edges. Great care must also be taken in preparing the powder. If it is not properly prepared, it will either not act on the plates or it will act harmfully."

1063. **Sirsa — Games played by boys.**—There are numerous games played by small boys, in many of which they divide off into two equal parties, in a way we used to employ in Scotland. Two of the biggest boys are chosen as captains or skips (*sardár*) and the others pair off, each pair going apart and agreeing on fancy names, such as the "sun and the moon," "the stick and the club," "the tiger and the leopard." Then each pair comes up in turn to the captains and says, "Will you have the sun or the moon?" The captain whose turn it is to choose says one name or the other, and the boy whose fancy title he names goes to his side, while his pair fellow (*beli*) goes to the other side. They have also a way of deciding which side is to begin a game, like our spinning for first serve at lawn tennis. One captain says to his opponent, "Right or wrong?" *(sídhi yá ulti)*, and after the choice is made kicks one of his shoes into the air, and the right of beginning the game is determinned by the shoe falling right side up or wrong side up. In arranging a game they sometimes draw lots, as we used to do by drawing one of a number of unequal straws, the boy who draws the shortest straw being out.—*J. Wilson: Settlement Report, p.* 205.

(To be continued.)

1064. **South Mirzapur—Aborigines—Harvest Ceremonies, etc.**—On the day the grain is cleaned the Bhuiyárs sacrifice a cock to the village gods (*deohár*), and until that is done they do not bring the grain home. They have no cattle ceremony on the new moon of Kártik. They have no fire offering except at the Holi, at which they "burn the year"—(*Sambat jalána*). They do not dance the Karma, nor do they put up a marriage pavilion, nor make any decoration with flowers, leaves, etc. They worship the village gods on Monday and Friday. On such occasions they give no alms, but they make small presents to their daughters, sisters' sons, and sons-in-law.—*W. Crooke.*

1065. **Ladakh—Funeral Customs.**—When an individual of property dies the body is burnt as usual, but that of a poor person is left on the spot where he expired, the face only being covered.—*Moorcroft: Travels in the Himalaya, Vol. II, p.* 49.

FOLKLORE.

1066. **Sahet Mahet.**—Is the name given by the people of this district to the place which was the ancient seat of the kings of Ganjar. It lies to the west of Balrámpur, at a distance of about ten miles from it. It appears to have been for sometime the seat of Government of the *Saráogís.* In the tenth Century A. D., so runs the tradition, Maharaj Suheldeva was the ruler of the place. He was a very just, magnanimous, and powerful king. Once engaged in state affairs, he could not get time to perform his ablutions during the day, and as the night was approaching his ministers urged him to bathe and go into the *chauká* to partake of some food. When he had taken only a little the sun set. He stopped eating his food according to the religious injunctions of his sect, which strictly prohibit the partaking of food during night. Seeing that he was not taking his food his younger brother's wife, who was a great worshipper of the sun, went up the roof of the house and prayed the sun not to set. Some people say that she was so beautiful that the rays of the light of her face supplied the place of the rays of the sun and the Raja finished his meal. When Suheldeva came out he found that a great part of the night had passed away. He then spat out the betel-leaf which he was chewing and made enquiries as to the cause of there appearing light to him when he was taking his food. He came to know that it was the beauty of his brother's wife which kept up light for him although the sun had set. He expressed a desire to see her, but the people forbade him from doing it, as they said his relation to the younger brother's wife was that of father to his daughter. But he would not listen to this, and his wishes were communicated to the lady, who, of course, could not disobey the orders. When she left her apartment, a storm arose, and no sooner she passed before the Raja, who was sitting on a wooden seat, than the earth cracked and she disappeared into it, and the whole town was destroyed. Since then the place has been known by the name of *Sahet Mahet.—Damodar Das : Gonda.*

1067. **South Mirzapur—Aborigines—Rain omens.**—The Korwas say that when a snake hisses rain is near. The swarming of bees is an omen of good rain. If they all leave the hive it means famine. The Patáris interpret the cry of the Papiha bird as an omen of heavy rains. When the *girgit* lizard changes its colour, and its head becomes red and a buffalo's tail becomes red it is a sign of rain. When a bullock's urine dries at once on the ground, the rain is sure to fail. When a rainbow appears in the evening they believe that the rains have ceased: when it shows in the morning, rain will be abundant. When the honey in the bee-hive coagulates it is an omen of heavy rain. Frost in the spring means heavy autumn rains. The Kharwárs say that the calling of peacocks in the month of Jeth is a sign of rain.—*W. Crooke.*

1068. **Lahaul—Buddhist Ceremonies—A Folk-tale.**—There is something rather impressive about the performances of these bozans. A long screen is first put up, formed of pictures illustrative of the legends, and quaintly painted in brilliant colours on cloth edged with silk. An image of the patron saint or founder of the order is enthroned in front of the screen: the leaders of the company then appear in front of it, wearing a head-dress formed of a mass of streamers of bright-coloured silk. Conch shells are blown to attract the crowd, and barley thrown into the air as an offering to the saint: the proceedings then commence by an introductory chant by the leaders to the accompaniment of a kind of guitar: every now and then the whole crowd of men and women join in the chorus of *om máni padme hun*, which they give with much fervour, keeping good time and blending their voices harmoniously. After a time the rest of the company come forward dressed up and masqued, and perform a play with interludes of dances to the music of cymbals: the dancing ends in the wildest gyrations: the little stage hemmed in by the quaintly dressed crowd, and with the huge barren mountains towering behind for background makes a picture not easily forgotten. I took the trouble on one occasion to find out the story of the legend which was being recited and enacted. The gist of it was as follows:—A certain anchorite who had lived alone for twelve years in an inaccessible forest one day washed his robe in a pool in the hollow of a rock. A doe drank the water in the pool, conceived therefrom, and gave birth at the door of the anchorite's cell to a creature in the form of a girl. Under the anchorite's care she grew up into a beautiful woman and was called Sunface and married a king. The other queens conspired against her and accused her of being a witch and eating human flesh: they murder her own child and make the king believe that she killed it to feast on its body. Sunface is driven out and leads a wandering life in the forests till the king discovers the plot and recalls her.—*Settlement Report, p.* 200.

1069. **South Mirzapur—Pataris and Majhwars—Ideas about the soul.**—When a man is asleep or insensible the Patáris and Majhwárs

believe that his soul wanders about and returns to the body at the time he recovers consciousness. Dreams are sometimes true and sometimes false. The souls of dead ancestors come in dreams. They have no idea of the danger of suddenly rousing a sleeping person. They cannot explain what a man's shadow is.—*W. Crooke.*

1070. **Head Hunting.** — A European, who was not known in the station, was seen to pass through my compound the other day, and one of the servants expressed his opinion that it was the *Dánápúrwálá Sahib.* This resident of Dinapur is said to go about in dark nights armed with a pair of shears, with which he slyly, and from the back, chops off the heads of people for the purpose of suspending them on the walls of a museum. He is also reputed to be obliged to pay Government a tax of Rs. 100 for each head he secures. The *Dánápúrwálá Sahib* is not unlike the *Momiáíwálá Sahib*, who makes people smell a piece of wood which obliges them to follow him, only to be packed off to Naini-Tal, and other hill stations, to be fattened for the final calamity of having a small hole bored on the top of the head, and being suspended head downwards over a slow fire, when after a time seven drops of precious *momiáí* drop out of the hole and enrich the manufacturer with the possession of a substance of great mercantile value, as it possesses healing properties of a supernatural nature. Sword-cuts, spear-thrusts, wounds from arrows and other weapons of warfare are cured instantly by its use, and he who possesses it is practically invulnerable. Some of the ignorant natives of Meerut, I am told, have or had an idea that a European held a contract from Government for which he paid an enormous sum, the conditions of which allowed him to walk through the *Nauchandí* fair on one day only and make as many suitable persons as he could find smell his stick. To make *momiáí* of a good quality, the victims should be as big and as black as possible. A very black servant of a friend of mine states that he had a narrow escape from this *Sahib* at the *Nauchandi* fair. The *Sahib* had just put his hand in his pocket and taken out the stick, which was dry and shrivelled and a span long, when the servant with great presence of mind held out his hands and said *bas ! bas ! bas !* "enough, enough;" thus intimidated the *Sahib* went away into the crowd. *Momiáí* is a substance to be found in the *Yúnání* Materia Medica, which I believe recognises two kinds: natural *momiáí*, which exudes from a rock in Eran in Persia, and artificial *momiáí*, made from human bodies. The former is said to have been discovered by *Bairámgor*, king of Persia, who wounded a stag with an arrow and, following it up, found it licking a substance that dropped from a rock. Though the arrow still remained in the animal the wound healed and it ran away. This was *momiáí* proper. Anent the subject of *momiáí*, a lady in this district the other day escaped a very uncanny reputation. Some of her servants gave out that she possessed a *momiáí* stick for which she had paid one hundred rupees, and on her hearing of it an enquiry was made with the following results:—The lady had missed a pod of vanilla, about seven inches long, of very special quality that she kept rolled up in a piece of paper among some of her trinkets. The ayah, who found it, was scolded for her carelessness, and told that it was worth more than she thought. She promptly put two and two together. The shrivelled appearance (which is supposed to be peculiar to mysterious sticks, such as snake-charmers produce) the length, the fuss made about it and raising the value to one hundred rupees gave out that her mistress owned a *momiáí* stick.—*W. W. Cockburn.*

[There is a long note on *momiáí* in Watt's *Dictionary of the Economic Products of India, Vol. II, p.* 115, which, however, does not add much to our knowledge. A fine kind of *charas* is known in Nepál as *momea.* Another kind is said to be a mixture of *dhúp*, oil and lymph, the latter specially induced in the human subject by a certain drug. The preparation is also brought from Tibet, where human fat is said to be an ingredient. This curious drug is given internally in cases of wounds and ulcers along with *ghí.* He alludes to the belief that people are captured for the manufacture of *momiáí*. *Momiáí* is also clearly the name of some bituminous substance from Afghanistán. One specimen, however, was found to consist mainly of the excreta of birds. I hear at Mirzapur that *momiáí* is used for the purpose of rubbing the abdomen of a pregnant woman to facilitate delivery. I have had enquiries made at Dinapur, and have failed to discover why this particular *Sahib* should be associated with this place. Can any one give any more information about him or the *momiáí* manufacture?—ED.]

1071. **Philosopher's Stone in a Tank — Fairy Gifts.**—At Sirpur, in the Raipur District, Central Provinces, is a lake known as the Rakela Tál. It is famous for the possession of the philosopher's stone (*páras*). In ancient days it is said that a shepherd of Sirpur noticed a strange goat which joined his flock every day and left in the evening. One evening he followed it, when it went straight into the Rakela Tál and disappeared under the water. While the goatherd was looking on in wonder a stone was thrown towards him from the water and a voice said, "This is the reward of your labour." On seeing it was only a stone the goatherd struck it back into the water with his axe saying, "What sort of reward is this for my labour?" But when he found that his axe had been changed into gold he looked for the stone, but in vain, as it had disappeared.—*Cunningham: Archæological Reports, Vol. XVII, p.* 31.

[This is a characteristic of fairy gifts. They appear rubbish, but are really valuable. See examples collected by Hartland, *Science of Fairy Tales, p.* 48.—ED.]

1072. Superstitions about Rain—Chhatarpur.—Charms to cause rain :—

1. A womân and her husband's sister become quite naked and drop seven cakes of cow-dung into a *kuthiá* (mud reservoir for storing grain). If a man and his maternal uncle undergo the above ceremony it is also effective. But, as a rule, women do it. This is done only on Sundays and Wednesdays.

2. On a wall facing to the east they paint two figures of men with cow-dung, their legs up and heads down. One of these represents the God Indra, and the other *Megha*, and the belief is that they are thus oppressed by the heat of the sun and pour down rain.

To stop rain :—

1. They bury rain water in a mud vessel under the ground in a room where the rays of the sun do not penetrate. This is done on Sundays and Wednesdays only.

2. Burning wood is pointed to the sky by a naked woman when it is raining.

3. Hot-boiling oil is sprinkled on rain water on the ground on Sundays and Wednesdays.

The first two of these are common in Rohilkhand and some other places in the N.-W. Provinces.

Omens about falling of rain :—

If birds lie down and roll in the dust in an alley or lane, it is a sign of coming rain ; if they do so in rain water, it is a sign that it will not rain.—*Bhagwan Das : Chhatarpur.*

[These nudity rain charms are very interesting. For full discussion, see Mr. J. G. Fraser's *Golden Bough, Vol. I, p.* 16, —ED.]

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1073. Visits of Condolence—Proper days for paying.—A Muhammadan gentleman writes to an officer :—" In compliance with your order I went to the house of the deceased Nawáb on Thursday (for on Tuesday and Wednesday people do not go to the house of a deceased person to condole with his family)."

[Is this custom general, and does it prevail among Hindus ? —ED.]

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1074. Sirsa—Charms for Horse Disease.—*Khárish*, or itch, is said to be caused by eating wet *moth* or gram leaves. It is cured by administering balls made of barley flour mixed with the flesh and soup of a crow boiled with all his feathers on : or with the moisture from the fresh dung of a buffalo that has never calved by squeezing the dung in a blanket, or with the remains of a few pounds of young locusts which have been kept shut up in a jar for some days. *Kanár*, or cough, is cured by causing the horse to inhale the fumes of blue cloth burned in a nose bag.—*J. Wilson : Settlement Report, p.* 307.

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1075. Delhi—Taking Omens.—The following method of ascertaining whether a future event will happen or not, or what will be the result of any undertaking or sickness, is called "*fálgosh*," and is well known to Muhammadan ladies at Delhi. Two and a half women, that is, two full grown females and a child, or if no child is forthcoming, then two females armed with a *doi* or a big wooden spoon, formulate queries to which replies are sought, and taking water in their mouths go forth at night at about 9 or 10 P. M. when the bazaars are neither wholly deserted nor very full, and listen to what passers-by say to each other. If what they hear from the first person or group of persons does not contain a reply to their question, they go along their way and try to find an answer in what they hear next. But if what they hear on this occasion is not also to the point, they proceed further and listen once more. It always happens that some favourable or unfavourable reply is obtained by this time. As soon as they hear anything which contains an answer to their question, they empty their mouths, buy sweetmeats and return home.—*M. Mahmúd Beg.*

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1076. Raja Vena—Legend of.—It is said that Rája Vena used to take no rent for his lands ; others say that he took only a winnowing basket (*súp*) full of grain from each cultivator. Afterwards he ordered that every one should give him a piece of gold the size of a grain of barley. The supernatural powers acquired by his austerities stopped when he took this unrighteous grain : as his queen was bathing the lotus leaf gave way and she was drowned.—*Cunningham : Archæological Reports, Vol. XVI, p.* 18.

[This is evidently a variant of the tale of King Pawan, para. 229.—ED.]

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1077. Who should not go out together.—(Continued from para. 238).

Nava nári nagachchhanti
Na gachchhet bhrátara dwayam,
Pita putram na gachchhanti
Na gachchhet Brahmana trayam.

Nine females should not go together, nor should two brothers. Father and son should not go

together, nor should three Bráhmans. — *Pandit Kási Nath.*

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1078. **Dera Ismail Khan—Disease Superstitions.**—An extraordinary case of superstition was recently reported from the little village of Landah, on the Indus, where there has been a good deal of sickness lately. The villagers spread a report that this was owing to the fact that a woman named Mt. Ghindo, who had died seven months previously, was chewing her winding sheet. The relatives of the deceased were asked to allow her body to be exhumed. This was done, and it was found that, owing to the subsidence of the ground caused by the rain, some earth had fallen into the half open mouth. The villagers removed the earth, placed a coin in the woman's mouth, and after killing a fowl and placing it on the body re-interred the corpse. History does not relate whether the fever was in any way abated by means of this gruesome ceremony.—*L. White King, C.S.*

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1079. **Overwhelmed Cities.**—Many ancient ruins are said to represent cities overwhelmed as a punishment for the sins of their rulers or people. This is the case with Bakhira Tál, in the Basti District, which was destroyed because the Rája forcibly appropriated the bride of a Bráhman.—*Archæological Reports, Vol. XXII, p.* 71.

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1080. **Meerut—Expulsion of the Demon of Cholera.**—Yesterday (6th October, 1891,) the Hindus of the city painted up a bull-buffalo, formed a procession, and led the animal through the city to drive the cholera demon from their midst.

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1081. **Muhammadans—Snakes.** — Muhammadan ladies never mention snakes at nights. They call it "*rassí*" or string. The general belief is that a snake is sure to be near where people are talking of it.—*M. Mahmúd Beg.*

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1082. **Sirsa—Charms for Horse Disease.**—In *Khub* the horse's throat swells and gets sore: the curers are to poultice the throat with a mixture of *jawár*, flour and sweet oil, or to steep a little raw cotton in the milky juice of the *ák* plant and trace a line with it from the right side of the horse's neck to his hind quarter and then say, "Come out here:" but the disease is often proof against this charm and the horse dies.—*Settlement Report, p.* 307.

1083. **South Mirzapur — Punishment of Enemies.**—The Patáris believe that if one man has enmity with another, and after feeding a goat with grain sacrifices it to Mahádáni or some of the other godlings in the name of his enemy, he can bring evil upon him.—*W. Crooke.*

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1084. **Buried Treasure Speaking—Human Sacrifice.**—It is believed that when a very rich man dies without an heir he cannot take away his thoughts from his treasure, and returns to guard it in the shape of a big serpent. But after some time he becomes tired of this serpent-life, and either in a dream or assuming the human voice asks the persons living near the treasure to take it, and offer him one of his dearest relatives in return. When some avaricious man complies with the serpent's wishes, he gets possession of the wealth, and the serpent then enters into some other state of existence.—*Pandit Kási Nath.*

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1085. **A Temple Legend — Nudity.** — The temple at Arang, in Raepur District, and that at Deobáluda were built at the same time. When they were finished and the *kalas*, or pinnacles, had to be put on, the mason and his sister agreed to put them on simultaneously at an auspicious moment. The day and hour being fixed by Bráhmans, the two, stripping themselves naked, according to the custom on such occasions, climbed up to the top: as they got up to the top each could see the other, and each through shame jumped down into the tank close to the respective temples, where they still stand turned into stone, and are visible when the tank water falls low in seasons of drought.—*Archæological Reports, Vol. VII, p.* 162.

[Does this custom generally prevail when the pinnacles are fixed on temples?—Ed.]

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1086. **South Mirzapur—Witches.** — Ojhas and Baigas are the only people who are able to identify witches. If a woman is marked down by them as a witch they prick her tongue with a needle, and mix the blood thus extracted with some rice which they make the suspected witch swallow. By this process she is supposed to forget the evil spells which she may have learnt. Another process is to prick her on the breast, tongue, and thigh with a needle. The blood as before is mixed with rice and administered to her, but the remedy is most efficacious if it be carried out on the banks of a running stream.—*W. Crooke.*

ETHNOGRAPHY.

1087. **Mirzapur — Customs of the Kharwars.**—(Continued from para. 982). There is no special road along which it is particularly dangerous to go at night. They have no prejudice against visiting the sites of deserted villages. But demons are to be feared if any one goes to a burning-ground or burying-place at night. No one dares to touch the vessels, &c., at a shrine, except the priest. Iron is the best of all metals. Copper is also a pure metal and much used for ornaments and amulets. No special spell is recited at worship, only the name of the special deity being worshipped is invoked. The form of bread given in offerings is the same as that usually eaten. No deity is invoked at meals; nor are any special offerings made. They do not make any offering while milking a cow. There is no danger in letting salt fall on the ground, but no one will give salt from his own hand into that of another, as it destroys affection. In order to keep off evil spirits at night an iron nail is driven into one of the legs at the head of the bed. This nail is driven in on the day of the Diwáli. No one will go under a ladder. If you mount a ladder you should put your right foot on first. If you give presents it should be in odd numbers—one, three, five, &c. White clothes are the most lucky of all, but there is no particular prejudice against any special colour. Any animal which has a round curl (*bhaunri*) under the horn, known as *gára*, is unlucky. If any animal has a round circle of another colour over the tail it is called *músar* and considered unlucky. The most lucky days are Monday and Friday. Saturday is very unlucky. If a child is born on Saturday it is believed to be the incarnation of the ill-omened Saníchar. It is bad to have a child born on the new moon or in the dark fortnight of the month. The beginning of the rainy season is marked by the flowering of the *ním* tree, and its close by the flying about of the seeds of the *káns* grass. The blossoming of the *dhák* marks the end of the cold weather. When the *mahua* begins to fall the hot weather has set in. The amount of rain in the asterism of Mrigsira regulates the quantity of rain throughout the year. If it does not rain in this asterism famine may be expected. If the smoke of the Holi fire goes up straight to the sky there will be general prosperity. If the smoke turns in any particular direction the omens for residents in that quarter are bad.—*W. Crooke.*

1088. **Punjab.—Inlay—Electro-plating and Enamel.**—A very minute account of the *inlay* of gold on steel known as *koftgari* work is given at pages 167 to 171 of "*Panjab Manufacturers.*" Very little is now done at Amritsar, and the industry at Mooltan has ceased altogether. There is a rough sort of inlay practised on firearms at Kohát, the surface being punctured and the gold or silver wire then beaten into the design. The centres of the art are at present at Kotli Lohárán, near Siálkot and Gujrát. The workmanship even there is declining and the prices rising; the result of indiscreet European patronage. There are 8 shops and 13 workmen in Gujrát City, and the trade is said there to be improving steadily: two years ago certainly there was room for improvement. The material of a small shield of fine gold inlay (*dhál sonehri*) with a diameter of 14 inches costs Rs. 28; the work takes 30 days, and the price at sale is Rs. 40. That of a shield of mixed gold and silver inlay (*dhál ganga-jamni*) 15 inches in diameter costs Rs. 8-12-0, takes 20 days, and sells at Rs. 14. Other articles, such as boxes, sword-handles, breastplates, *kalamdáns*, plates, bowls, inkpots, picture-frames, and the like, are also made and are well known to Europeans.

1089. **Mirzapur — Kharwar Customs.** — (Continued from para. 1087). If any one sneezes in front of a person going on any business it is a good omen. A sneeze behind or to the left is unlucky. If a person stumbles when beginning a journey it is a bad omen. You should use your right foot first in entering a house. There is no rule about putting the foot in a particular way on the stones of a pavement. No one dares to go under a *kumbhi* tree. If you can, you should walk under a mango tree which is very lucky. The Dasehra is the chief festival, and next to that the Holi. The only special woman's festival is that on the third of the light half of Bhádon (*Bhádon Sudi Tíj*). All these festivals are performed at home, and at them Chamárs dance. On the *ekádashi* of Kátik (*Kátik Sudi ekádashi*) is the great day for doing Ojhái to remove evil spirits. The Baiga has nothing to say to this. No one can be married nor any work done on a holiday. There is no special food prescribed at any of these feasts. On the Dasehra the village gods (*deohár*) are propitiated by offerings of a cock or a goat. On the *ekádashi* of Kátik and Diwáli a cock is offered in the cow-house, and a young pig is sacrificed in the buffalo enclosure. Gauráiya Deota is the godling of the cow-house, and to him are offered the *gauráiya* or earthen pipe bowls used in smoking. On the Nágpanchami the cattle get a special allowance of salt. Before the Holi fire is lit, a fire-sacrifice is made with sugar and butter under a cotton tree (*semal*) and its trunk is smeared with red lead. Men are in the habit of using foul language to women not related to them from the Basantpanchami to the Holi. The abusive songs at the Holi are known as *kabír*.—*W. Crooke.*

1090. **Punjab.—Gold and Silver Leaf.**—Anyone who wants to know the process employed in *gold beating* (*daftrikut* or *zarkobi*) will find all the details and the names of the drugs used minutely given on page 173 of Mr. Baden-Powell's book. In Delhi the occupation is carried on in 51 establishments, supporting 117 men, all Mussalmáns. It is known too at Hoshiárpur and in Pind Dádan Khan; a good deal is done in this line at Amritsar, and at Mooltan there are 5 establishments employing 20 men. In Lahore there was a very superior gold-beater who is now blind; but he is said to have bestowed his craft along with his daughter on his son-in-law. Leaf for gilding in Delhi is made in pieces of 9 inches by 4½, 75 or 100 to a *tolá;* and you can get, they say, more silver leaf in a *tolá* than gold. In Kángra no gold leaf is made; but silver leaf, aggregating in yearly outturn something under Rs. 2,000 in value, is made up at Kángra, Núrpur, Sujánpur, Nádaun, Baijnáth, Nagrota, Bhawárna and Paprola. The gold leaves of Mooltan are 3 to a *rati*, selling at 13 to a rupee: silver leaves 50 to a *máshá* and 210 to the rupee. The *daftri* or book of leaves is, as made in Lahore, of 120 leaves; but the *daftri* as sold is said to be of 100 leaves only, the difference going to the middleman shop-keeper, and the gold-beater himself making a profit of one anna in the rupee. The silver *daftri* sells at 12 annas and the gold at Rs. 4. Leaf is used for stone-setting, overlaying, illuminating, and binding.

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1091. **Mirzapur — Customs of the Kharwars.**—(Continued from para. 1089). When the worship of Dulha Deo, the bridegroom god, is going on no woman is allowed to be present. They consider it an ill omen if the first child is a girl. They have no prejudice against the birth of twin-sons or posthumous children. Like all the lower tribes they look on a one-eyed man with great suspicion. A mole on the body is considered to be the mark of Paramesar: such marks are good if on the right side of the body; if on left they are considered an ill omen. When a man dies he goes to Paramesar or Naráyan, and he always says that he is hungry there. Then Paramesar says to him, "Go and eat the alms which you have given to the poor," and this is all he gets to eat in the next world. The way to the next world is rendered easy by gifts of cows, &c., to Bráhmans. When a man dies his ghost occasionally visits his former home: he does not show himself except in the dreams of his relations. The visits of such ghosts are considered dangerous. In order to appease them they lay out for 15 days in the month of Kuâr a *lota* of water, a tooth-brush (*dathwan*) and some *kohara* flowers, and sprinkle uncooked rice and pulse on the ground. At the end of the fifteen days a feast is given to the clansmen. Ghosts are believed to enter the bodies of living men and animals. They enter into good or bad men or animals in accordance with their conduct while they were on earth. Those who commit incest fall into the serpent-pit (*kíragárh*). Thieves and plunderers are put in irons in the lower world and tormented. Nothing is buried with the corpse. When a body is cremated the ashes are thrown into a neighbouring stream; and they sprinkle cow's milk over the place where the body was burnt. They also sprinkle sesamum, barley, cotton, and salt there. When an old man dies they put a bludgeon (*láthi*) there. They do not sacrifice any animal at the time of burial or cremation. Ghosts are not, as a rule, worshipped; but when a very old Baiga dies special worship is paid to him. A year after a burnt-offering is made and a black fowl is released in the jungle. When a person is asleep his soul leaves his body and wanders about the hills and jungles in search of roots and wild fruits. When it comes back then the person wakes. There is no means of preventing the soul from thus leaving the body. But if the soul is thirsty at night and goes to look for water, if, while it is drinking, any one covers up the water hole, then the spirit is unable to return. When the hole is uncovered the person recovers consciousness.—*W. Crooke.*

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1092. **Mirzapur — Customs of the Kharwars.**—(Continued from para. 1091). As regards dreams, some are true and others are false. There is no danger in waking a sleeping person suddenly. People in their dreams meet and converse with the spirits of their deceased relatives. They have no belief that a man's shadow is in any way connected with his spirit. The same is the case with the reflection in a mirror or in water. Trees and animals certainly have souls, but no one knows what they are like. But when their souls leave them they remain where they were and do not go to Paramesar. They derive no omens from the white marks on the finger nails. When a person bites his tongue in eating, it is a sign that he has been telling lies. A child born with teeth is very much dreaded. It is likely to become a Dáno or a Rákshasa. When they put on clothes they first put the right hand into the right sleeve. To put in the left first is unlucky. When a boy is married the bridal crown (*maur*) is kept till the next Dasehra festival, and then the boy goes to some water with the crown on his head and takes it off and flings it in. They have no rules as to wearing gold, silver, or iron rings on special fingers. They will not make a fireplace with the opening facing the south. All the property of a dead man goes to the son. A daughter has no rights. The south and west rooms of the house are those

in which the godlings (*deota*) reside. They will not put their foot on the threshold of these rooms. On the Dasehra they hang wreaths of mango leaves on the house door. They do not do this at marriages. To keep off the evil eye they hang up some onions and thorns of the *bel* tree on the side of the door. When the newly-married pair come home Dulha Deo is worshipped near the family cooking-place. They feed a goat with rice and pulse and cut off his head with an axe, saying, "Take it Dulha Deo." On the day when this worship is done they collect the ashes of the fireplace in their hands and remove it carefully without using a broom. If the ashes are dropped while being removed in this way it is a bad omen. No one will give a light from his fireplace until his own cooking is finished. Before they go into a new house they make a fire offering and feed three Bráhmans while all the family eat a meal of rice and pulse (*khichari*).—*W. Crooke.*

1093. **Punjab—Miscellaneous Gold and Silver Works.**—Vessels of the precious metals, such as *atardán*, *golábpásh*, *pándán*, *suráhi*, *gilás*, *surmadán*, cups, plates, dishes, &c., are made by the Delhi *sádakárs*. In Gurgáon, but more rarely and only to order, the goldsmiths make *atardáns*, salvers (*tashtarís*), *huqqa* mouth-pieces and even *huqqas*. At Umballa, Rupar and Jagádhri, *atardáns* and the like can be made, but not well. In Jullundur goblets, *huqqas*, trays, &c., are made; and in Hoshiárpur *suráhís* and silver *atardáns*, but only to order. In Montgomery they make buttons and *huqqa* mouth-pieces and the like; and in Pesháwar silver cups for Hindús, *surmadáns*, *katorís*, small plates, and silver bodkins for stringing *paijamás*. In Pesháwar you also find silver mounting for sword and knife scabbards, and silver buckles and other mountings for harness are occasionally made for wealthy Afghán Sardárs. They also make locally the articles used in marriage presents; such as the silver shoe used by Kaláls (price about Rs. 10), and the *surmadáni* and *tháli* and *katori* of most Mussalmáns; the *katori* of silver is a pomatum box for the bride's dressing table, and costs Rs. 3 to 6. Caskets are well done in Dera Ismail Khan, the charge being 2 to 4 annas a *tolá* for silver, and 8 annas to 1 rupee a *tolá* for gold; they also make *suráhís* and *huqqa* mouth-pieces to order. There was a man in Gujrát who could make vessels of gold and silver, but he has grown blind without imparting the art to any one. In Kángra the only articles procurable are silver drinking vessels (*ábkhorás*), enamelled silver cups, silver rose-water sprinkles, paper-knives, enamelled card cases, antimony holders, and silver *huqqa* mouth-pieces (*muhnál*). You also find curious little industries at all sorts of places; at Pesháwar, for instance, there is an industry in tooth-picks and *kán khalás* of silver, which are worn round the neck chiefly by those who are addicted to long prayers; and at Delhi they make the light circular pieces, equal to one-eighth or one-fourth of a rupee each, which are thrown over the *pálki* of a bride and scrambled for by beggars. All this miscellaneous kind of work is said to be generally rude and wanting in finish; but in Kángra at least these defects are absent or at any rate unobtrusive.

1094. **Mirzapur — Kharwars' Customs.** — (Continued from para. 1092). If any one has an enemy on whom he wishes to be revenged he gets a witch (*dáin*) to persecute him. He sacrifices a goat to Devi Hinguláj, and says "O Devi! go and destroy my enemy!" She does so if she is properly propitiated. If the enemy dies then Devi must be worshipped again. To keep the evil eye off children a black mark is made on their foreheads with antimony, and some thorns of the *bel* tree are hung over the house door. To keep the evil eye off a field a black smoked earthen pot is hung upside down. On a fruit tree they hang with the same object a piece of black cloth. The way they ascertain the prospects of the crop is this. In every field there is one ear produced which has every kind of grain in it. This is called the *sakhi ká bál*. This they take and count all the grains in it. Whichever kind of grain is in excess, this will be most abundant next harvest. They have no special observances at the digging of wells or tanks. When articles or cattle are lost they draw a square on the ground and put a little stone at each corner. They also put a small pebble in the middle. They call a little boy and make him take up whichever of the four pebbles he pleases. On whichever direction he takes up the pebble this is the direction in which the missing thing should be searched for.—*W. Crooke.*

1095. **Mirzapur — Customs of the Kharwars.** — (Continued from para. 1094). When mother Sítalá is offended she brings fever and small-pox. When cholera comes they worship the tribal god Gansám. They place a vessel full of water at his platform; and make a burnt offering of sugar, ghi, sesamum and barley. In the same way they offer up a pot of water to Sítalá and sacrifice a he-goat. The goat, however, is not offered until the patient recovers. When fever attacks any one they take some of the *mainphal* drug (*Vangueria spinosa*) and mix it up in the milk of a cow or goat. This they rub over the body of the patient. When cattle are attacked with foot and mouth disease (*gorha*, *khangwa*) they take a branch of the *barui* tree and place it

near the stall. If this does not answer they take a black cock, put some red lead on its head, some antimony on its eyes, a spangle on its forehead, and fix a pewter bangle to its leg and let it loose, saying to the disease, "Mount on the fowl and go elsewhere into the ravines and thickets. Destroy the sin." No disease is cured by bathing in any sacred stream, nor by going on a pilgrimage, nor by wearing an amulet. They sometimes in cases of fever drink some black pepper, black cummin and cloves pounded up in water. This should be drunk for three days. Women in their menses are kept carefully apart. They have no special means of bringing or stopping rain, tempest, floods or famine. When locusts come they catch two and put red lead on their heads and a spangle on the forehead and let them loose, saying, "O Bhawání! fly up in the sky and stay there."—*W. Crooke.*

1096. **The Ornaments of the Punjab.**— It is of course very difficult to give any estimate approaching precision as to the proportion of the value and amount of gold ornaments to those of silver. Gold is confined mainly to the richer classes, and is not largely worn even by them except on festive or other special occasions; whereas silver is the material of which almost all the ornaments of the lower or agricultural classes are made, and a large proportion of these ornaments are in daily and constant use. In Umballa it is estimated that three-fourths of the ornaments worn by the rich are gold and three-fourths of those worn by the poor are silver, but whether this is an estimate of value or amount is not quite clear. Probably the value of the gold ornaments of a district will ordinarily exceed that of the silver; in other words, the amount by weight of the silver will not exceed 20 to 25 times that of the gold. In Gurgáon, it is true, the value of the gold is said to be only one-tenth that of the silver, but in Siálkot the value is put at 2 to 1, in Jhelum at 7 to 3, and in Pindi and even Kohát the gold used is estimated at more than the silver, and probably this is really the case everywhere. In Ludhiána the proportion (it must be proportion in amount, not value) is given at 1 to 20, in Montgomery at 1 to 2, in Gurdáspur and Pindi at 1 to 4, and in Dera Ismail Khan at 1 to 100. All such estimates are, however, at the best but mere guesses, and I merely record them that they may be taken for what they are worth.

1097. **Mirzapur — Customs of the Kharwars.** — (Continued from para. 1095). After a person dies it is always necessary to watch his corpse lest demons may possess it. They tell a story about this. Once an unmarried girl of the tribe died. Her relatives took the body to the river to burn it. There was no wood there, so they left the corpse and went into the jungle to collect some. While they were away a demon came and seized the girl. When they returned and saw him the demon left her. Her relatives then burnt the body. Since then great care is taken not to leave the bodies of women unwatched. No one dares to go near these cremation places at night. On the Aunri hill in Dudhi they often see a light blazing. This is believed to be lit by a Barham or Bráhman ghost. He lights it to warm himself when it is cold. Ghosts often revisit their homes at night and call to their relatives. If any one answers he dies within the year. There are separate local gods (*deohár*) for each village. In Parsuár the local god is Pálhu Bába. In Bánsi is Jogiya Bír: in Jamaul, Rakhsa and Ghansám. These local gods live in the earth. The story of Pálhu Bába is that he was an Ahír. One day he was grazing his cattle when a sámbhar stag came among the herd. The herdsmen caught the stag and Pálhu rode away on it. He was cut to pieces among the thorns, and his little finger was cut off and fell in the village of Parsuár, in the place where his shrine now exists. These local gods are worshipped on the 10th and 11th of each month. They take some pulse and rice and sit down near the god's platform. In front of them they place a he-goat, and say, "If you are the real local god take the sprinkled offering" (*achhat*). If the god is really there the goat eats the grain out of the worshipper's hand. After he has eaten it the Baiga decapitates him with an axe (*bhalua*). The Baiga takes the head and the worshipper and his family eat the flesh. If a woman does not wash for three days after delivery and dies she becomes a churel or a witch (*dáin*). If she becomes a witch she worries her friends and casts the evil eye on anything that is good. There are no other notorious witches. When any one is known to be under the influence of a witch the Baiga recites a spell (*mantra*). He holds some pulse and rice over the sufferer's head and says :—"*Díth bándho : múth bándho : toná bándho : támin bándho : chár bándho : churel bándho : dáin ka háth páon bándho : ai ke bándhé ? Guru bándhé : Guru ká chelá ham bándhen : ja dáin jahán tora thán hoé, wahán baith : chhor dé manwá ká pind.* "Bind the evil eye : bind fists : bind spell : bind curse : bind ghost and churel : bind the witch's hands and feet : who can bind her ? The spiritual preceptor can. I, the disciple of the preceptor can bind her. Go witch to wherever your shrine be and sit there, and leave the afflicted person !" Then he sprinkles the grain on the ground and the witch immediately leaves her victim. When cholera comes they do not mention its name but call it *pokna* or flux. Cholera comes only when mother Káli is offended. When she is propitiated with offerings the disease disappears.—*W. Crooke.*

ANGLO-INDIA.

1098. **The Portuguese Language.**—Hamilton writes in 1708:—"Portuguese is the language which most Europeans learn to qualify themselves for general converse with one another as well as with the general inhabitants of India." How many Europeans in Calcutta can now read or speak it? In 1823 it was complained of in Calcutta that "the priests preached in high Portuguese while the people only understood the language of Ayas." Few traces of it now are left, except in such words as *caste*, *compound*, *janala*, and a few others. The epithet "Rice Christians" applied to Native Christians was handed down from the Portuguese, who called such persons *Christianos de Arroz.—Calcutta Review*, *Vol. XVIII, p.* 312.

1099. **Park Street, Calcutta.**—Park Street so-called, because it led to Sir E. Impey's Park, is mentioned in Upjohn's Map of Calcutta, 1794, by the name of "Burial Ground Road." Being out of town last century it was the route for burials from town (*i. e.*, the part north of Tank Square,) to the Circular Road Burial Ground: hence it was dreaded as a residence. "All funeral processions are concealed as far as possible from the sight of the ladies, that the vivacity of their tempers may not be wounded"—death and dancing did not harmonise together. We find in the *India Gazette* of 1788 a notice from T. Mandesley, Undertaker, advertising for work, "having regularly followed that profession in England." He states that on account of the great distance of the burial-ground he has built a hearse, and is fitting up a mourning coach; previous to that what a gloomy scene in Park Street, a funeral procession continuing an hour or more. The coffins covered with a rich black velvet pall were carried on men's shoulders, and the European pall-bearers arranged a little before they came to the ground.—*Calcutta Review*, *Vol. XVIII, p.* 288.

1100. **Early Medical treatment in Calcutta.**—Hamilton, in 1700, mentions a pretty good hospital in Calcutta, "which many go into and endure the penance of physic, but few come out to give an account of its operation." In those days Doctors were not well qualified or well paid: an anecdote is mentioned of one of the Governors of Bombay, who, wishing to gain the Company's favour by retrenchment, found the Surgeon's pay to be Rs. 42 monthly, on which he said that there must be some mistake and wrote Rs. 24 instead of Rs. 42. However in Calcutta there was a difference. Thus, in 1780, "Physic as well as Law is a gold mine to its professor to work it at will. The medical gentlemen at Calcutta make their visits in palanquins and receive a gold mohur from each patient for very common attendance: extras are enormous." A disease called *pacca* fever was prevalent in Calcutta last century, probably owing to the mass of jungle which extended in every direction. Mr. Kindersley writes of it as "the illness of which most persons die in Calcutta: it frequently carries off persons in a few hours. The Doctors esteem it the highest degree of putridity."—*Calcutta Review*, *Vol. XVIII, p.* 286.

1101. **Tiger Duff.**—Last century there were no *pakka* buildings in Dum-Dum; the Artillery merely went there in the cold weather from the Fort. An anecdote is related of an officer named Tiger Duff, noted for his athletic highland form. Dining more than 100 years ago at the Bungalow Mess-room at Dum-Dum, he found his servants retiring quickly from the room, when, rising up to see what was the matter, he came in collision with an enormous tiger which had made its appearance within the compound. He had presence of mind to thrust his brawny arm down the animal's throat and secure hold of the root of its tongue. The enraged animal twisted and writhed and lacerated the other hand, but still he held his grip until he had secured a knife and with his left hand cut his throat, when the animal fell in the agonies of death on the floor.—*Calcutta Review*, *Vol. XVIII, p.* 315.

PHILOLOGY.

1102. **Kulu Couplets.**—

Trámbará dabuá, Guma bheju malai:
Chheke ije gharave, juáni nibari ái.
I sent him to Guma with money to buy salt;
Come quickly home, youth is fleeting.

NOTE.—*Dabuá*, literally a pice, quarter-anna, is used for money generally.

Ije:—Vocative of the verb "to come."

Eki kutlu kauni kodra, duje kutlu shág:
Saukan vand mardi lagi to dhan meriá bhág.
Kangní and kodra in one field, vegetables in the other:
My fellow widow is dying, the wealth will fall to my lot.

(Kangní and kodra are two kinds of millet, often sown together.)

Uáre Bashth, páre bolu Gushálá,
Kun holá ho jhurie maneri bujhnuálá?
Uáre Koshlá, páre garhá Manáli
Kun holi maneri bujhnuáli?

She:—On this side Bashth (or Bashist), on the other Gushal.
Who is there who knows my heart's choice?
He:—On this side Koshla, beyond is the fort of Manáli:
What woman is there who knows my heart?

NOTE.—A large number of the Kulu couplets are connected, like the above, with names of villages, not because they have any special application to the villages, but because the names afford convenient rhymes.

Holá holi are the masculine and feminine forms of the future singular of the verb "to be."

Jhurí signifies both "sweetheart" and "love" or "lust."

Uáre Shuru garáintu, páre bolu Barorá
Dhoni sanghe nahin jhuri láni, Dhoni nahin chhungdá mará.

On this side the hamlet of Shuru, on the other Barora.
Don't have a Dhoni for a lover: a Dhoni may not touch the dead.

(A Dhoni is a high caste man who has a low caste mistress, but refrains from eating with her, and so retains his caste. The couplet is advice given to a low caste woman: she should not have a lover who would be unable to perform her last rites.)

Sanghe, "with, along with," is always used in the Kulu dialect instead of *sáth* or *sang.—E. O'Brien.*

1103. **Coryate's Speech to the Emperor Jahangir** (para. 959). The following is Coryate's translation of his speech:—"Lord Protector of the World, all haile to you! I am a poore traveller and world seer, which am come hither from a farre countrie, namely, England, which ancient historians thought to have been situated

in the farthest bounds of the west, and which is the Queene of all the islands in the world. The cause of my coming hither is for foure respects. *First*, to see the blessed face of your Majestie, whose wonderful fame hath resounded over all Europe and the Mahometan countries. When I heard of the fame of your Majestie, I hastened hither with speed and travelled very cheerfully to see your glorious Court. *Secondly*, to see your Majestie's elephants, which kind of beasts I have not seen in any other countrie. *Thirdly*, to see your famous River Ganges which is the captayne of all the rivers of the world. The *fourth* is this, to entreate your Majestie that you would vouchsafe to grant me your gracious passe, that I may travelle into the country of Tartaria to the citie of Samarcand, to visit the blessed sepulchre of the Lord of the Corners (*This is a title that is given to Tamberlaine in this countrie in that Persian language; and whereas they call him the Lord of Corners, by that they meane that he was Lord of the Corners of the world, that is the highest and Supreme Monarch of the Universe*) whose fame by reason of his warres and victories is published over the whole world; perhaps he is not altogether so famous in his owne countrie of Tartaria as in England. Moreover, I have a great desire to see the blessed tombe of the Lord of the Corners for this cause, that when I was at Constantinople I saw a notable old building in a pleasant garden neare the said citie, where the Christian Emperor that was called Emanuel made a sumptuous great banquet to the Lord of the Corners, after he had taken Sultan Bejaset in a great battell that was fought near the citie of Brusia, where the Lord of the Corners bound Sultan Bejaset in fetters of gold, and put him in a cage of yron. These foure causes moved me to come out of my native countrie thus farre, having travelled a foote thorow Turkie and Persia, so farre have I traced the world into this countrie that my pilgrimage has accomplished 3,000 miles, wherein I have susteyned much labour and toyle, the like whereof no mortale man in this world did ever perform, to see the blessed face of your Majesty since the first day that you were inaugurated in your glorious monarchal throne."

AGRICULTURE.

1104. **Nepal—Land Measures.**—The kaith (*khet?*) or plantation lands are of the first quality, being well watered by springs and rivulets, having a rich soil and yielding with moderate labour all the superior kinds of grain: they are principally situated in the valleys, the lowest of which are, generally speaking, the most fertile; but they are not uncommon even in the higher lands, some of which are abundantly supplied with water. The superficial contents of a kaith of 100 *múris* are equal to about 4⅓ *bighas*.

The divisions of a kaith are as follows :—

20 *páthis* = 1 múri (18¾ Bengal *dhúr*).
20 *múris* = 1 *biswa*.
5 *biswas* = 1 kaith.

It must be observed, however, that this is not properly land measurement, the *páthi* and *múri* being strictly measures of capacity, nor are kaiths universally of the same superficial area: but being for the most part equal to 4 *bighas* 13 *cottahs* and 15 *dhúrs* Bengal measurement and estimated to produce 100 *múris* of grain in the husk, the term is used to convey a fixed idea of superficial capacity, though in a restrained sense it signifies merely a field or plantation.—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 94 *sq.*

LOCAL HISTORY.

1105. **Monumental Stones—Khasia Hills.**—In some cases the monument is a square sarcophagus, composed of four large slabs, resting on their edges and well fitted together and roofed in by a fifth placed horizontally. In other cases the sarcophagus is in the form of a large slab, accurately circular, resting on the heads of many little rough pillars closely planted together, through the chinks between which may be seen certain earthen pots containing the ashes of the family. The upright pillars are merely cenotaphs, and some few among them have probably been erected in commemoration of certain important events.—*Colonel Yule: Journal of the Asiatic Society*, 1844.

1106. **Kumaun—The Ekhathiya-ka-Mandir (para. 1035).**—The *Ekhathiya-ká-Mandir*, or temple made with one hand, is situated in the village of Balti Patti Máli, pargana Shira. A fair is held here for the Bhotiyas about 12th April. It is said that when the celebrated sculptor, whose hand was cut off by the Rája to prevent him from making another image of Garuda, fell into dishonour, in order to retrieve his reputation he selected a huge boulder on the bank of the stream; first he carved out a watercourse a few yards in length; then a temple about two yards in height, and made inside an image of Siva and a Sakti—all out of the same block of stone. This is called the *Ekhathiya-ká-Mandir*, or temple carved with one hand, and it has ever since been treated with great respect.—*Pandit Gangadat Upreti.*

1107. **Silver coins current in Fatehpur, N.-W. P., from the accession of the British Government to the year 1819, not including Company's coinage.—**

(1). *Sanwat kora*: from san 1 to 11: Jalúsi Sháh Alám: weight 11¼ máshas: worth from 1¾ annas to 2 annas less than the Company's rupee: said to be scarce. People purchase it up for the purpose of making presents on the occasion of marriage and other ceremonies.

(2). *Zarrap kora*: san 12 and 20: Jalúsi Sháh Alám: weight 11¼ máshas: worth the same, and used in the same way as No. 1.

(3). *Murshadábádi*: san 19: weight 11⅝ máshas: equal to Company's rupee in value. This coin is now very scarce. The silver being pure and good, people are very anxious to purchase it up for the purpose of making ornaments, and its value is 3 pies more than the Company's rupee.

(4). *Zarrab Benares*: san 17: weight 11¼ máshas. The preceding remark is applicable to this coin, with the exception of its value, which is 6 pies more than the Company's rupee.

(5). *Lucknow Machchaliya*: weight 11¼ máshas. The silver of this coin is good, but it is scarce and difficult to be procured.

(6). *Srinagar*: weight 11¼ máshas: worth from 1 to 1½ annas less than the Company's rupee. This coin is current in Bundelkhand, but it is rarely met with in this part of the country.

(7). *Rajor Sahi*: weight 11¼ máshas: worth from 2½ to 3 annas less than the Company's rupee: much sought after on the occasion of marriage and other such ceremonies.—*C. W. Kinloch: Statistical Report on Fatehpur, p.* 27.

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POPULAR RELIGION.

1108. **The Sacred Fire in the Imambara at Gorakhpur.**—The word *sacred* is clearly a misnomer, as there is very little sanctity about it. Of course, as heat is a great principle of life fire may be regarded by some as a physical manifestation of the Creator. But Roshan Ali Sháh, who first adopted the practice of keeping up an eternal fire in the heart of the jungle, where he was leading a hermit's life, was not a fire-worshipper. His first idea, which is obvious enough, must have been to scare away the wild beasts of the forest by keeping a number of logs constantly burning. The practice has ever since been traditionally followed by each succeeding Sháh and the fire been reverently called "the light of righteousness." There is nothing mysterious about the institution, although a number of people still come to find relief—and they certainly do in most cases—in its ashes for their fever-stricken children. It appears that the potash of the ashes forms the chief cause of the cure, and as with the Indian masses any extraordinary phenomenon is apt to be invested with a halo of sanctity, the ordinary fire of the Imámbára has in course of time, by virtue of its healing properties, come to be regarded as sacred.—*A. M. Hanif.*

1109. **Ceremonies on the Bijai Dasmi.**—(Continued from para. 973). Musicians go round with the *shahnái* and get presents from rich people. After midday the Bráhman goes a round of visits. The master sits ready to receive visits. The Bráhman puts a few sprigs of oats in his right ear as he sits facing the east, and sings a verse, the meaning of which is, "He Durgá! Your name is Jayanti, Mangala Káli, Bhadr Káli, Kapálini, Shivá, Dhátri, Swáha and Sudda! May you be victorious!" Bráhmans sow this oats on Kuár Sudi Pariwa in earth from the Ganges and water it with Ganges water, and fasten castor-oil leaves round it, so that it may become yellow. On the Dasmi they offer it to the deity and then put it in the ears of their constituents: from one to four pice are given to each Bráhman for doing this. Great crowds of Bráhmans assemble for this purpose at the doors of rich men. In the case of poor men only the Parohit does it for them. Rajpúts on this day worship a sword, and on it they place these sprigs of oats. Landowners worship the bag in which they send their revenue to the treasury. The

Parohit comes and does worship to Ganesa and makes the mark of Ganesa on the account-books and bags with *rori*. This mark is the *sáthiya*. After this it is lucky to pay the revenue. One landlord here collects all his rents on this day and gives each of his tenants five very large *batáshas*. Every one goes at 5 P. M. to worship the *samai* tree, which is south of the city near the fort. A Jogí sits there with a cloth spread. Whoever goes to worship, walks five times round the tree, and breaks some leaves of the tree which he puts in his turban. He throws a pice on the Jogí's cloth. When people go to do this worship they wear a suit of new clothes. Many people keep sprigs of oats in their ears. After worshipping the *samai* tree they go to see the *Rámlíla*. In the Puránas there is no trace of the performance of the *Rámlíla* on the 10th. It is said that in the time of Farrukh Siyar a proclamation was issued that throughout Sirkár Benares, a subscription would be collected for the *Muharram*, and that everyone, whatever his creed, was to do mourning. That year the *Muharram* fell in Kuár. The Benares Pandits settled that instead of the *Muharram* the Hindús have the *Rámlíla* for ten days. This began at Rámnagar. The *Ramáyana* of Tulsi Dás is read and sung during this festival and *Ráwana* is killed on the 10th day. When the spectators of the *Rámlíla* return home everyone spreads a carpet and arranges perfumes and betel and cardamoms and lights. People visit each other, and after saluting, ask for betel. This is called the *pán lení*. These visits are made up to midnight: and enmities are forgotten, because the non-observance of this custom brings ill-luck for the rest of the year.—*Bhán Pratáp Tiwárí.*

1110. **Lahaul — Hinduised Buddhists — Agricultural Ceremonies.**—The Láhaulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A Láma, who understands the astrological books, names the auspicious day on which ploughing should commence: this day falls always between the 8th and 22nd of May. After the fields have been ploughed and sown, a procession goes round all the fields preceded by one or two Lámas and two drums, some of the company carrying at the same time several large religious books on their backs. This done, the company sits down in the fields near the villages and feasts on cakes and beer (*chúng*) supplied jointly by all the landholders. All this is done to secure the sprouting up of the seeds sown: after that the watercourse for irrigating the fields is re-passed, on which occasion a sheep is offered up to the spirit (*lhá*), which is supposed to have special care of the watercourse. Again, as soon as the seeds have sprouted, another ceremony is performed: this consists in sticking small branches of the pencil cedar here and there in the field, and burning incense, while some members of the family sit down, eat and drink a little and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the (*lhá*): in several villages horse races are held at the same time. Till the festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field god would be angry and send frost to destroy or injure the harvest. If, therefore, a Láhauli wants grass before the harvest sacrifice, he must cut it with a sickle made of the horn of an ox or sheep, or tear it with the hand. Infractions of this rule were formerly severely punished: at present, a fine of one or two rupees suffices, which goes into the pocket of the *Jágírdár* or village headman. The iron sickle is used as soon as the harvest has been declared to be begun by the performance of the sacrifice.—*Settlement Report, p.* 208.

1111. **Burha Babu.**—(Para. 292). This godling has wider dominions than Muzaffarnagar, and cannot therefore be called a *Muzaffarnagar local godling*. He claims worshippers in almost all the districts of the Meerut and Agra divisions.—*Pandit Káshi Náth.*

1112. **Shah Qasim Sulaiman, the Saint of Chunar.**—(Continued from para. 1049). Muhammad Wásil presented a cow to the Emperor Jahángír, and in return he was granted 30 *bíghas* of rent-free land in the village of Tikaur, under a farmán, dated 1029 Hijri. The Emperor Sháhjahán granted him 50 *bíghas* in the village Dargáh under a farmán, dated 1054 Hijri. In 1052 Hijrá several villages were given to the shrine by the Emperor Farukh Siyar. The *urs* or anniversary of the Saint is held from 17th to 21st Jamádi-ul-awal. Faqírs and other Muhammadans are invited, read their Fátihas and receive food. No songs or music are allowed, as Qásim was a Qádiriya Faqír. Faqírs and travellers are allowed food for three days. Annual fairs are held on five Thursdays in the month of Chait. The first fair is called "that of the sweeping (*jhárú bahárú*)," and the fifth is attended chiefly by Dhobis, and hence called the *dhobiya mela*. The fourth is the chief fair, and is attended by Hindús as well as by Muhammadans. They offer flowers, cardamoms, and present copper coins as a lighting allowance (*chirághí*) at the shrine. When they have any family disputes, law cases, or other difficulties, they make vows by tying knots in the ceiling cloth of the shrine, and if successful make offerings accordingly. The turban of Qásim Sulaimáni and the *táj* or high cap of his spiritual

guide, are preserved in the shrine, and are kissed by visitors who give a small fee, and are obliged to leave their shoes at the entrance gate.—*Bhán Pratáp Tiwári.*

1113. **The relations of the Emperor Jahangir with the Parsis—Muhammadan Fire Worship.**—Jahángír retained many of the Parsi customs which his father had introduced at Court. Parsi feasts were celebrated to the entire exclusion of the Muhammadan feasts, with the only exception of the *Shab-i-Barát*, which itself appears to be an inheritance from pre-Islamitic ages. The names also of the Imperial Princes were all Parsi. Akbar hated the name Muhammad, and every other name which reminded him of the family of the Prophet. His own sons, Salím, Murád, Dányál had still Islamitic names: but of his eight grandchildren, one — Báyasanghar, Dányál's son—had a Chagatai name, while the rest, as also most of the Princesses, had Parsi names, *viz.*, Jahángír's five sons, Khúsrau, Parwíz, Khurram, Jahándár, Shahryár, and the remaining two sons of Dányál, Hoshang and Tahmúras. So also is the case of Jahángír's grandchildren: in fact, the predilection for Parsi names is traceable even among the modern representatives of the Delhi family. There is, however, no evidence that Jahángír worshipped the sacred fire as Akbar and Abul Fazl had done. He speaks in his memoirs with the greatest respect of the Sun and the Fire: he gives them the title of *Lord*, and calls them rays of the Divine Glory. On one occasion when he had opened the grave of the patricide Nasír-ud-dín, of Málwa, whose tomb Sher Khán even had once beaten with sticks, Jahángír would not burn the skeleton found in the grave, because he dreaded acting irreverently towards so divine a thing as fire, and had the bones thrown into the Narbada. But no passage in the memoirs contains the slightest allusion to an actual or systematic worship of fire. Nor does the *Dabistán-ul-Mazáhib*, a work which gives us some information regarding Akbar's "Divine Faith," say anything about Jahángír having continued the sacred fire which Akbar at great expense had brought by a Parsi priest from a temple in Kirmán to an altar built by him in the Imperial Harem. Jahángír had no strength of character to attach himself to any religion in particular. Afraid of bringing down on himself the wrath of an "Unknown God," he went a few paces along with each faith, but stopped where superstition ends and decided faith is required. — *Calcutta Review, Vol. XLIX, p.* 144.

1114. **Baisakh Bihn—An Assamese Holiday—Cattle-Feast.**—It is the custom in Assam that on the 30th of the month of Chait, or on the first day of the Bihn, cows and buffaloes are bathed in the rivers, *nálas*, and lakes after oil and turmeric has been applied to their bodies; and on the second day the people prepare general banquets, and invite their kindred and friends to dine. All the people wear new clothes, and the remaining five days are celebrated by both men and women with dancing, beating drums, and singing amorous and wanton songs about the country.—*Calcutta Review, Vol. XXI, p.* 413.

[These cattle-feasts are very interesting. A good example of them as practised in Upper India is the Dáng Diwáli or "Club Diwáli" of Cawnpur, for which see F. N. Wright's *Cawnpore Memo., p.* 105. For the Punjab practice, see D. Ibbetson's *Panjáb Ethnography, p.* 120.—ED.]

1115. **Kathiawar—Snake Worship.**—The *Kathiawar Times*, in reporting the consecration, near Bajana, of a temple to the memory of a snake, which has been put up by the barbers of the neighbourhood, mentions a curious legend which is associated with the temple. Some centuries ago one of the ancestors of the barbers of Bajana, seeing a serpent with its back terribly lacerated, conceived the idea of bandaging the wound, but recoiled from doing so fearing its bite, and went home. During the night he had a dream, in which the serpent piteously appealed him to bandage the wound. The man communicated the purport of the dream to the members of his family and his caste-people. The latter said that they would not believe in him unless they themselves had such a dream. During the night they also having dreamt to the same effect, all proceeded the next morning to the spot where the snake lay, and the man bandaged the wound. When the snake was cured, it asked the man to ask of it a boon which it would grant. The barber requested that he, his family, and the reigning family might in future be absolved from the effects of snake-bite. The boon was conferred, and, it is said, that up to this day no one from his family, or the reigning family, has suffered from snake-bite. The Darbar of the time, it is said, granted seven fields to the man for his asking the boon on behalf of the reigning family.

1116. **Baba Adam—His Legend at Bikrampur, near Dhakka.**—Bába Adam was a very powerful Darvesh, who came to this part of the country with an army during the reign of Ballál Sen. Having encamped with his army at Abdullahpur he caused pieces of cow's flesh to be thrown within the walls of the Hindú Prince's fortress. Ballál Sen was very irate and sent messengers throughout the country to find out by whom the cow had been slaughtered. One of the messengers shortly returned and informed him that a foreign army was at hand, and that the leader was then praying within a few miles

of the palace. Ballál Sen at once galloped to the spot, found Bába Adam still praying, and at one blow cut off his head. Another version is that a Muni, or holy man, came to warn the Rája of the approach of the Muhammadans, but the Rája was asleep and could not be disturbed. The Muni came a second time, and a third time with the same result. He then picked up a dry stick and stuck in the ground, saying—"It is fate:" went away and was no more seen. In the morning the dry stick had become a flourishing green tree. Then came Bába Adam and knelt down in prayer before the king's palace. The Rája then had his head struck oft in the place where the mosque and tomb now stands when he was informed about the Muni and his words.—*Cunningham: Archæological Reports, Vol. XV., p.* 134.

1117. **Lahaul—Decision of Boundaries by a Goat.**—In one instance a disputed boundary was submitted for decision to the local godling (*deota*), whose verdict was ascertained by a curious ordeal. A goat was turned loose between the lines claimed, and watched till it gave a shiver—a seizure which is sure to happen to the beast sooner or later within a few hours. This shiver was taken as the nod of the *deota*, and the line carried through the spot where it took place.—*Settlement Report, p.* 215.

1118. **Khonds—Abstinence from work at Festivals—Earth Goddess.**—The Khonds of the village of Mahringúd having been accidentally asked to dig some holes for the stakes of a grass shed in my camp, expressed their readiness to fell wood, or to render any other service, but declined in any way to disturb the surface of the earth at that particular time, the days immediately preceding the new moon of December, when it was being broken all round for the reception of the flesh of victims: and it may be observed that a Khond or Hindú who has been present at a sacrifice would here run the risk of being put to death were he to approach a non-sacrificing village within seven days after the ceremony; but after that time he is reckoned pure.—*Capt. Macpherson's Report*, quoted in *Calcutta Review.*

1119. **Assam—Monshapuja—Ecstatics.**—In this *púja*, agreeably to the customs of Assam, some people having been attracted by evil spirits, jump and dance in an astonishing manner: in some places idols are worshipped, and in the Khamykhya hill there is performed a grand *púja* with dancing after the fashion described. Those who are possessed by the spirits are called *Deodánis.—Calcutta Review, Vol. XXI, p.* 413.

1120. **Karnal—The Jats—Ancestor Worship.**—The Jáglán tribe sprung from Jágla, a Ját of Jaipur, to whom there is a shrine at Israna, at which the whole Thapa worships. The Ghanghas sprung from an ancestor called Badkál whom they still worship and who has a shrine in Púthar. The Ghatwál or Malak date their origin from Garh Ghazni. In the old days of Rájput ascendancy the Rájputs would not allow Játs to cover their head with a turban, nor to wear red clothes, nor to put a crown (*maur*) on the heads of their bridegrooms, nor a jewel (*nath*) in their women's noses. They also used to levy seignorial rights from virgin brides. Even to this day Rájputs will not allow inferior castes to wear red clothes or ample loin-cloths in their villages. The Ghatwáls obtained some successes over the Rájputs and removed the obnoxious prohibitions. They then obtained the title of Malak (master), and a red turban as their distinguishing mark; and to this day a Ját, with a red turban, is most probably a Ghatwál. The Sandhu Játs worship Kala Mehar or Kala Pír, their ancestor, whose chief shrine is at Thána Satra, in Sialkot, the head-quarters of the Sandhus. The Halawat Játs worship a common ancestor called Sadu Deb.—*Settlement Report, p.* 82.

1121. **Sauras or Savaras — Their Local Gods.**—The Sauras raise no temples for the objects of their worship, but only low earthen platforms, which are nearly always placed under five large trees. In one place the god was named Simárya Deo, to whom the people offered fruits and flowers. In another place I found a shrine of the goddess Khermátá, to whom they offered flowers and a swing (*híndola*). She is also called *Kherpatní* (probably meaning queen of the *khera* or village site), and is identified with Bhawání by the Bráhmans. Dulha Deo, or the god of marriage, is also extensively worshipped with offerings of cocoanuts and miniature shoes. The latter are supposed to be the bridegroom's shoes, which are always made of cloth by the bride. But the chief objects of reverence among the Savaras and all other aboriginal races, are the deified ghosts or spirits of people who have died a violent death, either accidentally or in battle.—*Cunningham: Archæological Reports, Vol. XVII, p.* 138.

[This is a good example of the process of absorption of aboriginal deities into Bráhmanism.—ED.]

1122. **Shah Abul Allah — Legend of his Tomb at Agra.**—When the Saint was buried his disciples by chance laid his body not north and south, but north-east and south-west. During the night the saint moved his body and tomb round miraculously in the proper direction.—*Cunningham: Archæological Reports, Vol. IV, p.* 197.

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1123. **South Mirzapur—New Year's Ceremonies, etc.**—The Korwas count the new year from Phálgun (February). On that day they give a sieve (*súp*) full of grain to the Baiga, a contribution known as *kharwan*. They light no lamps on the occasion. When drought comes they supplicate the Sun godling (*Súraj deota*) for rain. The Majhwárs count the new year from the day after the Holi fire when the old year is burnt (*Sambat jaláyá játá hai*). They take advantage of the ceremonies in Baisákh to do their weddings at the same time. In order to bring rain the women go to the platform of the village gods, bathe there and pour vessels of water over the stones which represent the deity. On the day of harvest they divide some sweets and give some to the Baiga to be offered to the local gods. The Ghasiyas date the new year from Asárh, but have no rejoicings or special ceremonies. When rain fails they have no spells of their own, but appeal to the Baiga.—*W. Crooke.*

1124. **Karnal—Death Ceremonies.**—When a Hindú is on the point of death, he is taken off the bed and put with his feet to the east on the ground, on a fresh plastered spot strewn with the sacred *dúb* grass and sesame. Ganges water and milk and a tiny pearl (they can be bought for a few pice) and gold are put in his mouth. The friends are called in, and the son or nearest heir shaves completely in public, draws water with his right hand alone, bathes and puts on a clean loin cloth, turban and handkerchief, and no other clothes. Meanwhile the widow has broken her ornaments (*sohág*) and throws it on the corpse, when the men or women of the family, according to its sex, bathe with the water the son has drawn, put on it a loin cloth, and sew it up in a shroud (*guji* or *ghúgi*). They then place it on the bier (*arti* or *pinjari*) and bear it out head foremost. At the door a Bráhman meets it with the *pinda* or balls of dough and water which the son places on the bier by the head of the corpse. On the road they stop by a tank or some water and *pinda* are again put on the bier. Then all the *pinda* are flung into the water, and the bier is taken up the reverse way with the feet foremost. When they reach the burning place (*chhalla*) the corpse is placed on the pyre (*chíta*), and the son taking sacred fire lit by the Bráhman, lights the wood (*dãg dena*) and fans it. This is the *kriya karm.* When the bone of the skull is exposed. the son takes one of the sticks of which the bier is made, drives it through the skull (*kapál kriya*) and throws it over the corpse beyond the feet. When the corpse is completely burnt all bathe and return together to the house and then go off to their homes. The burning should be on the day of death if possible; but it should always be before sunset.—*Settlement Report, p.* 136.

(To be continued.)

1125. **Punjab—Ornament-making.**—The ordinary *sunár* of a village or country town will know enough to let him chase and emboss his ornaments and set them with stones himself: in large towns these processes are the profession of separate classes of men. Town people and the wealthy classes in the country provide these men with custom: a wealthy man in Umballa, for instance, who wishes to have really well-made ornaments, will not go to the local market at all, but will import from Delhi, Jeypore, Patiála or Amritsar. The work of the embosser or chaser (*chatera*) has been noticed at page 185 of "*Panjab Manufacturers.*" A common method of operating is to attach the metal to a firm paste of brick, dust and resin, in which it sticks so securely that it has to be removed by heat when the operation is over: the metal is then hammered flat and smooth with a small hammer, and a short pointed instrument called the *china* is hammered gently along the lines of the pattern. For this, great delicacy of touch, gained by long experience, is required. In Kulu a child *sunár* is required to practice this art daily on a wooden board till he becomes craftsman enough to be entrusted with the precious metals. The *china* is from time to time sharpened against a file as the process is going on. The *chatera* will sometimes be found sitting in a most uncomfortable position with his feet on the anvil and the ornament between his toes. And in some places he will be found to prefer holding the hammer in his left, and the chisel in his right hand. In Amritsar the art of embossing on silver, copper and brass is quite a speciality: the number of skilled workmen is, however, exceedingly small, and the Municipality is trying to encourage the art by teaching boys at the Artizan School. The process there followed is to lay the metal on a bed of lac 1 to 2 inches in thickness: the design is either sketched on the metal or is drawn on paper, which is pasted on to the metal: the operator beats out the pattern with the help of various small instruments, and the figures, whatever they are, raised by the pressure of the lac: the plate is reversed and the same process continued till the desired height of the design is attained. The operation is described as tedious and expensive. The *setting of stones* is pursued as a separate calling in the larger towns: the setters are known as *jaria*, *murassákár* and *kundansáz*. Dera-Ismail-Khan has four such—two of whom have, however, come recently from Lahore. There are a few in Pind Dádan Khan. In Rohtak, where the stone-setters had once a widespread notoriety, the profession is now almost extinct.

1126. Ladakh—Rule of Succession—Polyandry. — They have some singular domestic institutions. When an eldest son marries the property of his father descends to him, and he is charged with the maintenance of his parents. They may continue to live with him if he and his wife please: if not he provides them with a separate dwelling. A younger son is usually made a Lama. Should there be more brothers, and they agree to the arrangement, the juniors become inferior husbands to the wife of the elder. All the children, however, are considered as belonging to the head of the family. The youngest brothers have no authority: they wait upon the elder as his servants, and can be turned out of doors at his pleasure, without its being incumbent upon him to provide for them. On the death of the eldest brother his property, authority and widow devolve upon his next brother."—*Moorcroft and Trebech: Travels in the Himalayan District, Vol. I, p.* 321 *sq.*

1127. South Mirzapur—Aborigines—Adoption.—Among the Korwas if any one has any property and is childless he adopts his brother's son (*bhatíja*). He cannot adopt his sister's son. He simply announces the fact to the clansmen. The adopted child loses any rights he may have had in his own family: the same is the case with the Patárís and Majhwárs. The Ghasiyas admit that in cases of necessity they allow a man to adopt a boy of another tribe. They give an instance of a Ghasiya having recently adopted a Chero boy. This is ample proof that these tribes have separated at a very recent period. This boy has been regularly adopted and married among the Ghasiyas. An adopted child loses his rights in his own family. The Bhuiyárs have no custom of adoption. The Kharwárs adopt either the son of their brother or sister. The only ceremony is the announcement of the fact to the clansmen. The Pankas do not adopt. The Bhuiyas adopt only their brothers' son (*bhatíja*).—*W. Crooke.*

1128. Punjab.—Gold and Silver Wire-making and Cognate Industries.—After the ordinary simple ornament work of the goldsmith is to be noticed the class of work which produces gold and silver wire, thread, ribbon, spangle, lace, foil, tinsel, and the like. Mr. Baden-Powell gives a full account of this kind of work at pages 156 to 164 of his book. The origin of the whole matter lies in the cigar-shaped silver ingot (*raini*) covered with gold leaf (*sona pátra*) known as the "*kandla.*" With the help of the simple and powerful apparatus described by Mr. Powell, this is drawn out into wire by the *tárkash;* and then, with a lighter apparatus, into a still finer wire by the *katayá.* The wire will then go to the *dabkaya*, who beats it out into the flattened state in which it is known as *tila;* or twists it into wavy tinsel known as *mukesh* and *sulma;* or hammers it off into spangles (*sitára*). The plain flattened wire is then handed on to the *kalábátúnsáz*, who twists it on to silk thread and thus makes the gold and silver thread or *kalábátún* used in embroidery; or to the *kináribáf*, who weaves it with thread into the ribbon known generically as *gota*. The *mukesh*, *sulma* and *sitára* go to the embroiderer or shoe ornamenter, who works them into the appropriate material as required. *Lace* will be made by the *kináribáf* from the coarser wire (*tand)* as it comes from the *tárkash.*

1129. Karnal—Tribal Organization.—(Continued from para. 1060). The group of villages so bound together by common descent form a *thapa*, and are connected by sub-feudal ties which are still recognized; the village occupied by the descendants of the common ancestor in the eldest line being, however small or reduced in circumstances, still acknowledged as the head. To this day when a headman dies the other villages of the *thapa* assemble to instal his heir, and the turban of the parent village is first tied on his head. When Bráhmans and the brotherhood are fed on the occasion of deaths, &c. (*meljor*), it is from the *thapa* villages that they are collected: and the Bráhmans of the head village are fed first and receive double fees. So among the menial castes, who still retain an internal organization of far greater vitality than the higher castes now possess: the representative of the head village is always the foreman of the caste jury which is assembled from the *thapa* villages to hear and decide disputes. In old days the subordinate villages used to pay some small *chaudhráyat* to the head village on the day of the greater Diwáli. The head village is still called "the great village," "the turban village," "the village of origin," or "the *tíka* village," the *tíka* being the sign of authority formerly impressed in old days on the forehead of the heir of a deceased leader in the presence of the assembled *thapa.* In one case a villager told me that it had changed its *thapa* because there were so many Bráhmans in its original *thapa* that it found it inconvenient to feed them. I spoke to the original *tíka* village about this, and they said that no village *could* change its *thapa*. *Pút kapút ho saktá: magar má kumá nahín ho saktí*—a son may forget his sonship, but not a mother her motherhood.—*Karnál Settlement Report, p.* 74.

(To be continued.)

1130. South Mirzapur—Aborigines—Various notions about Grain, &c. — When the crops are ripe the Majhwárs call the Ojha and Baiga to make arrangements to keep off Chordeva, who is the thieving spirit of the village, and unless he is prevented will rob the threshing

floor. They keep the baskets in the threshing floor, bottom upwards, till the grain is measured. If they leave the basket open till that is done the spirit robs the crop. The Ghasiyas do not commence any agricultural work until the example is set by the Baiga. Then the whole village worship the local gods (*deohár*). They have no ideas about baskets. The Kharwárs surround the piled grain with a ring of cow-dung and put a piece of the same substance, which is called Barháwan, or "that which gives the increase," on top so as to prevent spirits from interfering with the grain. Until the grain is measured they will not leave an open basket near the pile. When they are sowing the rice they take five handsful out of the sowing basket for the village Bráhman. This is known as *anjuri*. Any seed-grain spared is given to the labourers, village children and beggars.—*W. Crooke.*

1131. **Ornaments for the Head.**—

Delhi.—Fath chánd.
Ludhiána.—Dori or paránda, kanda saryánwála.
Jháng.—Takhti, dhága, dánwani, chan tárá, jhummar, chot, bodi.
Gujránwála.—Paránda, máin, tavitri.
Gujrát.—Tawitri, chot.
Shahpur.—Chan.
Gurgáon.—Borla.
Umballa.—Koda.
Pesháwar.—Jál or galúna, taiga.
Dera-Ismail-Khan.—Chot.

1132. **Kumaun—Ordeals.** — Three forms of ordeal were in common use — *1st*, the *gola dip*, which consists in receiving in the palms of the hands, and carrying to a certain distance, a red-hot bar of iron ; *2nd*, the *karahi dip*, in which the hand is plunged into a vessel of boiling oil, in which case the test of truth is the absence of marks of burning on the hand; *3rd, tarázu ká dip*: in this the person undergoing the ordeal was weighed at night against stones, which were carefully deposited under lock and key and the seal of the superintending officer. On the following morning, after a variety of ceremonies, the appellant was again weighed, and the substantiation of the cause depended on his proving heavier than on the preceding evening. The *tir ká dip* in which the person remained with his head submerged in water, while another ran the distance of a bow-shot and back, was sometimes resorted to. The Gorkha Government introduced another mode of trial by water, in which two boys, both unable to swim, were thrown into a pond of water, and the longest liver gained the cause. Formerly poison was, in every particular cases, resorted to as the criterion of innocence: a given dose of a particular root was administered, and the party, if he survived, was absolved. A further mode of appeal to the interposition of the deity was by placing the sum of money, or a bit of earth from the land in dispute, in a temple before the idol, either one of the parties volunteering such test, then with imprecations on himself if false, took up the article in question. Supposing no death to occur within six months in his immediate family he gained his cause: on the contrary, he was cast in the event of being visited with any great calamity, or if with severe sickness during that period.—*G. W. Traill: Statistical Sketch of Kumaun, edited by J. H. Batten, p. 29 sq.*

1133. **Mirzapur — Abandonment of Property in Old Age.**—Among the Korwas it is a common custom for old men to give up their property in old age to their eldest son ; but there are no special ceremonies in connection with it. The Mánjhis do the same, but the announcement is made in the presence of the Panch. When a Baiga, among the Ghasiyas, is giving up his business, the old Baiga takes two fowls, one red and the other black, and a knife, and goes to the shrine of the local gods (*deohár*) with his son, and there makes over his duties to his son. Then he gets his son to sacrifice the fowls. He is then considered to have abdicated his functions.—*W. Crooke.*

1134. **Ornaments for the Forehead.**—

Ludhiána.—Bungna, tahiti or much, bandi, bina, bend.
Jháng.—Takhti or patri.
Gujránwála.—Chánd, bina.
Shahpur.—Tawitri.
Gurgáon.—Mukh ká sáh.
Lahore.—Alián.

1135. **Karnal — Death Ceremonies**—(Continued from para. 1124.) The house is impure (*pátuk, pátak*) till the 13th day after death. On the 10th day the Mahabráhman or Acháraj comes. The household perform *dasáhi, i. e.*, they go to the tank, wash their clothes, shave, offer ten balls of dough (*pinda*) and give the Acháraj grain enough for ten meals. On the 11th or day of *sapinda* a bull-calf is let loose with a trident (*trisúl*) branded on his shoulder or quarter, to become a pest. The Acháraj is seated on the dead man's bedstead, and they make obeisance to him and lift him up, bedstead and all. He then takes the bedstead and all the wearing apparel of the dead man and goes off on his donkey. But this is held to be so utterly impure that in many villages they will not allow him to come inside, but take the things out to him. On the 12th day the Gujaráti Bráhman is fed, being given uncooked materials (*sídha*) for dinner only, as he will not eat food cooked even by Gaur Bráhmans. On the 13th day the

Gaur Bráhmans are fed, and then the whole brotherhood: the walls are plastered, the earthen vessels changed, all clothes washed, and the house becomes pure. If the man died on his bed instead of on the ground, the house is impure for 45 days, and after the 11th day special ceremonies, called *Jap*, have to be performed to purify it. Again, if he has died on certain inauspicious days of the month called *panchak*, five or seven Bráhmans have to perform *barni* in order to ease his spirit. The same ceremonies are observed on the death of a woman. Children under 8 years of age are buried without ceremony.—*Settlement Report, p.* 137.

(To be continued.)

1136. **Mirzapur — Aborigines — Rules of Salutation.**—Among the Korwas young men salute their elders by bending the left hand down on the hollow of the right elbow: the right hand is then lifted up towards the face and the word used is *pailagi*, and the elder says *jiyo* ("live.") Among women the younger touch the foot of the elder with both hands, bows and says "*jiyo*." Among Kharwárs people of the same rank salám to each other. The younger touch the feet of the elders and say *pailagi*, and the elder says *níké raho* ("live happily.") They salám in the same way as the Korwas. Women when they meet a friend put their heads on her shoulder and weep. When a man meets his mother or grandmother he touches her feet with his hands and says *pailagi dáí*. She kisses his face, and says *jiyo púta! níké raho dáo* ("live, my son, and be happy")! Among the Ghasiyas the old woman says *jio púta lákh baras!* ("live, child, ten thousand years")! Among the Bhuiyárs young men salute their elders by touching their feet with his right hand, and his right shoulder with the left hand and say *pailagi*. The elders salute the younger by saying *jiyo*. The only difference between the salutes of elders and the younger people is that the former do not bow. The Kharwárs, in the case of people of equal rank, embrace, crossing their arms and say *juhár*. The rules for juniors are the same as above. Among the Bhuiyárs if a husband is any time absent on his return his wife touches his feet with her hands.—*W. Crooke.*

1137. **Punjab Observances relating to Ornaments.**—Mussalmán males, in the more fanatical parts of the Province at least, consider themselves forbidden by their religion to wear gold ornaments, or to wear ornaments of silver worth more than two annas each. With the Hindús, on the other hand, the boring of the ears for ornaments is a necessary and well-known religious rite. The Hindús, too, have a special reverence for gold, which is said to have its origin in the identification of the metal with Kuver, the god of wealth. It is an almost universal rule that no Hindú, man or woman, will wear gold below the waist or put the foot upon gold; and this feeling is current among Mussalmáns also, the only exception regarding which I have information being that of certain Kazzilbásh families in Pesháwar. In Simla no *Chura*, *Kolis* or low-caste man of any kind is supposed to wear gold at all. It is said further that all Hindús of whatever caste may drink from a gold cup without washing, but the question is probably not very often put to the test. To wear gold in the mouth, too, is among Hindús generally considered a sure means of salvation. A man with gold in his mouth cannot lie,* consequently many men prefer to do without it: the proverb says—"*Lála, jo sona munh men dálkar baithe, to ki samai?*" "How are you to get on, sir, if you keep wearing gold in your mouth." It is very common for Hindú men and women to wear on their right arm an ornament called the *anant* ("endless"), which is worshipped on the day of the *Anant Chaudas*, and which when broken is never re-cast, but is given to the Bráhmans. Another semi-religious ornament is the *mukat* or *tiára* worn by the bridegroom at a marriage, which contains squares in which are images in relief of *Ganesh*, *Shiv*, *Sakti*, *Brahm*, *Vishnu*, and sometimes also of *Kátik* and *Bhairon*. There is also the *chandrama* or ornament worn round the neck as a charm against the influence of the moon, mostly by boys. The name "Nathu," which we hear so often, owes its origin to a similar superstition, common to Mussalmáns and Hindús, which leads parents, who have lost several children, to put a "*nath*" into the nose of a boy at his birth; the *nath* protects him against evil influences and diseases, and is worn till his tenth or eleventh year.

* In his Gurgáon Settlement Report, Mr. Channing complains that the zamíndárs constantly required to be reminded of this. Note also the custom of putting gold in a dead man's mouth.—*Karnál Settlement Report, para.* 340.

1138. **Mirzapur—Aborigines—Panchayats.**—The Korwas have a panchayat. The men of from ten to twenty villages collect for it. There is no separate village Panch: this, in fact, is a tribal assembly. The leader of all the Korwas in this part of the country is Somchand Korwa, who lives at Bisrampur, in pargana Dudhi. His jurisdiction extends even over all the Korwas of the Native State of Sirguja. His father was also chairman of the Panch; but it is understood that the nomination depends on ability, and it lies with the Panch to select a suitable person. There are no appointed members. Every adult male can join. They deal with cases of marriage, adultery, concubinage, &c. They hear witnesses when necessary. Only clansmen are accepted as witnesses. No oath is given. If any one does not obey the Panch he is excommunicated and remains outcaste until he gives in.—*W. Crooke.*

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1139. **Rohilkhand—Budaun—Superstition about the Pomegranate Tree.**—It is considered unlucky to have a pomegranate tree in one's house, as it is thought that (*usko apne siwáe dúsre kí láli nahin suhátí hai*) it cannot bear to see the *láli* (redness; *i. e.*, prosperity) of any other than itself. —*Bhagwan Das : Chhatarpur.*

1140. **A Cure for Spleen.**—If a person suffers from enlarged spleen, take the spleen of a he-goat if the patient be a male, and that of a she-goat if the patient be a female: rub it well on the region of spleen seven times on a Sunday or Tuesday, pierce it with seven *babúl* thorns, and hang it on a tree. The spleen of the patient will gradually diminish in size and become quite healthy, as the spleen of the goat will get dry.—*M. Mahmúd Beg.*

1141. **South Mirzapur—Aborigines—Iron Pegs in Doors.**—The Majhwárs fix iron pins in the frames of their doors as a protection against Bhúts and Dános. These are the only ones of these tribes who admit practising this custom.—*W. Crooke.*

1142. **Names of Ill Omen.**—Two instances of places which (as in Note 581) it is unlucky to name, occur in the Rae-Bareli district. The small towns of Jais and Nasirabad should, if it is necessary to speak of them in the morning, be called "Barka Shahr" and "Chhutka Shahr." In the afternoon they may without ill effect be called by their names. A similar instance occurs, I am told, in the Saharanpur district, where Nananta should be called in the morning "Phuta Shahr."—*D. C. Baillie.*

1143. **Cholera—Expulsion of—Nudity Spell.**—"The Hindú women in the most curious manner propitiate the goddess who brings cholera into the bázár. They go out in the evening, about 7 P. M., sometimes two or three hundred at a time, each carrying a *lota*, or brass vessel filled with sugar water, cloves, &c. In the first place they make *púja:* then, stripping off their *chádars* and binding their sole petticoat round their waists, as high above the knee as it can be pulled up, they perform a most frantic sort of dance, forming themselves into a circle, while in the centre of the circle about five or six women dance entirely naked, beating their hands together over their heads, and then applying them behind with a great smack that keeps time with the music, and with the song they scream out all the time, accompanied by native instruments played by men who stand at a distance, to the sound of which these women dance and sing, looking like frantic creatures. Last night, returning from a drive passing the Fort, I saw five or six women dancing and whipping themselves after this fashion: fortunately my companion did not comprehend what they were about. The Hindú women alone practice this curious method of driving away diseases from the bázár: the Musalmánis never. The men avoid the spot where the ceremony takes place; but here and there one or two men may be seen looking on, whose presence does not appear to molest the nut-brown dancers in the least: they shriek and sing and smack and scream most marvellously."

[The above is an extract from Mrs. Fanny Parks' *Wanderings of a Pilgrim in search of the picturesque*, quoted in *Calcutta Review, XV, p.* 486. It appears to be a very interesting variant of the nudity rain ceremony in Gorakhpur, which was first noted by the Editor (*Panjab Notes & Queries, III, paras.* 173, 513), of which much use has been made by English folklorists (*Frazer: Golden Bough, I, p.* 17), and in connection with the Godiva cycle of legends by *Hartland: Science of Fairy Tales, p.* 84. Can any one verify the account given by Mrs. Parks, of which there appears to be no other record, or quote other ceremonies of the kind in which enforced nudity is part of the charm?—ED.]

1144. **South Mirzapur—Aborigines—Ideas about Spirits.**—The Korwas believe that animals have souls like men: so have trees; and when they die the spirit leaves them. All they know is that all these spirits go to Paramesar. The Kharwárs think that the souls of animals and plants are re-embodied in others of the same class.—*W. Crooke.*

1145. **Unlucky Names.**—(Para. 1142). It is usual not to mention the name of a miser in the morning before eating anything. If you do, you are not likely to get any food that day.—*M. Mahmúd Beg.*

1146. **South Mirzapur — Aborigines — Ghosts.**—The *bhúts*, according to the Korwas, never appear in bodily shape, and can be expelled by the Ojha. The Patáris and Majhwárs say that there is a ghost known as Satbatti, who appears in the jungle in the form of a little girl. She worries people. She is the same as Banspati, the jungle goddess. When a Bráhman's son dies he turns into a ghost known as the Brahm. He is worshipped under a pípal tree. There is another pair of village ghosts known as the Chor,

Chorni (the male and female thief), and Chordeva. The husband (like the Ják and Jakni) lives in one village and his wife in another, and the male is always robbing the produce of his village to supply his wife. Hence you see in two adjoining villages one village thriving and the other unproductive. The Chorni lives in the former and the Chor in the latter. All these people believe that witches (*dain*) have power over ghosts (*bhúts*) and can quarter them on any one they please. People who are killed by tigers or drowned usually become *bhúts* and wander about in the jungle.—*W. Crooke.*

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1147. A Cure for Scorpion Stings.—Before you see the flower on a mango tree, shut your eyes and make some one lead you under a mango tree which has flowers on it. Make the person who leads you bend a twig, which is in flower, so that you may reach the flower. Then pluck some flowers and rub them well in your hands so that the juice may be absorbed in your hands. From that moment you acquire the power of curing scorpion stings by rubbing your hand on the part stung. This power remains for the whole year, and the process must be repeated next season in order to acquire the same power for another year.—*M. Mahmúd Beg.*

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1148. Bankura—The Legend of the Samanta Rajas—Totemism.—The Rájas of the country were originally Bráhmans. One of them would not worship Parvati under her form of Vásuli Devi, and her favour being withdrawn from him, he was killed by the Samanta (Saont) Santáls who reigned a long time: at last the people rose up and killed all the Saonts they could. One man only escaped by hiding in the house of a low caste potter (kumhár): for this reason the Saonts will to this day eat and drink with the kumhárs. To this man Vásuli Devi appeared in a dream, and encouraged him to try his fortune, assuring him of success. The man was filled with profound respect for her, and having undergone various fasts, &c., he gathered together eleven other Saonts and kept wandering in the jungles. One day when very hungry they met a woman with a basket of *kendus* on her head: she, pitying their condition, gave them one a-piece from her basket: they asked for more and she gave, but one of them impatiently snatched away one from her. However, the twelve Saonts were refreshed, and the woman was highly pleased. Calling them, she said "go into the jungle and take twelve *kend* or *kendu* saplings, and go and fight for your Ráj: Vásuli Devi and I will restore your Ráj." They accordingly sallied out, killed the Rája, and obtained possession of the kingdom again. These twelve ruled jointly: the man who had snatched the *kend* fruit died first; the remaining eleven ruled by turns, till, finding it too troublesome, they agreed to give the sole power to one of their number: the descendants of these men are the present Samanta Rájas who call themselves Chhattris.—*Archæological Reports, Vol. VIII, p.* 199.

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1149. South Mirzapur—Aborigines—Appearance of Ghostly Fire at Night.—The Patáris and Majhwárs say that ghostly lights are occasionally seen in the village of Lambpi, near the Gonra mountain. When you come near the place it disappears. No one knows why this happens. The Pankas say that a blazing fire is occasionally observed at night on the Juriya hill in tappa Pulna. People have sometimes seen a Rákshasa going round this village and spitting fire from his mouth. The Bhuiyás have the same legend. They say that a holy faqír lives on this hill, and that it is his sacred fire which is occasionally seen. When any one goes near the place the fire disappears. This more usually appears when rain is near.—*W. Crooke.*

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1150. Miraculous Vessels—A Folk Tale.—Formerly they say that at the Ságar Dih people used to find cooking-pots lying ready for their use, but an avaricious Baniya having carried off some on his pony, the cooking vessels have never been seen since.—*Cunningham: Archæological Reports, Vol. XVI, p.* 22.

[This story is told of many places, of which instances will be afterwards given. The curious thing about it is that it is a piece of world-wide folklore. "There are stories similar to this: *cf.* fairies lending articles on conditions. If the condition is not complied with the fairies are never seen again. Aubrey relates that in the vestry of Frensham Church in Surrey is a great kettle which was borrowed from the fairies who lived in the Borough hill about a mile away. It was not returned according to promise, and though afterwards taken back, it was not received, nor since that time has there been any borrowing there."—*E. S. Hartland: Science of Fairy Tales, p.* 244.]

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1151. Muhammadans — Euphemism regarding Wolves.—At night Muhammadan ladies never call a wolf a wolf. They call it "wild dog" (*jangli kutta*). The idea is that it makes its appearance where mention is made of it.—*M. Mahmúd Beg.*

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1152. South Mirzapur — Aborigines — Stumbling—Movement of Feet, Hands, &c.—The Korwas have no rule as to which foot they

put foremost when entering a house. Kharwárs consider stumbling unlucky, and when entering a house put the right foot foremost. The Ghasiyas have no idea in the matter. The Bhuiyars consider stumbling unlucky. You may use either foot in entering a house. When the bride is being married she closes her fist and the bridegroom tries to put a ring on her finger. She resists for some time until he promises to take care of her all her life. Then she allows him to put a brass ring on her finger, which is a symbol that the ceremony is complete. None of these people have any rules about touching posts as they pass, or walking in a particular way on a stone pavement.—*W. Crooke.*

1153. **A Mad Dog — A Folktale—Hydrophobia.** — Our Munshi Budruddin is ready to swear that when he was a young man a mad dog bit a horse, which was tied to a mango tree, which had been long noted for the excellence of its fruit. The horse became raving mad, tore great pieces out of his own flesh and out of the bark of the tree, and finally died. In a short time the mango tree withered away and died too. A workman seeing a dry tree began to cut it down: a splinter flew oft and hit him on the crown of the head—"it drew two or three drops of blood—not more," said the accurate Munshi, "nevertheless in a short time the unfortunate man began to bark like a dog, to tear his flesh like the horse and became raving mad: a bystander said—"It is time to put him out of his misery: so he threw a little cold water on his face and his spirit departed."—*Life in the Mission, the Camp, and the Zenana.* By Mrs. Colin Mackenzie, 3 vols., London, 1853, *Vol. III, p.* 292.

1154. **Muhammadans — Sneezing—A Bad Omen.**—A common verse runs.—

> *Chhínkat kháé,*
> *Chhínkat naháé,*
> *Chhínkat par ghar na jáé.*

You may eat when sneezing, you may bathe when sneezing, but when you are sneezing you must not go into a strange house.—*M. Mahmúd Beg.*

1155. **South Mirzapur — Aborigines — Selecting Sites for Wells.**—The usual course is to make a mark of red lead (*sendur*) on the selected site and over it a little liquor is offered. The Kharwárs get their well sites fixed by a Pandit and select a lucky time for commencing digging.—*W. Crooke.*

1156. **Ghost crossing Water.**—(Para. 353). Ghosts cannot cross the sacred streams Gangá, Jamná, Narbadá, &c. When they have occasion to do so they enter into the body of a human being.—*Pandit Kási Náth.*

1157. **South Mirzapur — Aborigines — Haunted Places.**—The only place the Korwas object to go to at night is the cremation ground which is haunted by bhúts. The Ghasiyas consider that the sites of old villages or houses are haunted and will not visit them at night. All these people will not visit places where Ojhas or Baigas bury ghosts —*W. Crooke.*

1158. **Putting Cowries in a Purse containing Money.**—Once I had occasion to travel with a zamíndár from his village to the district town. He had to pay Government revenue, and took two or three hundred rupees with him. These he put in a cloth purse. But besides the rupees there were some *cowries* and pice also in the purse, and when I asked him why he put *cowries* there, he said "in order that the thieves may not be able to ascertain the contents of the purse as their calculations will be confused." It is thought that thieves have some ways of divining the possessions of a traveller.—*Bhagwan Dás: Chhatarpur.*

1159. **The Jackal and the Lodha's Wife—A Folktale recorded by a little Anglo-Indian Girl—Miss Una Briscoe.**—Once upon a time there lived a jackal in a sugarcane field, and every day the wife of the owner, a Lodha by caste, used to pass by with her husband's food. The jackal used to stop her on the way and say:—"Give me some of the food or I will kill your husband because I owe him a grudge." So she through fright used to let him eat. This went on for some time. At last the Lodha said to his wife:—"How is it you bring me such bad food? It looks like some one's leavings." Then she told him what the jackal used to say to her. He said:—"To-morrow I will dress in your clothes and bring some food by the way you generally meet him." And so it was settled, and the next day the Lodha came by dressed in his wife's clothes, and the jackal came out as usual and began to eat. Then the jackal said:—"O, scratch my back, something is biting me." So the Lodha began to scratch him with one hand, and with the other drew his knife and cut off the jackal's tail. On this the jackal ran away, and there was peace for some time. To have his revenge the jackal used to go and spoil and eat up the Lodha's field. One day the Lodha

said to his wife:—"I can't stand this any longer. You must go into the sugarcane field and pick up pieces of straw and wood, and while you are doing it you must cry, and if the jackal comes out and asks you what you are doing, you must say, O! my husband is dead, and I have to pick sticks to cook the dinner we always give for our dead." It happened as the Lodha had said, and the jackal was pleased when he heard the news, and said he was a good riddance. And when the sticks had been picked and the jackal was going, the woman said:—"O! do come to my husband's dinner and bring all your friends with you. It is to be to-morrow night." The jackal thanked her for the invitation. Then she came home and drove in a lot of pegs in her yard with a piece of string tied to each, and then she went into the house and drove in a very big peg with a *barat* or well-rope fixed to it. That night the jackal came with his companions. The Lodha's wife came out and caught one of the jackals, and was about to tie it up when the others began to cry out and were about to run away. But she said, "it is our custom to tie a string round the necks of our guests." Then they all submitted and had themselves tied. The jackal who had given so much trouble was the last to be tied, and the Lodha's wife tied him inside and went into the next room and pretended to cook. Meanwhile the Lodha, who was concealed inside, came out and began to beat the jackal who, in trying to escape, strangled himself and died. Then the other jackals broke their strings and went off singing this rhyme:—

Bhítar howé már pitái,
Báhar náchtí Lodhá mái.

Beating is going on inside while the Lodha's wife is dancing with joy outside.—*Una Briscoe.*

1160. **The Behar Jogi.—A Legend.**—When the Muhammadans took Behár they destroyed all Hindú shrines, and for a long time Hindús were not allowed to go into the fort. At last, after many years, a Jogí, named Maní Rám, contrived to get in and establish himself, and when the Muhammadans heard of it they at once proceeded to turn him out; but he was a great magician, and they could not prevail against him, and allowed him to remain. This man naturally used to blow the *sankh* as is customary with Hindús in performing their religious ceremonies. One day the sound happened to reach the ears of Auliya Makhdúm Sháh who lived on the hill, and he having ascertained the particulars regarding the Jogí and the vain attempt to turn him out, determined to destroy his caste by artifice. He accordingly prepared dainty dishes of cooked beef, and sent them with a polite message to the Jogí. The Jogí at once returned the gift, saying—"In intention I thankfully accept the Pír's present and send these back in return." These dishes, on being brought back to the Pír unopened, were found to contain, not beef, but sweetmeats. The Pír had now much respect for the Jogí and proceeded to visit him, seated on a tiger. When the Jogí saw the Pír approach he was seated brushing his teeth. He stuck the brush in the ground and said to the wall he was seated on—"Don't you see the Pír coming? Why do you not advance and receive him with due respect." The wall thereupon advanced with the Jogí seated on it towards the Pír, who, accepting the power of the Jogí, agreed that the leaders of the two religions should henceforth live on amicable terms. An old *nim* tree is pointed out as the identical one which grew out of the Jogí's tooth-brush.—*Archæological Reports, Vol. VIII, p.* 76.

[Instances of trees growing from the tooth-brushes of saints have been given in paras. 12, 283.—ED.]

1161. **Chunar—Rain Spells—Nudity.**—The rains this year held off for a long time, and last night (24th July, 1891), the following ceremony was performed secretly. Between the hours of 9 and 10 P. M. a barber's wife went from door to door and invited the women to join in ploughing. They all collected in a field, from which all males were excluded. Three women from a cultivator's family stripped off all their clothes: two were yoked to a plough like oxen and a third held the handle. They then began to imitate the operation of ploughing. The woman who had the plough in her hand shouted:—"O mother earth! bring parched grain, water and chaff. Our stomachs are breaking to pieces from hunger and thirst." Then the landlord and accountant (*patwárí*) approached them, and laid down some grain, water and chaff in the field. The women then dressed and returned home. By the grace of God the weather changed almost immediately, and we had a good shower.—*Bhán Pratáp Tiwárí.*

[For numerous instances of this curious custom, see *Frazer's Golden Bough, Vol. I, p.* 16, *seq.*—ED.]

1162. **South Mirzapur—Aborigines—Ideas about Mirrors, &c.**—The Korwas do not know what a mirror is, and have no ideas about unusual noises in the house. The Kharwárs consider it lucky to look at themselves in mirrors, and the women wear little pieces of mirror in the thumb ornament (*arsi*). When the house furniture shakes or cracks this is done by a bhút or deo. This is unlucky. The Ghasiyas think the same. Earthquakes are a sign of the displeasure of Paramesar. When things in the house shake or rattle, it is a sign that some great bhút or dáno is passing by.—*W. Crooke.*

ETHNOGRAPHY.

1163. **Mirzapur — Customs of the Kharwars.**—(Continued from para. 1097). There is a bird called the *dund*, which lives on the mountains. It can understand the language of human beings. If a man takes up a clod and throws it at this bird, it carries it off and throws it into the water. They have a custom, when disease occurs in a village, of driving out the scapegoat. The goat is adorned with red lead on the head, antimony on the eyes, and a cloth full of cakes is put on its back. It is then driven out. When they come across any water they take the cakes off its back and fling them in. They tie up the goat there. Whoever likes can appropriate it. This goat is driven out in the name of Devi Hinguláj. Her shrine is on a high hill in the Native State of Sirguja. When they let the goat loose they use the words—*Ai Maháráj! ab dusré ráj men jáo: hamárá ráj chhor do.* "O great king! leave our country and go into some other land." It is only a very experienced Baiga who can touch such a goat. If any one else touch it he contracts the disease. They have no idea of transferring disease by placing any substance on roads or paths. They consider the tiger to be a Rakshasa, as he kills any animals or men he comes across. In the month of Kuár the deceased ancestors revisit their original homes. In their honour some of the *kotara* flowers, some water in a *lota* and a stick used as a tooth-brush (*dithwan*) are placed ready. These are placed near the threshold on a little platform. This is fresh plastered every day for fifteen days. They also leave uncooked rice and pulse there for the spirits' use. The special demon which lives in the cotton tree (*semal*) is the Dáno. He is known by the long hair lock on his head. He appears in dreams and frightens people. If a woman dies in the period of impurity after child-birth she becomes a churel. Ghosts (*bhúts*) generally appear in human shape, but they are of a very black colour. It is very dangerous to address them, or to answer them when they speak. The way to get rid of them is to steal a black cock and let it loose in the jungle in their names. This is an infallible remedy.—*W. Crooke.*

1164. **South Mirzapur—Aborigines—Clans named from trees.**—The Pawaiya sub-division of the Patáris and Majhwárs are said to take their name from the pawai tree, from a leaf of which they say they were produced. The Ghasiyas have a sub-division called Semarlukwa, which takes its name from the semal or cotton tree. On the day of the Holi this clan has the custom of throwing away the old earthen cooking pots and providing new vessels, in which a meal is cooked for the brotherhood. They have a story that a Ghasiya was once groom to a man of the Káyesth caste. He got on very friendly terms with his master's son. By chance, one day, the groom and his master's son went out for a walk. They came across a well. The Ghasiya asked the boy to change clothes with him, and then they would look into the well and see which of them was the better looking. Accordingly they did this. As they were both looking in the Ghasiya shoved the boy into the water. The boy said—"Friend! take a message to my father." He then wrote something on a rag. The Ghasiya was illiterate and took the rag to the boy's father. When the Káyesth learned that his son had been murdered, he invited all the Ghasiyas to a feast and made them all sit under a large semal tree, and began to cut the root of the tree. He told the Ghasiyas to see that the tree did not fall on the ground. All the Ghasiyas, men and women, tried to hold up the tree. But it fell down and crushed them all. Only one pregnant woman escaped. She concealed herself in the shed of a Panka, and called her son when he was born Semarlukwa. Since then the Ghasiyas have sworn not to eat with Káyesths, and they refuse to do it to this present day. This event occurred at the Holi, and this is the origin of the feast at the Holi. —*W. Crooke.*

1165. **Gold-working in the Punjab.**—(Continued from para. 1096). The season for working in Umballa is the three months of the rains; in Kohát, August and December to March; in Pesháwar, in early winter, and in summer when the rivers are low. As to Pesháwar, however, Captain Hastings reported some years ago that the gold was washed in September and October, and again in March and April. In Jhelum the yield is said to be proportionate to the abundance of the rains.

The washing is done in Umballa by "Kahárs" called "Doolas," who work in gangs of eight and ten men, sharing the profits and independent of a capitalist. No Peshávaris wash for gold, but all the work in Pesháwar is done by Cis-Indus Káhirs and Nyárias in parties of ten or more. In 1875 the average size of a party in Pesháwar was reported to be seven; in Kohát the average is ten to a tray.

The processes employed in the Salt Range are detailed at pages 12 and 13 of Mr. Baden-Powell's "*Punjab Products*," to which the reader is referred. In Pesháwar the sand is collected by damping the palm and applying it gently to the ground instead of by scraping the sand out with a wooden shovel. The form of *drún* or cradle varies. In Umballa it is a large open round trough with a tube in one side; in Pindigheb it is a rectangular wooden box open at the top, with an aperture at the bottom of one of the sides; in Pesháwar (where it is called a *hawa*) it is a circular tray about six inches deep and three feet in diameter. All these are different from

the Jhelum type described by Mr. Baden-Powell. In Kohát the cradle is ten feet long by two feet broad, and is said to cost Rs. 10. In Ráwalpindi the water for washing the sand is applied with a ladle called *kaswa*. The reed-sieve does not seem to be used in Pesháwar, Kohát and Umballa; nor does the *kari* or wooden platter (called "*phulli*" in Rawálpindi) come into play for the purposes of a second washing in those districts. In Rawálpindi the sand is transferred to the *phulli* when about a sér has been left, and mercury is applied after this has been reduced to half a sér. In Umballa mercury is applied when the mud has been reduced to a twentieth of its original weight. The amount of mercury used in Rawálpindi is supposed to equal half the estimated weight of the gold. In Rawálpindi, too, water is used to help the process of rubbing away the mud from the mercury and gold. In Pesháwar the mercury is squeezed out through the cloth without being heated; the gold being heated afterwards to strengthen it. In Rawálpindi and Umballa the use of the cloth at all is not noticed.

1166. **Mirzapur—Pataris and Majhwars—Panchayats.**—The Panch among them is elected from the wisest men of the tribe: every 10 or 20 villages have a separate Panch and chairman. They appoint the ablest and richest senior member as chairman. Disobedience to the Panch's orders involves excommunication: and when restored to caste he is fined, and has to feed the Panch on goat's flesh and rice. Juniors, by the orders of the Panch, are punished by their senior with a shoe-beating. Witnesses in a case must belong to the tribe, and there is no oath. They are warned that if they lie they will be outcasted.—*W. Crooke.*

1167. **Nomads of Jhang and Gujranwala.**—Among the pastoral tribes of the Gujranwala and Jhang Bor, whose hereditary profession is cattle-lifting, no one is supposed to arrive at man's state, or to be entitled to wear a turban (*pagri*), till he has committed a successful cattle-theft. The ceremony of attaining majority is usually marked by the unmarried sister of the aspirant tying on his head the *pagri*, which he is now for the first time entitled to wear; but to establish his title, it is essential that he should make her a present of at least one of the animals he has stolen. Some years ago two boys, who had not yet wore their spurs, were caught red-handed in attempting to commit cattle-theft. When brought before me they begged to be let off. Not so much to escape the punishment, but because a conviction would establish the failure of their first attempt and make them marked men for life.—*M. F. O. Dwyer, C. S.: Gujranwala.*

1168. **Eastern Districts, N.-W. P.—Customs of the Bari Tribe.**—They usually act as house-servants to Hindus. There are no sub-divisions in the caste. No marriage can take place within three generations. Girls are married, if possible, at 8 or 9, and in any case before 14 or 15. There is no fixed age for the bridegroom. The marriage negotiations are commenced by the bride's people. If the girl's father cannot afford to marry her at once, he sends a rupee to the boy's father. This is called *barrachha*, and is a pledge of betrothal. Fifteen days before the marriage the bride's father or brother, accompanied by a barber, take the *tilak* to the bridegroom. This consists of a cocoanut, a piece of muslin and as much cash as they can afford. This is carried in a tray. The bridegroom is bathed, dressed in his best clothes and seated in a square (*chauk*) made in the courtyard. This square is made of cow-dung and marked out with flour, and inside it is placed a water-vessel (*kalsa*) filled with water: a pice is put into the water and a branch of a mango tree is placed at the mouth. Over all is a leaf platter (*dauna*) full of rice, on which a lamp is lighted. The clansmen assemble with the boy's parohit. Chamárs play drums and women dance. The boy sits facing the east, and the man who brings the *tilak* sits towards the west opposite him. Then the parohit reads some verses. The man who brings the *tilak* washes the boy's feet and touches his forehead with water, and makes over the *tilak* presents to him. Then the boy saláms all round, and shows the presents to his friends. Then the parohit fixes the wedding day, which is generally within 15 or 20 days, and then the people who brought the *tilak* go home. Some families have the *panchmangari* and some the *timangari* ceremony. In this, either on the 3rd or 5th day before the wedding, the women bring earth from the village clay-pit, for which they get a present. This earth is merely placed on the site of the marriage shed. The shed is made with wood of the *sákhu* (sál) or *siddh* tree. There are nine poles, one of which is in the centre, and it is roofed with bamboos. Images of parrots made of the wood of the cotton tree (*semal*) or castor-oil plant (*renr*) are fixed up. These parrot images must be at least five in number. The boy and girl are anointed with oil and turmeric for five days before marriage. The operation is begun by the sister or aunt, and finished by the barber's wife. The bridegroom is bathed by the women over a pit in the courtyard known as *pokhra* before his procession starts. He is dressed in a new suit of red as he sits under the shed, and the barber colours his feet with *henna*. He is carried in a litter (*chaupahla*) to the bride's house. Before he starts his mother gives him a drink of milk and songs are sung. The clansmen accompany the procession.—*Abdul Rahman: Mirzapur.*

(To be continued.)

1169. **Punjab—Different kinds of Gold.**—(Continued from para. 1165). *Panna* or *patra* gold is gold in the form of leaves. It is in this shape that the gold known as Chinese is sold : it fetches Rs. 22-14-0, Rs. 23-6-0, or Rs. 24 at Hissár, and will be found in the market as far as Pesháwar. Gold in leaves a few inches square is sold in Simla ; the best kind of this form of gold has the figure 100 stamped on it. When *old ornaments* are melted down and sold in lumps they appear in various sizes and shapes with various rates, and are known as "*desia pássá*." In Siálkot we find the gold of solid ornaments, such as *haslís* and bangles, selling for as much as Rs. 22 the *tolá*, while the more delicate articles, when melted down, give a gold valued at Rs. 16 to Rs. 20 a *tolá*. When old ornaments are (as seems to be more generally the case) sold by the leaf they are known as "*desia panna*," or more commonly merely as "*panna*," "*patrá*," "*patar*," "*rainí*," *&c.*, which will sell according to purity at all prices from Rs. 16 to Rs. 24 per *tolá*. The same terms apply to plates made out of impure gold, gold lace, gold wire, &c., which have been purified. Such plates sell in Lahore at Rs. 24-8-0 a *tolá*. Gold "*patrás*" may also be made from old *coins*. You hammer your coin out flat, dip it in salt water, rub it with *bhathor* from the *chúlhá*, and heat it till the alloy disappears, or nearly so. The "*patrá*" that results is of course less in weight than the original coin ; for instance, the Russian *mohar* or five-rouble piece used at Dera-Ismail-Khan for this purpose weighs 7½ *máshás* (*máshá* of 7 *ratís*) and contains about 5 *ratís* of copper ; and the resulting *patrá* weighs 6¼ *máshás* (*máshá* of 8 *ratís*). The size of *patrá* is given at 4 inches square. A very valued coin for this purpose is the Jaipur *mohar*, the gold of which sells at Siálkot for Rs. 24 a *tolá*, in the Derájat it is apparently no longer found, though its name is still known. Similarly "*athmáshás*" and "*chemáshás*" are no longer employed in Gujránwála, though in Gurdáspur and Umballa the *athmáshá* at least is occasionally used ; it contains ¾ *máshá* of copper alloy. The Bokháran "*tillá*" is commonly used, for example, in Pesháwar, Hazára, Shahpur, Ráwalpindi, Mooltán and Siálkot; at Siálkot it fetches Rs. 22 a *tolá*, at Mooltan Rs. 23 and in Hazára Rs. 24 ; while in Rawálpindi a *tillá* sells for Rs. 9. With Bokháran *tillás* will sometimes be found coins of Khokand. The gold obtained from *tillás* is generally considered slightly inferior to *passá*. The Dutch *ducats* known as *butkís* or *budkís* are also extensively used. In Siálkot (where they are also said to be called *putlís*) their gold sells at Rs. 24 per *tolá* ; at Mooltan at Rs. 23 and in Hazára at Rs. 25. In Rawálpindi a *butkí* is said to fetch Rs. 7-8-0. *Mohars* of Aurangzeb sell at Ráwalpindi for Rs. 26-10-0 a piece, and Muhammad Shah's at Rs. 22. Old *mohars* of Murshedábad and Farrukhábad will be found in the Dera-Ismail-Khan district, but they are kept now merely as *nazars*, or to be strung on a necklace (*henkal* or *hamail*). In Siálkot a Farrukhábadi or *Kaldári* (*i. e.*, an E. I. C. Murshedábadi) *mohar* commands a price of Rs. 25 per piece or Rs. 24-8-0 per *tolá*. In Simla the coins most in request used to be those of Akbar's coinage, which fetched, they say, Rs. 25 to Rs. 28 each ; now the favorite coin is the old Jaipuri *ashrafi* ; the gold of the new Jaipuri *mohars* is not so good. And in Muzaffargarh will occasionally be found *mohars* imported from Baháwalpur.

1170. **Eastern Districts, N.-W. P.—Customs of the Bari Clan.** — (Continued from para. 1168). When the procession approaches the bride's village, her friends come out to receive them (*agwáni*). When they arrive at her door they do the *duár púja*, and the bride's female relations pelt the bridegroom with flowers and packets of *pán*. All this time the bride's friends stand at the door, and a Kahár woman brings a jar of water. The bridegroom with his friends and parohit face the door. Then one of the bridegroom's relations puts some money into the water jar. The jar is then placed on the ground, and the parohit worships Gauri and Ganpati. Then the bridegroom's friends retire to the quarters (*janwánsa*) assigned to them. Those members of the procession who are not clansmen, are at once provided with food by the bride's people. The immediate clansmen are not fed till the marriage is over. About 9 P. M. some things known as the *sohág* are sent by the bridegroom to the bride. These consist of a sheet (*chunari*), waist cloth (*dhoti*), red lead, forehead ornaments (*tikuli*), a comb and some oil. This sheet is sent to the washerman's wife (*dhobin*). She dresses herself in it and comes and presents it to the bride. After this the bridegroom sends the regular marriage dress for the bride, and in this she is attired with whatever jewellery he can afford to give her. After this the bridegroom and his party come to the bride's house : the bridegroom is seated under the shed on a stool facing east, and the bride sits opposite him on a leaf mat (*pattari*). She is brought in by the barber's wife. All the friends sit down. The earth goddess Gauri and Ganpati are worshipped ; and the marriage verses are recited, first, by the bridegroom's and then by the bride's parohit. Then the pair are made to stand up, and the barber's wife knots their clothes. They move five times round the shed, the bride in front and the bridegroom behind. As they go round the bride's brother sprinkles parched rice over them. The friends leave, and the married pair go off to the retiring room (*kohabar*), and after being fed with curds and molasses the bridegroom rejoins his party. After this the clansmen are fed on boiled rice. Next

morning the bridegroom is conducted to the bride's house by the bride's barber and there fed on rice and pulse (*khichari*). With this ceremony the bridegroom gets the dowry which has been already fixed. The bridegroom takes this and rejoins his party. The bride's people again invite them to a feast, and when this is over the procession is dismissed. If the girl is nubile, she goes off then and there with her husband; if not, she remains at home till the 3rd or 5th year when there is a regular *gauna*. The remaining ceremonies are of the usual Hindu type. The levirate and widow marriage are allowed. All corpses except those of persons dying of small-pox, which are thrown into a river, are burnt. The death impurity lasts for ten days. During this time the person who fires the pyre takes a brass vessel and a piece of iron in his hand and cooks for himself. Bráhmans are not fed: only the Bráhman who offers up the funeral cake (*pinda*) gets a meal of grain.—*Abdul Rahman: Mirzapur.*

1171. **Mirzapur — Customs of the Bayar Tribe.**—Their deities are Mahadeva and Paramesar. They say they came from Káshi 1,000 years ago. There are seven sub-divisions—*Kanaujiya, Sarwár, Barwár, Mahto, Kahto, Káshi, Barhar.* No one marries in his own sub-division (*kuri*). Kanaujiyas marry with Sarwárs, Barwárs and Mahtos. They do not intermarry with the other three, as they are inferior. Boys are married after the 8th year. The boy's father or some relation goes in search of the girl. The girl's father never goes. When the boy's father comes to the house he salutes with Rám Rám! Then he explains his mission. When the matter is settled he sends for the girl and examines her, and enquires her age. Nothing is paid then by either party. After the betrothal a *lagan* is given by a Bráhman. On that day the boy's father sends to the bride's house by one of the clansmen $1\frac{1}{4}$ ser *haldi*, $1\frac{1}{4}$ ser *gur*, $1\frac{1}{4}$ ser of *til* oil. These things are given to the bride's father, and he feeds them on rice and pulse, and dismisses them next morning. After this the marriage day is fixed by a Bráhman. Six days before the marriage is the *mat mangara*. The women of the clan go to the clay-pit accompanied by the village Baiga. They bring earth from there and put it where they intend to erect the shed (*marwa*). After they bring the earth the barber's wife puts oil on the heads of all the women; and they get a little uncooked rice and *gur*, while a Chamár beats a *dhol* or *duggi* at the door. Next day the shed is fixed up. The middle post is of *siddh* wood. The corner pillars may be of any wood. The roof is of bamboos. An image of parrots is fixed up and a *kalsa*. The parrot image is made of *semal* wood. The shed is erected by the sister of the bride, or her paternal aunt. They get a small present for doing this. From that day the bridegroom is rubbed with *ubtan* consisting of barley flour, oil and turmeric. This is done daily five times. Similar ceremonies are done at the bride's house. When the *bárát* day comes the bridegroom is bathed, and after this his nails are cut by the barber. Henna (*maháwar*) is rubbed on his feet. He wears a white or coloured coat (*jáma*) and a dhoti stained with turmeric and new shoes. On his head is put a *maur* made by a Máli. He goes on a *chaupahla* or *doli* with any music that can be got and accompanied by the clansmen. The procession goes to the bride's door. Then the bride's father takes the *bárát* to the *janwánsa.* There the barber takes water and washes the feet of all the *bárátis.* Then from the bride's house he brings a little curd and *gur* and sprinkles it on the bridegroom's face. When the lucky time comes the Bráhman and the bridegroom's relations take to the bride the clothes and jewellery which the bridegroom's father brought for her: then they all sit under the shed. The barber's wife makes over the clothes and jewellery to the bride's mother. She also gets a cloth for herself. Then the barber's wife bathes the bride and puts the clothes on her. When the marriage time comes the bridegroom is sent for from the *janwánsa.* He comes to the bride's house with all his relations. Then the Bráhmans on both sides attend. The bride and bridegroom are seated on wooden stools or mats facing east. The bride sits to the left of the bridegroom. Then the bride's Bráhman reads the marriage verses, and the barber's wife knots their clothes together. A piece of betel-nut and a pice are put in the knot. After the verses are read both revolve seven times round the central pole of the shed, the bride in front and the bridegroom behind. Seven piles of uncooked rice, each contains a pice and a piece of betel-nut, are placed on a grindstone. At each revolution the bridegroom knocks down one of the piles with his right foot. Then both stand. Then the bride's brother brings some parched rice and waves it over her head. After doing this he lets it fall on the ground. Both then sit down. The bridegroom takes five pinches of red lead and puts it on the parting of the girl's hair. The bride's mother comes up with a *lota* of water and a *tháli*, and puts the bridegroom's feet in the *tháli* and washes them, and gives him the dowry, cash, cattle, vessels, &c. This water she throws on the ground. Then the bride's Bráhman reads some verses and makes the bridegroom join his hands. Under his the bride joins her hands. The Bráhman goes on reading and fills the bridegroom's hand with uncooked rice and puts a raw *baingan* upon it. If there is no *baingan*, it is replaced by some *gur*, betel-nut and a pice. Under their hands a mat is spread.—*W. Crooke.*

(To be continued.)

ANGLO-INDIA.

1172. **Titles of General Claude Martin.**—(Para. 895). There is a medal in the collection of the Military Department, Calcutta, giving the titles of the General and his name in Persian characters as *Klaud Mártin.* Can some one unearth it for *Notes and Queries* and give the inscription in full ?—*R. C. Temple.*

1173. **The Feringhis at Chittagong.**—Among the many Christian familes now residing at Chittagong, it is believed that there is only one of pure Portuguese descent. In this family brides have been always obtained from other parts of India. A few immigrants have come from Cochin and settled during the last forty years, but this is the only source from which fresh European blood has been derived. The large majority of the race have Mugh or Muhammadan blood coursing in their veins. The children always inherit the names of their fathers, whether they are the offspring of concubines or not. If illegitimate, a public acknowledgment by the father and mother entitles them to aliment and recognition in the Courts of law. The following family names exist among the Feringhis at the present day :—DeBarros, Fernandez, DeSouza, DeSilva, Rebeiro, DeSerro, DeCruz, Dias Salgado, DaCosta, Penheiro, DeFreita, Gonsalvez, Dosange. Up to the beginning of the present century the Christian names were Portuguese, such as Joún, Ignatius, Aura, Candida, Jozé. Now the surname is always Portuguese and the Christian name English. In addition to the baptismal name a pet-family name is ofte. given by which the individual is generally known. The natives often transform these nicknames into laughble titles: Mr. John F. is familiarly known as Juno Sahib, Samuel M. as Sammy Sahib. The race as a class are distinguished by the title of *matti* (earth) or Kála Feringhis.—*Calcutta Review, Vol. LIII, p.* 82, *sq.*

(To be continued).

1174. **European names in the Muhammadan Historians.**—(Para. 1029). Europeans are rarely called by their names in the Muhammadan historians. Examples are found in the *Akbarnáma* as *Radalf* Padre Rudulpho, and *Partáb* (?), the name of the Portuguese Governor of Hughli in 1581. A Latin word of the Portuguese liturgy has found its way into Muhammadan historians—the rm *Kanábalán*—the Latin *Cunabula*, representations wax of the birth of Christ at Bethlehem showing the anger (*Cunabula*) and the shepherds in the field which rtuguese used to exhibit at Christmas in Agra and thor.—*Calcutta Review, Vol. LIII, p.* 72.

1175. **Cholera—Early notices of.**—Susruta mentions disease called Veshuka, which is probably cholera. e have the authority of Gaskoin that cholera prevailed *D.* 1503 near Calicut. He proves this from his nslation of a Portuguese work. In a book published Goa, in 1563, a Portuguese Physician of the name of Orlo gives a description of cholera which is not erted by him as being a disease, even then of recent gin. John Huighen Van Luischoten journeyed to the st in 1584. He writes :—"The sicknesses and diseases Goa and throughout in India which are common, ne most with the changing of the times and the ther, as it was said before: there reigneth a sickness ed *mordexin* which stealeth upon men and handleth m in such sort that it weakeneth a man and maketh him cast all he hath in his body, and many times his life, withal. This sickness is very common and killeth many a man, whereof they hardly or never escape." *Mordexin=mort de chien.—Calcutta Review, Vol. LVII, p.* 201.

1176. **The Feringhis of Chittagong.**—(Continued from para. 1173). In appearance the Feringhi is darker than the Hindustáni : his appearance having a brownish tint. His hair is black and shiny. The men are short, thin, flat-chested and generally ill-made. When industrious they can get through twice as much as a native, but their industry cannot be depended on. The girls are occasionally handsome. At Christmas, Easter and other great feasts, they exhibit their fondness for dress in bright-coloured damask garments. The hideous effect is, however, partially atoned for by the graceful white veil which rests on the head and falls mantilla fashion to the ground. The occupations of the Feringhis of the present day are various. A great number follow the profession of their forefathers, and losses by shipwreck are said to be of the most considerable causes of the diminution of their number of late years. There are two recognised grades among them, the higher being composed of Keranies, Ship-Captains, &c., and the lower of sail-makers, topasses, &c. In the interior some follow agricultural pursuits. Certain individuals among them are looked up to with respect as advisers and arbiters in domestic disputes. Cases of scandal, for instance, are always adjusted by a Pancháyat of the Elders.—*Calcutta Review, Vol. LIII, p.* 85, *sq.*

(To be continued.)

PHILOLOGY.

1177. **Query—Barahpatthur—Chaurasi.**—What is the meaning of the word *Bárapatthur* applied to a camping-ground—military especially? Is the first part of the word simply the numeral "twelve," or is the similarity only in sound? Compare *Baradari.* The courts in Jhansi are always called *Bárakachahri* or *Bárabangla* by the villagers: and the popular explanation that there were originally twelve *hákims* in them seems strained.

Chaurási is another numeral of somewhat undefined signification. There is a "*chaurasi*" in the south of the Jhansi pargana, meaning, says Colonel Davidson in his Settlement Report, "a tract of villages 84 in number, of which, however, only 53 now remain in British territory." But there is nothing to show that the villages, as a matter of fact, ever did number exactly 84. There is a "*chaurási*" similarly in the south of Jalaun. And a collection of old tombs near Kalpi is known as the "*Chaurási Gumbaz,*" though here again the exact number cannot be made to tally. "*Pachási,*" in the sense of a heap or rick of wheat, &c., before threshing, is a less known application of another numeral. The application is purely arbitrary, as the stock may consist of a dozen wagon loads or of only a dozen sheaves. —*J. S. Meston.*

[For *Chaurási*, see Sir H. M. Elliot's *Supplemental Glossary.* —Ed.]

1178. **Proverb.**—

"*Jarhán ká chatká aur bhains ká matka.*"

Jarhan rice plants dried and buffaloe shocked.

I. e., the Jarhan rice crops never flourish when once dried and the buffaloe in milk, when suddenly frightened, will not give milk afterwards.—*Raj Bahadúr.*

1179. **A Punjabi Proverb.**—

Rajji mainh na khándi khal,
Rajjá Bányá Jándá tal,
Rajjá Jat utháwé kal
Márá sháh paindá gal.

When a buffaloe is full she will not eat oil-cake; when a Bania is well off he gives time to his debtors; when a Ját is prosperous he begins a quarrel; when your banker is in a bad way he fastens on you.

1180. **Proverb.**—

Dáni dán de, bhandári ká pet pirae.

The generous gives charity and the steward's belly feels pain, *i. e.*, unnecessarily making one's self uncomfortable.—*Raj Bahadúr.*

AGRICULTURE.

1181. **Kumaun—Land Measures.**—The most common denomination is the *bísi*, which has now been adopted as a regular standard. The regular *bísi* ought, as its name implies, to contain land requiring 20 *nalis* of seed: its actual extent therefore varies according to the quality of the soil, as the grain is sown much wider in poor lands near the summit than in rich lands at the base of the mountains. With every allowance of this kind villages are invariably found far to exceed their nominal area when compared with this standard. It also varies in the same district, a portion of land being calculated by one description and the remainder by another description of *bísi*, which incongruity arose from the practice of former Rájas, of doubling or otherwise augmenting the nominal area of rent-free land in the deed-of-grant. Such increased area became from that time permanently enrolled and fixed in the record. A further mode of calculation is by the estimated produce of land in *bilkas* or sheaves, the number of which ought to correspond with the number of *nalis* in each *bísi.*—*G. W. Traill: Statistical Sketch of Kumaun, edited by J. H. Batten, p.* 34.

1182. **Nepal — Land Measures**—(Continued from para. 1104). The proper land measure of the valley of Nepal or of the Newars is the *rúpni*, which is equivalent to $3\frac{3}{4}$ cottahs of Bengal. Four *múris* make one *rúpni* and 5 *rúpnis* are equal to a *biswa* or 25 to 100 *múris*, of which last 21 or rather better than a third 90 to one *bigha.*—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 95.

1183. **Kumaun—Measures of Capacity.**—

8 handfuls make		1 *phúrúva.*
8 *phúrúvas*	=	1 *dé.*
12 *dés*	=	1 *doba* or *guama.*

This *doba* is equivalent to the *kachha mán* of 20 *sers.*—*G. W. Traill: Statistical Sketch oj the Bhotiya Mahals, p.* 87.

1184. **Nepal—Grain Measures.**—The *páthi* contains 8 *mánas*, and a *mána*, which they rate at 10 *mutthis* or handfuls, is equal in capacity to 5 *chhatánks*—3 *sikkas* Bengal Bazar weight. The *páthi* may therefore be stated at $2\frac{3}{4}$ sers and 5 sikkas, and the *múri* of course at 56 sers or a maund and 16 sers Bengal Bazar weight, measuring, it is proper to observe, with *dhán*, by which is meant rice in the husk.—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 96.

1185. **Kumaun — Measures.**—Grain, salt and o such articles are sold chiefly by measures of capa In Kumaun the measure in use is the *nali* equal to a 2 sérs of 83 Farrukhabad sikka weight: 15 *nalis* ma one *peraí* and 20 *nalis* make one *ríni.* "In Gharwál *nali*, there called *pátha*, is sub-divided into *mánas*, thus.

4 mánas	=	1 pátha.
16 pathas	=	1 dhon.
20 dhons	=	1 khari.

In the sale of metals, cotton, &c., a steel yard is use In this the weight is fixed, and the object to be weighe is moved along the lever, which is divided into *pals* a pice. 3 pice making 1 *pal* and 20 *pals* making 1 *da* which last is the maximum weight of the steel yard, a is equal to about 100 Farrukhabad rupees.—*G. Traill: Statistical Account of Kumaun, edited by J. Batten, p.* 43.

LOCAL HISTORY.

1186. **Kumaun Coinage.**—Gold is calculated by *larswo* or *phetang*, equal to $7\frac{1}{2}$ *máshas.* Gold dust s rated into *phetangs*, each tied up in a bit of cloth, is rent as coin at Rs. 8 the *phetang.* Silver is compute the *jyú* or *temáshi* (three *máshas*), and the *gorma* current rupee equivalent to 4 *jyú.* The *jyú* is coine Ladakh and is of very uncertain standard. Of late y its metal has much improved. In this province it is ca *gangatás*, and passes at something more than the rat five to the milled Farrukhabad rupee. In large paym ingots called *lakola* or *doja* are used. These bear Lhassa stamp, and are very pure silver. The *doja* we 760 *jyús*, and is current at something less than Rs. 2c *G. W. Traill: Statistical Sketch of the Bhotiya Ma p.* 87, *sq.*

1187. **Monumental Stones — Khasia Hills.**— various remarkable monumental stones which are tered on every wayside cannot fail to attract the a tion of the stranger from the peculiar aspect throw them on almost every scene in the upper parts o country. They are of several kinds, but almost a them recall strongly those mysterious, solitar clustered monuments of unknown origin, so lon puzzle and delight of antiquarians, which abour England, and are seen here and there in all par Europe and Western Asia. The most common kir the Khasia country is composed of erect oblong pi sometimes unhewn, in other instances carefully sq and planted a few feet apart. The number comp one monument is never under three and occasional many as thirteen. The highest pillar is in the mi sometimes covered with a circular disk, and to right an left they gradually diminish. In front of these is wha English antiquaries call a cromlech—a large flat ston resting on short rough pillars. These form the ordi roadside resting-places of the weary traveller. So these stones are of considerable size and must hav immense labour in erection. The tallest of a thick ter of pillars at Nartang, in the Jaintia country, through the branches of a huge old tree, measures in height above the ground; and in another place the village of Lailankot, a flat table-stone or cro elevated five feet from the earth, measures 32 feet and 2 feet in thickness.—*Colonel Yule: Journal Asiatic Society*, 1844.

(To be continued.)